



AMERICAN ORIENTAL SERIES
VOLUME 2

THE PANCHATANTRA RECONSTRUCTED
VOLUME 1

AMERICAN ORIENTAL SERIES

VOLUME 2

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THE PANCHATANTRA RECONSTRUCTED

AN ATTEMPT TO ESTABLISH THE LOST ORIGINAL SANSKRIT TEXT
OF THE MOST FAMOUS OF INDIAN STORY-COLLECTIONS ON
THE BASIS OF THE PRINCIPAL EXTANT VERSIONS

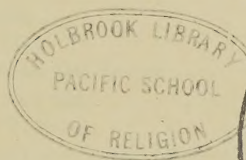
Text, Critical Apparatus, Introduction, Translation

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VOLUME 1

TEXT AND CRITICAL APPARATUS



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FOREWORD

This book is the outgrowth of studies in the relationship of the versions of the Pañcatantra begun by the author nearly ten years ago. At the outset I had no idea of attempting anything so ambitious as a reconstruction of the original Pañcatantra. I had no idea that such a thing was possible. I anticipate that many scholars will be inclined, at the first suggestion of the idea, to doubt whether it is possible. Such would have been my own instinctive reaction, ten years ago. The idea dawned on me only very slowly. Nor do I claim now that the text here printed is precisely the Sanskrit text of the "Ur-Pañcatantra," from beginning to end. The extent to which I believe I have succeeded in this object is indicated summarily in the first chapter of my Introduction, Volume 2. I cannot hope that many will agree with me in every detail. That many points remain uncertain, I am acutely conscious. Yet I hope that all unbiased scholars who study my work will agree that my reconstruction is approximately, and on the whole, what it claims to be, the original text of the Pañcatantra, with the limitations indicated in the place just cited.

Should there be any who may remain sceptical of this general proposition, after considering the evidence adduced in my book, I hope that even they will find enuf value in the work to justify its publication, in the light which it throws on the interrelationship of actually existing versions and on numerous points in the criticism and interpretation of their texts.

I cannot hope that my Translation will give to laymen a just idea of the artistic quality of the original; it is primarily an exact reproduction of its sense, with indication (by parentheses) of the parts which do not certainly belong to it. I am therefore preparing and intend to print a popular English version of the Pañcatantra, translated much more freely, and with some abbreviation, especially of the technical passages on polity and of the long series of stanzas. Such stanzas as appear in this version will be put in English verse. Of course for scientific purposes this version will in no way displace the present translation.

My thanks are due in an especial degree to the valuable assistance of my friend and former pupil, Dr. W. Norman Brown, now of Johns Hopkins University. To him I owe the comparative translation of the Second and Fourth Books in their Arabic guise, which I have used and quoted freely in my Critical Apparatus. Even more important for me is the fact that, during the years when he was a member of my seminar, I was able to discuss with him at length and in great detail the problems of the reconstruction of the Second Book, on which I was then working. In the course of these discussions I profited greatly by his acumen, which helped me in many specific problems connected with the text of Book II, and also helped to clarify my ideas on the broader problems of the work as a whole.

My friend and former pupil, Mrs. W. F. Albright (formerly Miss Ruth Norton), undertook at one time to work out the reconstruction of the text of Book IV. She found it inconvenient to complete this work, and turned her materials over to me. I am glad to express my gratitude to her for this assistance.

I acknowledge with gratitude also the kindness of my friend, Dr. E. W. Burlingame, in furnishing me with a translation of Cheikh's Arabic text of Stories I. 13 and I. 14, from which I have quoted in my Critical Apparatus on these two stories.

My friends, Professor Charles R. Lanman and Dr. George C. O. Haas, have made me their debtor by a number of valuable suggestions as to typography and externals. Some of Dr. Haas's suggestions could not be incorporated, much to my regret, because they were made when the manufacture of the book was already far advanced.

My father, Charles E. Edgerton, of Ithaca, New York, has read the Translation in manuscript and suggested many stylistic improvements. He has also read the proof of the entire second volume.

Finally, it would be ungrateful not to refer to the exceptionally efficient and intelligent work done by the printing house of Adolf Holzhausen. Reading the proofs of this book was no slight task; but the compositors did everything that was humanly possible to ease the author's labor. Most of the errors which I found in the proofs were my own, not theirs.

F. E.

Lansdowne, near Philadelphia, Pa.

TYPOGRAPHICAL DEVICES AND ABBREVIATIONS

The Sanskrit text printed in this Volume represents the closest approach to the original text of the Pañcatantra which is, in my opinion, possible, in the light of now existing versions.

The "Critical Apparatus" contains the evidence for this reconstructed text, sentence by sentence and verse by verse. That is, it quotes the readings of actually existing versions of the Pañcatantra, so far as they seem to me important for the fixing of the text of the original. The way in which I use the term "Critical Apparatus" involves, perhaps, a certain stretching of the customary meaning of that expression; but at least it will, I trust, mislead no one. The justification for it seems fairly obvious: the relation of the readings of existing versions to the reconstructed text is closely analogous to the relation of readings of individual manuscripts to an edited text based on them.

The Text and the Critical Apparatus are printed in horizontally parallel sections thruout the entire work, so that each piece of text (printed in the upper part of the page, in larger type) and the corresponding part of the Critical Apparatus (printed below, in smaller type) appear on the same page of the book.

For convenience of reference, I have divided the *prose portions* of the Text into sections (referred to by the symbol §) which are numbered consecutively thruout each Book of the Pañcatantra, and thruout the Kathāmukha or Introductory Section thereof. In the Text and Critical Apparatus as printed these sections are indicated by Arabic numbers enclosed in parentheses. Thus: (23) indicates the twenty-third section of the particular book in which it occurs. These parenthetized

section-numbers are always printed *before* the portion of the Text to which they refer.

The *verses* of the Text are, of course, treated as units, and are numbered consecutively thruout each Book of the Pañcatantra (and thruout the Kathāmukha). In the Text the numbers of the verses are indicated by Arabic numerals, followed by periods, printed *after* the verse (and *not* in parentheses). In the Critical Apparatus they are indicated by the corresponding Arabic numerals, preceded by the abbreviation Vs="verse." Thus, in the text, 23. (after a verse) indicates that this is the twenty-third verse of the Book in question; and, in the corresponding part of the Critical Apparatus, the readings of the existing versions for this verse are introduced by "Vs 23."

In the Translation (Volume 2) both prose sections and verses are indicated in exactly the same way as in the Text.

In referring to passages of the Text, I use Arabic numerals, preceded by § to indicate the prose sections, and preceded by vs to indicate the verses; these are preceded by Roman numerals to indicate the number of the Book of the Pañcatantra, or by KM (Kathāmukha) to indicate the Introductory Section thereof;—except that when, in the Critical Apparatus, reference is made to a prose section or verse contained in the same Book of the Pañcatantra which is under discussion, this Roman numeral (or the KM) is omitted. Thus, I § 23 means the twenty-third prose section of the First Book; KM vs 3 means the third verse of the Kathāmukha; but in the Critical Apparatus on the First Book or on the Kathāmukha, respectively, the same would be indicated simply by § 23 or by vs 3 respectively.

In printing the **Text**, the ideal thing would have been to indicate as closely as possible, by different typographical devices, the exact degree of confidence which I entertain as to the originality of every individual word or part of a word. This degree of confidence varies greatly, all the way from complete confidence in the case of phrases which occur *literatim* in most of the texts used by me, to great scepticism in the case of some words or phrases for the originality of which the evidence is extremely scanty, altho I have felt that there was at least a possibility that they belonged to the original,

—a possibility sufficiently strong to make it necessary to include them, somehow.

But to indicate typographically all, or even many, of these varying degrees of confidence in my own mind, seemed to me impracticable. It would have introduced such typographical confusion into the text that the reader would inevitably have been more confused than assisted by it. I have therefore found it necessary to simplify; and in general I have concentrated on printing the text in a form which should give as definite an answer as possible to the two following questions:

1. Can we assume with genuine confidence—with virtual certainty—that the original text contained something corresponding *in general sense*, at least, to the passage or phrase or word in question? If not,—if there is any reasonable doubt that the original contained the passage or phrase or word, or a correspondent thereof,—then I print the passage or phrase or word in *parentheses*.

2. Granting the occurrence of the *equivalent* of a passage or phrase or word, that is, of something having approximately the same general sense, in the original,—can we assume that what the Text prints is verbally and literally the identical Sanskrit text of the original? If not,—if there is any reasonable doubt that we have before us the precise language of the original text,—then I print the passage or phrase or word or part of a word in *italics*.

Italics indicate matter of which we cannot be sure that it literally corresponds to the original text.

Parentheses enclose matter of which we cannot be sure that the original contained even the equivalent in general sense, or anything corresponding.

Naturally, nearly all matter that is enclosed in parentheses is also printed in italics. For if we cannot be certain that the original contained even the general sense, it must as a rule be still more uncertain whether it contained the precise language. Yet in a few rare instances I have printed in Roman type, tho within parentheses, words of which I felt that, if anything of the sort was in the original at all, it can hardly have been anything except these precise words. For instance, the word *iti* at the end of a quotation may or may not (in certain cases)

have been found in the original. But assuming the originality of the preceding quotation, it is usually very unlikely that any other word than *iti* should have followed it; it is a case of *iti* or nothing. In such cases *iti* is printed in Roman, not in italics, altho enclosed in parentheses.

†† *Daggers* are occasionally placed before and after certain words and phrases and passages to indicate that, in my opinion, it is possible that the original contained, instead of these words or their equivalent, something of *quite different* meaning. Such passages are not necessarily enclosed in parentheses, because it sometimes happens that we can be sure that the original contained *something* in the place in question; but the existing versions differ widely, and there is little reason for choice between the several markedly discordant versions. In such cases I use daggers to express my despair over the problem of getting at even the general sense of the original text with reasonable confidence.

? A *mark of interrogation* placed *before* a parenthetized word or phrase (but within the parenthesis) is used to indicate an unusual degree of doubt in my mind as to the originality of the word or phrase in the parenthesis. It indicates my feeling that the word or phrase in question might perhaps better be omitted; that the probabilities are perhaps against the occurrence of anything of the sort in the original, altho there is enuf chance that it was found there to make me unwilling to exclude it entirely.

No indication is given in the Text of possible differences in the *order* of words or passages, because I have been unable to devise any simple and convenient device for indicating this. When there is any doubt about the order, this fact can always be deduced from the Critical Apparatus, in which special attention is invariably called to all cases of any importance in which the order of the original might be different from that of my Text. Such cases are not numerous.

I have standardized the *sandhi* of the Text, ignoring for this purpose parentheses, daggers, and marks of interrogation.¹

¹ The principles which have governed me in the reconstruction of the Text will be set forth in detail in the Introduction to this work (in Volume 2). Here I will only say that, generally speaking, I print only in parentheses

In printing the **Critical Apparatus**, I have tried to be as brief as possible, without sacrificing clarity and accuracy in quoting the readings of existing versions. References are always given by which the passages can be located in the editions used. When a passage occurs in any of the existing versions in a different place, relative to the surrounding matter, from that which it occupies in my reconstructed Text, this fact is indicated by printing in **black-faced** or **Clarendon** type the reference to the version in question. The word "text" always means the reading of the Text as reconstructed by me; the agreement of any existing version with that is indicated by the single word "text," which saves reprinting the whole reading. If this word is followed by something in parenthesis, such elements of the Text as cannot be shown to have occurred in more than one independent stream of Pāṇicantra tradition; and only in italics (not in Roman type) words or phrases which are not found in literally identical form in more than one independent stream. To the first part of this rule I have made, I believe, no exceptions whatever. To the second part I have allowed myself to make an exception in the case of *verses*—not prose sections!—found in the Tantrākhyāyika and its relatives, the Jain versions, but nowhere else in the Sanskrit versions. In such verses, in so far as their language is identical in Tantrākhyāyika and the Jain versions, I use Roman type, not italics, on the ground that the metrical form is a practical guarantee that the verse is preserved in approximately, at least, its original language. If such a verse belongs to the original at all, it is highly probable (tho not, indeed, absolutely certain) that it read as indicated by the agreement of Tantrākhyāyika and the Jain versions. That agreement, in spite of the secondary relations of those texts, gives us at least much more reason to be confident of the exact language of the verse than we could be if we had, for instance, *only* the Tantrākhyāyika without the Jain versions; in the latter case I consider it necessary to use italics, when I print the verse at all.—Perhaps special attention should be called to the fact that the offshoots of the Pahlavi, being translations, can of course never offer evidence as to the exact language of the original, but only as to its general sense (except in a few proper names and other Sanskrit words taken over by the translators). It follows from this that the occurrence of a passage in Pahlavi and in one (only) of the Sanskrit streams of tradition, while it justifies us in assuming that something of this general sense was in the original, does not justify us in assuming that the original had the exact language contained in the single Sanskrit stream of tradition where it occurs. Even tho the Pahlavi may look like a literal translation of the Sanskrit, we must print the passage in italics (for the existing Sanskrit text may have paraphrased the original), tho parentheses are not necessary, since the general sense is certain.

this indicates a variation from that text as found in that version, which is otherwise identical with the reconstructed text. Two or three dots (.. or ...) are also frequently used to avoid repetition of parts of the reconstructed Text; they mean that between the two words which they connect, the reading of the Text as printed is to be supplied. Or, if these dots are put at the beginning or at the end of the quoted reading of a version, they mean that the remainder of the Text as printed, from the beginning or to the end of the section, is to be supplied.—In the case of *verses*, it has seemed more convenient to quote together the variants of all the Sanskrit versions which preserve the verse as a whole, instead of quoting the variants of each version by itself. Hence the numerical references to the several versions are all given together at the start; and after that are quoted all variants which occur in the Sanskrit versions containing the verse, quoted pāda by pāda, the pādas (invariably four in number) being indicated by the letters a, b, c, and d. After that are quoted the readings of such Sanskrit versions, if any, as contain not the complete text of the verse, but merely a trace of it, either in prose, or (as usually in Somadeva and Kṣemendra) in a fragment of a verse. And finally are quoted the readings of the offshoots of the Pahlavi translation, in so far as it seems to me worth while to quote them. Often I omit the readings of the Arabic; but when I have found in it or its descendants anything corresponding to the passage under discussion, I indicate this fact by adding the abbreviation “Ar” at the end of the passage in the Critical Apparatus, even though no text is quoted from any version of “Ar”.

LIST OF TYPOGRAPHICAL DEVICES AND ABBREVIATIONS

A. *Used in the Text (the first three also used in the Translation)*²

- (23) Numbers in parentheses, at the beginning of prose sections, indicate the serial number of the prose section which immediately follows.
23. Numbers, followed by periods, and not in parentheses, placed at the end of verses, indicate the serial number of the preceding verse.

² On typographical devices used in the Translation, see page 270 of Volume 2.

- () Parentheses enclose matter of which I do not feel sure that the original contained even the equivalent in general sense.
- italics* indicate matter of which I do not feel certain that it literally corresponds to the original text.
- ? A mark of interrogation preceding a parenthetized word or passage, but within the parenthesis, indicates an unusual degree of doubt in my mind as to whether the original contained the matter enclosed in the parenthesis, or equivalent.
- † † Daggers before and after words or phrases indicate that it is, to my mind, very possible that the original may have contained, instead of these words or phrases or their equivalent, something of quite different meaning.

B. *Used in the Critical Apparatus (and in large part also in the Introduction)*

1. Versions of the Pañcatantra, with subrecensions, editions, and manuscripts thereof.³

T Tantrākhyāyika. Hertel's *editio princeps* is always referred to. Reference is made to verses by verse-number of the edition; to prose parts, either by number and line of Hertel's "Abschnitte" (abbreviated A), or by page and line of the printed edition. Thus, T A 14. 2 means Tantrākhyāyika, line 2 of Hertel's "Abschnitt" 14; but T 14. 2 would mean line 2 of page 14 of the edition. The number of the Book is given, in Roman numerals, before the reference, when there is any possibility of misunderstanding.

The sub-recensions of the Tantrākhyāyika (α and β), and its manuscripts (P, p, z, ρ , R) are referred to by the same designations which Hertel uses.

SP Southern Pañcatantra, Hertel's edition. Reference is made to verses by verse-number of the edition; to prose parts, by the consecutively numbered lines (Hertel's "Z"="Zeile") of the edition. The number of the Book

³ For detailed description of these, with bibliographical data about the editions, see Chapter II of my Introduction, in Volume 2 of this work.

(in Roman numerals) is given before the reference when there is any possibility of misunderstanding.

The subrecensions (α , β , γ , δ , ξ) are referred to as in Hertel. Of the manuscripts, reference is seldom if ever made to any except the best, Hertel's K (the readings of which are quoted by Hertel in his "Anmerkungen").

N Nepalese Pañcatantra. Reference is made to the verses by verse-number (using the enumeration as given in Hertel's table, *Tantrākhyāyika*, Einleitung, pp. 100 ff.).

II (Hp, Hm) Hitopadeśa. Reference is made to the editions of Peterson and Müller, referred to as Hp and Hm respectively. Verses are quoted by verse-number, prose passages by page and line, of these editions. The number of the Book is given, in Roman numerals, before the reference when there is any possibility of misunderstanding.—Not all variants from these two editions are quoted, since neither one is a really critical edition, and since it often happens that the Hitopadeśa text has slight value for the reconstruction.

Br The Brhatkathā versions, that is, So and Kṣ together.
So (B., DP.) Somadeva. B.=Brockhaus's edition; DP.=Durgaprasad and Parab's edition. Reference is made to verse (the chapter being always clearly inferrible) and quarter-verse or pāda (a, b, c, d). The numbering of the two editions is the same thruout except in the latter part of Book I, where there is a difference of only one line or one stanza; I follow the numbering of DP. in this part, ignoring that of B.

Kṣ (ŚP., M. or Ma.) Kṣemendra. ŚP.=Śivadatta and Parab's edition; M. or Ma.=Mañkowski's edition. Reference is made to verse (the chapter being always clearly inferrible) and quarter-verse or pāda (a, b, c, d; occasionally e and f are needed also). As the numbering of the two editions is wholly different, I quote references to both: first to ŚP., and then, in parentheses, to M.

Jn The Jain versions, that is, Spl and Pñ together.

Spl (K-B) The "textus simplicior", quoted regularly from Kielhorn and Bühler's (1st) edition (abbreviated K-B);

references to other texts and manuscripts, quoted occasionally, will be understood without explanation. Reference is made to verses by verse-number, to prose passages by page and line of K-B; the number of the Book is given, in Roman numerals, when there is any possibility of misunderstanding.

Pñ Pūrṇabhadra, Hertel's edition. Referred to in the same way as Spl.

Pa Pahlavi, that is, Sy and Ar collectively.

Sy Schulthess's German translation of the Old Syriac. Referred to as in the case of T; verses, by verse-numbers in Schulthess; prose, either by number and line of the "Abschnitte" (abbreviated A), or by page and line. In a few cases, however, reference is made to *story* (instead of page) and line, that is, to the line of the text of Schulthess's version of a particular story. In such cases the story-number is Roman; e. g. XII. 2= line 2 of the text of Story XII. Since page-numbers are always given in Arabic numerals, it is believed that this will lead to no confusion.

Ar The Arabic Kalila and Dimna, and its offshoots. In Books II and IV quotation is made from the comparative translation into English made by W. N. Brown; the numbers refer to the consecutively numbered paragraphs or sections into which Brown's work is divided. In Book I, Stories 13 and 14, quotation is made from an unpublisht English translation of Cheikho's Arabic text made by E. W. Burlingame. In the remainder of the work I quote various offshoots of the Arabic (see the following entries) when they seem to have some importance for the reconstruction, particularly when they present some feature which may have been inherited from the original but which is lacking in Sy. Otherwise I merely add the abbreviation "Ar", without reference, to indicate that I have found something, in some offshoot of the Arabic, which corresponds, at least in part, to this section of the original text.

Ch Cheikho's edition of the Arabic.

Kh Khalil's edition of the Arabic.

KF	Keith-Falconer's translation of the Younger Syriac; referred to by page and line.
Joel	Derenbourg's French translation of Joel's Hebrew; referred to by page and line.
JCap	Derenbourg's edition of John of Capua's Latin; referred to by page and line.
OSp	Solalinde's edition of the Old Spanish; referred to by page and line, or part of the page ("top," "middle," or "bottom").
Wolff	Wolff's German translation (2d ed.) of DeSacy's edition of the Arabic; referred to by page and line, or part of the page.
AnSu	Anwar-i Suhaili, Eastwick's translation; referred to only rarely.

2. Other abbreviations and typographical devices.

3. 10	Black-faced or Clarendon type in references means that, in the version referred to, this section or verse is found in a different position, relative to the surrounding matter, from that which it occupies in my reconstructed Text; in other words, it indicates a variation in order.
...	means that the reconstructed Text, as printed above, is to be supplied between the two points indicated.
.. () ..	means the same as the foregoing, except that a variation from the Text as reconstructed is indicated by what is contained within the parenthesis.
§	prose section of the reconstructed Text, as divided by me.
o	small circle above the line means: supply the rest of the word as printed in the reconstructed Text (occasionally also another word or words in the Text; these cases will be self-explanatory).
A	= "Abschnitt" (of T and Sy, as divided by their editors and translators).
acc.	= according.
cf.	= <i>confer</i> , compare.
corr.	= correct(s), corrector, correction.
diff.	= different.
ed(d).	= edition(s).

em.	=emend(s), emendation.
KM	=Kathāmukha, the Introductory Section of the Pañcatantra.
l.	=line.
lit.	=literal(ly).
ll.	=lines.
metri gr.	= <i>metri gratia</i> .
ms(s).	=manuscript(s).
n.	=note.
om	=omit(s). When not followed by any word or words, it means that only the <i>preceding word</i> is omitted in the version in question.
orig.	=original(ly).
p(p).	=page(s).
paren(s).	=parenthesis, -ses; occasionally used briefly to designate matter enclosed within parentheses in the reconstructed Text; thus, “om parens.” means that the version in question omits the matter enclosed in parentheses in the reconstructed Text.
prec.	=preceding.
Skt.	=Sanskrit.
text	=the Text as printed in my reconstruction.
tr	=transpose(s).
unorig.	=unoriginal.
varr.	=variants.
v. l., vv. ll.	= <i>varia lectio, variae lectiones</i> .
vs(s)	=verse(s).

In the Critical Apparatus, reference to my reconstructed Text is made by Roman numerals for Books of the Pañcatantra, and by Arabic numerals preceded by § for prose sections, but by Arabic numerals preceded by vs for verses; thus, I § 8, II vs 3. The number of the Book is omitted in references to parts of the same book which is under consideration; thus, in the Critical Apparatus on Book I, a reference to § 8 means I § 8. The Kathāmukha or Introductory Section is designated KM.

THE PANCHATANTRA RECONSTRUCTED

TEXT AND CRITICAL APPARATUS

KATHĀMUKHAM (INTRODUCTORY SECTION)

manave vācaspataye śukrāya parāśarāya sasutāya
cānakyaṃ ca viduṣe namo 'stu nrpaśāstrakartṛbhyaḥ. 1.
(sakalārthaśāstrasāraṃ jagati samālokyā viṣṇuśarmā 'pi
tantrāiḥ pañcabhir etāiś cakāra sumanoharaṃ śāstram. 2.)

(1) (*tad yathā 'nuśrūyate.*) asti † *dākṣiṇatyē janapade mahilā-
ropyam* † nāma nagaram. (2) *tatra sakalārthījanamanorathakal-
padrumaḥ pravaranarapatimukutaṃamanimaricinicayarañjītacara-
ṇayugalaḥ sakalalakalāpāraṃgataḥ (sakalārthaśāstravid) amara-
śaktir nāma rājā babhūva.* (3) † *tasya ca trayāḥ putrāḥ para-
madurmedhaso vasuśaktir ugraśaktir anekaśaktiś ce 'tinamāno
babhūvuh.* (*atha*) *tān (artha)śāstraṃ prati jādān ālokyā* † (*sa*)

The Kathāmukha (Introduction) is lacking in Br, Pa; found only in T, SP, N, H, Jn. Jn is largely expanded and secondary, which makes the reconstruction exceptionally difficult and correspondingly uncertain. T vs 1 nowhere else. Vs 1=T 2, SP, N 1. Not in Spl K-B, but according to Hertel (SP ed. p. XX and Pañc. p. 255f.) found in ms. h of Spl and in some later texts dependent on Spl. b, N śuklāya. c, T mahate for viduṣe of SP, N, Spl. I see no force in Hertel's arguments for mahate, SP p. XX. d, SP nayaśāstra°, α and other mss. niti°; N, T text. Vs 2=T 3, Jn 1. b, Jn °sarmedam. c, Jn etac. (1) T A1a. 1 tathā (v. l. adds ca) 'nuśrūyate. dākṣi°. . . (ed. mihilā°, v. l. text). SP 7 asti sakaladevatā (α inserts kṛtā) dhiṣṭhānaṃ sakalavidvajjananivāsaṃ (α °nivāsabhūmiḥ) pāṭalipuraṃ nāma nagaram. (Orig. may have been more like this.) Hp 2. 1, Hm 3. 3 asti bhāgīrathītīre pāṭaliputra (Hp v. l. °pura) nāma (Hm nāmadheyaṃ, Hp °dheya, v. l. nāma) nagaram. Spl 1. 5, Pñ 1. 4 text. (2) T A1a. 2 tatra ca sak°. . . °yugalaḥ kalāsu pāraṃgamāḥ sakalārtha°. . . SP 7 tatra sakalagūṇopetaḥ sudarśano nāma rājāsīt (α °bhūt). (Orig. perhaps more like this.) Hp 2. 1, Hm 3. 3 tatra sarvasvāmīgūṇopetaḥ sudarśano nāma narapatir āsīt. Spl 1. 6, Pñ 1. 4 text (Spl sakalārthisārthakalpa°, Pñ sakalārthaśāstraviśāraḍaḥ; Jn nrpa for narapati; Pñ caya, Spl mañjārīcaya for nicaya; Jn carcita; Pñ carañāḥ, om yugalaḥ; Jn om parenthesis). (3) T A1a. 4 text (tr putrās trayāḥ; om atha; om sa). SP 8 sa cātmiyaputrāṇām anadhigataśāstrāṇām anuṣṭhānānupayogenodvignamanāś cintayām āsa (α corrupt; ends viduṣāṃ madhye vadati ca). Hp 2. 8, Hm 4. 1 ātmanaḥ putrāṇām anadhi° (as SP; Hm adds insertion) anuṣṭhānenodvignamanāḥ sa rājā cintayām āsa. Cf. also H under § 5 below. Spl 1. 8, Pñ 1. 6 tasya. . . (Spl om ca; Pñ anantaśaktiś ceti, om nāmāno). . . atha (Spl adds rājā)

rājā sacivān āhūya saṃpradhāritavān: (4) (jñātam eva bhavad-bhīḥ, yathā mamāi 'te putrāḥ paramadurmedhasaḥ.)

ko 'rthaḥ putreṇa jātena yo na vidvān na dhārmikāḥ
tayā gavā kiṃ kriyate yā na dogdhrī na garbhīṇi? 3.
varam garbhasrāvo varam ṛtuṣu nāi 'vā 'bhigamanāṃ
varam jātapreto varam api ca kanyāi 'va janitā
varam vandhyā bhāryā varam agrhāvāse nivasanaṃ
na cā 'vidvān rūpadraviṇābalayukto 'pi tanayaḥ. 4.

(5) †*tad eṣāṃ buddhiprabodhanaṃ keno 'pāyenā 'nuṣṭhīyate.*† (iti.)
(6) *(tatra kecid āhuḥ: deva, dvādaśabhir varṣāḥ kila vyākara-
ṇaṃ śrūyate. tad yadi katham api jñāyate, tato dharmārtha-
kāmaśāstrāṇi jñeyāni. tad etad atigahanaṃ dhīmatām api, kiṃ
punar mandabuddhīnām.)* (7) *(tad) atra (vastuni) viṣṇuśarmā*

tān śāstravimukhān samālokya (Spl om sam) ... (Spl om sa rājā; Jn provāca for saṃpradh°). (4) T A1 a. 5 text (β evaṃ for eva). SP 9 kim iti (α nothing). H nothing. Spl 1. 10, Pp 1. 8 bho jñātam etad bhavadbhir yan mamāite putrāḥ śāstravimukhā vivekarahitāḥ (Spl adds ca). tad etān paśyato me mahad (Pp me hatakaṇṭakam) api rājyaṃ na sāukhyam āvahati. athavā sādhy idam ucyate. (vs.) Vs 3=SP 4, N 3, Spl 4, Pp 3, cf. H 12. Jn tr cd before ab; H has wholly different cd. b, Jn bhaktimān for dhā°. cd (Jn ab), Jn kiṃ tayā kriyate dhenvā yā na sūte na dugdhadā. d, N dhenur for dog°. Vs 4=SP 6, N 5, Spl 3 (before prec.). b, N varo 'jātaḥ putro. c, SP agrhāvāsaprasanaṃ, α text, N °vāsāya pathiko, Spl varam api ca garbheṣu vasatir. d, SP na ced vidvān (v. l. text); N saṃpad for rūpa; Spl guṇa for bala. Here SP vs 7 (=N 6) and vs 8 (=H 11). (5) T A1 a. 6 text. SP vs 9=N 7: ko nāma mama putrāṇāṃ nityam unmārgavartinām, nitiśāstropadeśena punarjanma kariṣyati (for a SP α ataḥ ko mama°; for b SP α lacuna; N unmārgagāminām). Hp 4. 7, Hm 10. 5 etac (Hp adds sarvaṃ) cintayitvā sa rājā paṇḍitasabhāṃ kārītavān (cf. § 3). rājovāca: bho bhoḥ paṇḍitāḥ śrūyatām. asti kaścid evaṃbhūto (Hm adds vidvān), yo nāma (Hm om) mama putrāṇāṃ (Hp adds anadhigataśāstrāṇāṃ) nityam unmārgagāmināṃ (Hm adds anadhi° as Hp, and then idānīm) nitiśāstropadeśena punarjanma kariṣyati (Hm kārayitum samarthaḥ). Note that Hp has six śloka pādas. Spl 1. 21 tad eṣāṃ yathā buddhiprakāśo bhavati, tathā ko 'py upāyo 'nuṣṭhiyatām. Pp 1. 15 tad... °dhanam yathā bhavati, tathā kenāpy upāyenānuṣṭheyam iti. (6) T A1 a. 6 tatra... vyākaraṇam jñāyata iti tatra kecid āhuḥ: na vā jñāyate ca (β °vyākaraṇam jñāyate na vā). tato... Spl 2. 3 tatrāikaḥ provāca: deva... (om kila) śrūyate. (Then expansion.) tato dhar° jñāyante. tataḥ pratibodhanaṃ bhavati. (Then expansion; minister named Sumati advises summary method, and speaks the following, recommending Viṣṇuśarma.) Pp 1. 15 atrāikāikaśaḥ procuḥ: deva... (tāvad for kila; om kāma) jñāyante. tato buddhiprabodhanaṃ bhavati. (Then expansion as Spl.) (7) T A1 b. 1 tad atra vastuni nitiśāstravid viṣṇu° nāma brā° 'nekaśāstravikhyātakīrtir (β śiṣya

nāma brāhmaṇaḥ sakalanitiśāstra(*tattva*)jño (*'nekaśiṣyavikhyāta-kīrtir*) *asti. (tam āhūya tasmāi samarpyantām kumārā iti.)* (8) (*evam anuṣṭhite sacivāhūtaḥ sa rājānaṁ dvijātīmārgocitenā 'śirvādenā 'bhīnandyo 'pāviśat. sukhopaviṣṭaṁ ca tam āha rājā:*) (9) (*brahman, madanugrahārtham etān kumārān durmedhasas tvām arthaśāstraṁ praty ananyasamān kartum arhasi, artha-mātrayā ca tvān saṁmānayaṣyām 'ti.*) (10) (*evam abhīhitavati pārthive*) *viṣṇuśarmā ('py utthāya tam rājānaṁ) vijñāpitavān:* (11) *deva, (śrūyatām ayaṁ mama vacanasinhanādaḥ. nāham arthalipsur ity evaṁ bravīmi; na ca mamā 'śtivarṣasya vyā-rṣtasarvendriyasya kaścid arthopabhogakālaḥ. kiṁ tu tvaddhī-tārthaṁ buddhipūrvako 'yam ārambhaḥ. tal likhyatām adyatano divasaḥ.)* (12) *yady ahaṁ ṣaṇmāsābhyantare tava putrān nīti-śāstrapāramgatān na karomi, tato mām arhati bhavān (mārga-*

for śāstra, cf. Spl) *asti...* (β kumārakā). SP 26 atrāntare viṣṇuśarmā nāma (α adds mahā)brāhmaṇaḥ saka° (ed. °śāstrārthatatt°, α text) brhaspatir iva. Hp 4, 17, Hm 11, 4 atrāntare viṣṇuśarmā nāma (Hm °ma-nāmā) mahāpaṇ-ḍitaḥ saka° (Hp om *tattva*) brhaspatir iva. Spl 2, 14, Pp 1, 24 tad atrāsti viṣṇu° nāma brā° 'nekaśāstrasamsiddhilabdhakīrtiḥ (Spl sakalaśāstrapāraṁ-gamaś chāttrasamsadi labdhakīrtiḥ). *tasmāi samarpayātān* (Spl °ya tv etān). *sa nūnaṁ drāk prabuddhān kariṣyati* (Spl °titi). (8) T A1b, 2 text (ed. with α om ca). Špl 2, 16, Pp 2, 1 sa (Pp so 'pi) rājā tad ākarṇya viṣṇuśar-māṇam āhūya provāca. (9) T A1b, 3 text. Spl 2, 16, Pp 2, 2 bho bhagavan, madanu° et° ku° (Spl om) arth° prati (Spl adds drāg) yathānanyasadṛśān vidadhāsi tathā kuru (Pp kāryam; Spl adds tad) ahaṁ tvān śāsanaśatena (Pp ni-)yojayiṣyāmi. (10) T A1b, 4 text (om utthāya). SP 26 utthāya pra-tijñātavān. Hp 4, 18, Hm 11, 5 abravīt. Spl 2, 18, Pp 2, 3 aha viṣṇuśarmā tam (Pp °śarmottaraṁ) rājānam ūce. Here T vs 4. (11) T A2, 1 tat kiṁ bahunā, śrūyatām... SP 27 deva. Hp 4, 18, Hm 11, 5 deva. Spl 2, 19 deva, śrūyatām me tathyavacanam. nāhaṁ vidyāvīkṛayaṁ śāsanaśatenāpi karomi. Pp 2, 4 as Spl (°vikrayaṁ karomi śās°, om api); then with Spl under next §; then follows T's version of this § and the next, so that Pp duplicates this and the next §, first giving Spl's version and then T's! It reads here kiṁ ba-hunā, śrū° mamāṣa-siṁha°... (om ity evaṁ; me 'śiti° for mamā°; °driyārthasya kiṁcid arthena prayojanam, kiṁ tu tvatprārthanāsiddhyartham sarasvativi-nodaṁ kariṣyāmi. tal°). (12) T A2, 3 yady ahaṁ na 'antarāt... °śāstraṁ praty ananyasamān karomi, tato mamārhasi mārga°... SP 27 yady...mām apakr° arh° bhavān. Hp 5, 4, Hm 12, 1 ataḥ ṣaṇmā°... °śāstrābhijñān ahaṁ karomi (Hm kariṣyāmi; Hm puts ahaṁ before ṣaṇ°). Spl 2, 20 punar etān tava putrān māsasatkena yadi nītiśāstrajñān na karomi, tataḥ svanāmatyā-gaṁ karomi. Pp 2, 5 etān punar mūsa° etc., as Spl (°parityāgaṁ); after 2d version of prec. § (q. v.), as T here (tr na to before karomi; °bhyantare; ananyasadṛśān; tato 'rhati me devo devamārgaṁ saṁdarśayitum iti).

samdarśanena hastaśatam) apakrāmayitum iti. (13) (*etām asaṁbhāvyaṁ brāhmaṇasya pratiññāṁ*) śrutvā (*sasacivo*) rājā prahr̥ṣṭamanā (*vismayānvitaḥ*) sabahumānaṁ tasmāi (*viṣṇuśarmaṇe*) kumārān samarpitavān. (14) tenā (*'pi*) †*kathādvāreṇa* (*mitrabheda-mitraprāptikākōlūkiyadabhdhanāśāparikṣitakāritvān* 'ti) pañca tantrāṇi *parikalpya rājaputrān nītiśāstraṁ grāhayitum upakrāntaḥ*.†

(*kathāmukham etat samāptam.*)

(End of Introductory Section)

(13) T A 2. 5 etāṁ...rājā paraṁ vismayam agamad āha ca: yas tāvad artham etāṁ saṁpannam iti māṁ punar vijñāpayisyati, tasyāhaṁ puṣṭam anugrahaṁ kariṣyāmi. ity uktvā sabahu° tas° samar° kum°. SP 28 iti śrutvā prahr° rājā bahumānapuraḥsaram tas° viṣṇu° sūtān arpitavān (α kumārān-samarp°). H different, but finally Hp 5. 11, Hm 13. 2 tasya viṣṇuśarmaṇo (Hp corrupt) bahumānapuraḥsaram (Hp adds kṛtvā sva-) putrān samarpitavān (Hp °payām āsa). Spl 2. 22 athāsau rājā tāṁ brāhmaṇasyāsaṁbhāvyaṁ pratiññāṁ śrutvā sasacivaḥ prahr̥ṣṭo visma° tasmāi sādaraṁ tān kumārān samarpya parāṁ nirvyrtim ājagāma. Pñ 2. 11 etāṁ brāhmaṇa° etc. as Spl (rājā for prahr̥ṣṭo; om sādaraṁ tān; jagāma, om ā). (14) T A 2. 7 tenāpi ca sūpāyam (mss. so°) ālocya śāstrāṇi likhitāni pañca tantrāṇi. na so 'sti tiraścāṁ manuṣyāṇāṁ vā yaṁ (mss. yo) yathāyogaṁ svārthasiddhaye na niveśitavān. SP 29 tena kathā° pañca tantrāṇi kalpayitvā (α parikalpya) rājaputrān... (α adds tāni pañca tantrāṇi); (vs 10) mitrabhedaḥ suhṛllābhah saṁdhivigraha eva ca, labdhanāśam asaṁprekṣyakāritvaṁ pañcatantrakam. For this N vs 8: mitralābhah suhṛdbhedaḥ saṁ° eva ca, labdhanāśo 'samīkṣakāri pañcatantram udāhṛtam. H nothing. Spl 3. 1, Pñ 2. 12 viṣṇuśarmaṇāpi (Pñ ungrammatically, °māpi!) tān ādāya (Pñ adds svagrhaṁ gatvā) tadarthaṁ mitra° (Pñ gives names separately, in nom. sing.; Pñ mitrasaṁprāptiḥ; Jn labdhapraṇāś°, Pñ °sam apa°; Pñ °kāritā, iti, Spl °kāraṇi ceti) pañca ta° racayitvā pāṭhitās te rājaputrāḥ. te 'pi tāny adhitya māsasatkena yathoktāḥ saṁvyrtāḥ (Pñ saṁjātāḥ). tataḥ prabhṛty etat pañcatantrakam nāma nītiśāstraṁ bālāvabodhanārthaṁ bhūtale (Spl saṁ-)pravṛttam. kiṁ bahunā (vs Spl 6, Pñ 5). — Orig. may have been longer, as in T, Jn; uncertain. Colophon only in T, Jn; Jn om samāptam.

PRATHAMAM TANTRAM (FIRST BOOK)

MITRABHEDAM (THE SEPARATION OF FRIENDS)

(1) *athe 'dam ārabhyate mitrabhedam nāma prathamam tantram.*
yasyā 'yam ādyaḥ ślokaḥ:

vardhamāno mahān snehaḥ sīṃhagovṛṣayor vane
 piśunena 'tilubdhena jambukena vināśitaḥ. 1.

(2) *rājaputrā āhuḥ: katham etat. viṣṇuśarmā kathayati.*

(3) *asti dakṣiṇāpathe mahilāropyaṃ nāma nagaram.* (4) *tatra dharmopārjītavṛttir vardhamān(ak)o nāma sārthavāhaḥ prati-*

(1) T A3 ata idam... SP 33 tatra (α adds prathamo) mitrabheda ucyaṭe. tasyāyam (α yasyo) ādyaḥ ślokaḥ. Hp 46. 2, Hm 1. 3 suhṛdbhedam (Hm adds tāvac) śṛṇvata yasyā... Spl 4. 1, Pṇ 3. 1 athātaḥ prārābh° mi° (Pṇ °do)... (Spl ādimah for ādyaḥ). Tho mitrabhedo would be a more natural reading, the colophon of the book (q. v.) seems to make it nearly certain that the orig. made the word neuter. Vs 1=T, SP α, N, H, Spl, Pṇ 1, Ar (in Sy the text is lost up to our vs 3, and the missing part is translated by Schult-hess from Ar). SP ed. with β has a diff. vs. a, H mahāsneho. b, N, H mrgen-dravṛṣayor. cd, Pṇ tr jambukena and piśunena. Cf. So 11 ab, tathā ca śṛṇv imāṃ sīṃhavrṣabhādigaṭām kathām. Ar p. 1.8 Wenn zwei Männer, die einander in Liebe zugetan sind, das Unglück haben, daß ein Betrüger und Verräter zwischen sie tritt, so werden sie einander abspenstig und ziehen sich von einander zurück. Ein Beispiel dafür ist folgende Geschichte. (JCap ends et accidit eis quod accidit leoni cum bove.) (2) T A4. 1, Spl 4. 5, Pṇ 3. 4 tad yathānuśrūyate (Pṇ om nu). SP 36 text (ed. ucuḥ for α āhuḥ; °sarmāha, α om this). Hp 46. 6, Hm 1. 7 rājaputrāir uktam: katham... (3) T A4. 2 dākṣiṇātye janapade mihilā° (v. l. mah°) ... SP 37 text (v. l. mihilā°). Hp 46. 7, Hm 1. 7 asti dā° suvarṇā (Hm °ṇavati) nāma nagarī. So 11 d nagare kvacit. Kṣ 256 (1) dākṣiṇātye janapade vibudhavrātasevitam, mahilāropya-nāmāsti (ŚP. and Ma. v. l. mihi°) puram surapuropamam (ŚP. and Ma. v. l. °purottamam). Spl 4. 5 asti dā° etc. as T (mahilā°). Pṇ 3. 4 dākṣiṇātyeṣu janapadeṣu (then expansion) mahilā°... Ar 1. 13 Im Lande Dstb' (intends Dakṣiṇāpatha, see Schult-hess's note). (4) T A4. 2 tatra ca dharm° var° nā° śreṣṭhiputro babhūva. SP 37 tatra vardhamāno nāma (α adds mahān) sār°... Hp 46. 7, Hm 1. 8 tatra vardhamāno nāma vaṇik (Hp v. l. adds mahādhanō) nivasati (Hp prativas°, v. l. nivas°). So 11 ed āsīt ko'pi vaṇikputro dhanavān. Kṣ 257 (2) ab vardhamānakanāmābhūt tatrātīdhanado vaṇik. Spl 4. 6 tatra dharmopārjītabhūrīvibhavo vardhamānako nāma vaṇikputro babhūva. Pṇ 3. 8

vasati sma. (5) tasya *kadācic cittam utpannam (yat)*: prabhūte 'pi vitte 'rthavṛddhiḥ karaṇīye 'ti. uktam ca:

alabdhām *artham* lipseta labdhām rakṣed avekṣayā

rakṣitām vardhayan *nityam* vṛddhām pātreṣu nikṣipet. 2. (6) alabdhālābhārthā labdhaparirakṣaṇī rakṣitavivardhanī vardhitasya tīrthapratipādanī ce 'ti (*lokayātrā*). (7) (*tatrā*) 'labhamānasya na kiñcid asti; labdho 'py arakṣyamāno 'rtho (*bahūpadravatayā*) sadyo vinaśyati; avardhamānaś cā ('rthak) śanāir apy upayujyamāno 'ñjanavat kṣiyate; anupayujyamānaḥ (*pra-*

tatrānekagūṇasamuho janmāntaradharmopārjanāvṛptadhanasamuho vardhamānanāmā sūr°... Ar 1. 13 war einmal ein reicher Kaufmann. (5) T A 4. 3 text (om yat). SP 38 tasya prabhūte vitte 'py artha° kara° 'ti matir āsit. uktam ca (α tathā hi). Hp 46. 8, Hm 1. 9 tasya prabhūte 'pi vitte (then insertion) punar arthavṛddhiḥ karaṇīyeti matir babbhūva. yataḥ. So 12 a tasyāikadā. Spl 4. 7 tasya kad° cintā samutpannā yat pra° 'pi vitte saty arthopattiyupāyāś cintaniyāḥ kartavyāś ceti. yata uktam ca. Pñ 3. 9 atha kadācic cintayato 'rdharātravelāyām idṛśam tasya cittam abhūt, yathā: [passage quoted under § 7 below] ataḥ prabhūtenāpi dravyeṇa tasyāiva vṛddhiḥ karaṇīyā. Ar [insertion; his sons are spendthrifts, and he preaches to them] 1. 18 wer in dieser Welt lebt, muß drei Dinge erstreben, die er nur durch viererlei erlangt. Die drei Dinge, die erstrebt werden, sind: bequeme Vermögensverhältnisse, Position unter den Menschen und ein Zehrpennig für das Jenseits. Vs 2=T, SP 2, H 8; possibly Ar, corruptly. Not in SP α. a, H cāiva for artham, SP ala° ihed dharmena. b, SP la° yatnena pālayet; Hm avakṣayāt for ave°, Hp text. c, SP pālitaḥ; T cāinaḥ for ni°. d, H tīrtheṣu (cf. next). Ar 1. 22 (combines this vs with following prose) Die vier Dinge aber, durch die allein jene drei erlangt werden, sind: daß man das Vermögen auf rechtmäßige Weise erwirbt (cf. SP in a!); sodann, daß man das Erworbene gut verwaltet und es nachher vermehrt; sodann, daß man es auf eine der Lebensführung förderliche Weise verwendet und damit den Verwandten und Brüdern Gutes tut, so daß man im Jenseits den Nutzen davon selbst zurückempfängt; und endlich, daß man sich vor allem Unheilstiften hütet. Wer eine von diesen vier Eigenschaften vernachlässigt, kommt nicht zu dem, was er vorhat. (6) Citation from Kāuṭīliya, Shama Sastri p. 9, l. 2. T A5. 1 text (°vivardhinī). SP 41 alabdhasya lābho labdhasya (α pari-)rakṣaṇam rakṣitasya vardhanam vardhitasya tyāgabhogocitavām kāryam iti (α vardhitasya tīrthe pratipādanam ceti). N also has this sentence as in SP α (reading tīrtha- and om iti), mistaking it evidently for a verse. Not in H, Spl, Bṛ. Pñ 3. 12 alabdhā arthā labhyāḥ, labdhāḥ parirakṣaṇīyāḥ, rakṣitā vivardhaniyāḥ, pātre (cf. prec. vs) sampādanīyāś ca. iti. lokamārgeṇāpi—(with next). Pñ by its pātre seems to indicate that it is based on a version containing the prec. vs. Ar see under prec. vs. (7) T A5. 2 arakṣyamāno hy artho... avardhamāno 'py añjanādikṣayadarśanañc chanāir apy upayuj° kṣi°, anupa° (mss. anuprayuj°, aprayuj°)... SP 42

yojanotpattāu) tulyo 'prāptene ('ti). (8) (*ataḥ prāptasya rakṣa-
navivardhanopayogāḥ kāryāḥ.*) uktaṁ ca:

upārjitānām arthānām tyāga eva hi rakṣaṇam

taḍāgodarasamsthānām parivāha ivā 'mbhasām. 3.

(9) ity (evam) *saṁpradhārya mathurāgāmi bhāṇdam upasamgrhya
(śubhe tithāu gurujanānujñātas tasmān nagarād vāṇijyena)* vi-

tatrā...asti; arakṣitasya sadyo vināśaḥ; avardhamānām dhanam (α avardha-
māno, om dha°) añjanavat kṣī°; anupabhuḥyamānām (α °no) nirarthakatvād
(α niṣprayojanāḥ) alabdhaprāyam (α alabdhātulya) eva. Hp 47. 10, Hm 2. 13
yato 'labdham icchato 'nudyogād arthāhvāptir (Hm 'rthayogād arthasya prāptir)
eva (Hp adds ca), labdhasyāpy arakṣitasya (Hm adds nidher api) svayaṁ
vināśaḥ, (Hm adds api ca) avardhamānaś cārthaḥ kāle (Hp kālena) svalpa-
vyayo 'py añjanavat kṣayam eti, anupabhuḥyamānaś ca niṣprayojanā eva
saḥ (Hp °yojaka, v. l. -na, eva ca). Pñ 3. 13 rakṣyamāno 'rtho bahūpadra-
vatayā sadyo vinaśyēt. aprayujyamānaḥ prayojanotpattāu tulyo 'prāptasya.
iti. Also above, cf. under § 3, Pñ 3. 10 prabhūto 'pi saṁcito 'rthaḥ prave-
cyamāno 'ñjanam iva kṣiyate, svalpo 'pi saṁciyamāno valmikavad vardhate.
Ar 1. 31 Denn wenn er nicht erwirbt und kein Vermögen hat, findet er
keinen Lebensunterhalt und wird von dem Vermögen nicht ernährt. Wenn
er aber Vermögen und Erwerb hat, jedoch aus seinem Vermögen keinen
Nutzen zieht und es nicht gut verwaltet, so schwindet es bald und verliert
er es schließlich. Gibt er es aber aus, ohne es zu vermehren, so wird es,
auch wenn er nur kleine Ausgaben macht, unfehlbar bald aufgebraucht sein,
gerade wie das Kuhl [antimony], von dem man ja nur stäubchenweise nimmt,
doch bald aufgebraucht ist. Endlich wenn er zwar erwirbt und profitiert und
vermehrt, es aber nicht über sich bringt, es auf gehörige und nützliche Weise
auszugeben, muß er zu den Armen und Unvermögenden gerechnet werden und
ist trotzdem nicht sicher davor, daß ihm das Vermögen durch irgendwelche
Zufälle abhanden kommt und dahin geht, wo er nicht will. (8) T A 5. 3
text. SP 43 uktaṁ ca (α tathā hi). Hp 47. 13, Hm 3. 2 tathā cōktam. Pñ 3. 14
tataḥ prā° sato rakṣ° °yogādi kāryam. uktaṁ ca. Vs 3=T, SP 3, N, Pñ 2,
Sy 1, Ar. c, SP taṭako, T taḍako. d, N, T v. l., SP v. l. parivāha°. Sy (begins
at this point) Und er gleicht einem Wasserbecken, in welches beständig
Wasser eintritt, das aber kein Abflußrohr hat, etc. (9) T A 6. 1 text (om
vāṇijyena). SP 48, Hp 48. 1, Hm 3. 9 iti saṁciṅtya [here insert next; SP
first inserts vardhamāno] śakaṭaṁ nānāvidhadravayasampūrṇam (H om saṁ,
SP α pari for saṁ) gṛhītvā (H kṛtvā) vāṇijyena calitaḥ (so SP α, ed. °jyāya
praca°; Hm gataḥ; H adds kāmīraṁ prati before or after verb). So 12 ab
vāṇijyārthaṁ (cf. SP, H vāṇijyena, Sy in Geschäften; but So and Sy may
represent merely the general sense of the passage, cf. bhāṇdam etc.) gacchato
mathurām purim. Kṣ 257(2)c prasthito dvīpayātrāyām. Spl 6. 9, Pñ 3. 22
ity (Pñ om) evaṁ saṁpra° mathurāgāmini (Pñ sāra-)bhāṇḍāny ādāya (Pñ
saṁāhṛtya, adding saparijanaḥ śubhe nakṣatre) śubhāyām tithāu guru° (Spl
°janābhyanu°) surathādhirudhaḥ (Pñ svajanāir anuvrajjyamānaḥ, then inser-
tion) nagarān (Spl om) niḥsṛtaḥ (Spl prasthitaḥ). Sy A 1. 1 Nachdem der

nirgataḥ. (10) tasya ca (dvāu) vṛṣabhāu voḍhārāv agradhurāyām
nandakasamjivakanāmānāv abhūtām. (11) atha gacchatas tasya
mahati vane (dūrāvaruḍha) girinirjharaskhalitavārijanimitakar-
dam(amagn)āikacarāṇavāikalyāc chakaṭasya cā tibhāra(guru)-
trāt (kasmiñś cit pradeśe katham api dāivavaśāt tayor vṛṣabhaṇyoh)
saṃjivako yugabhaṅgam kṛtvā niśasāda. (12) tam (ca) dṛṣṭvā
vardhamān(ak)aḥ sārthavāhaḥ param viśādam agamat. tryahaṃ
co 'dikṣya yadā 'sāu na (vāi) kalyatām labhate (sma), (13) tadā
tasya rakṣipuruṣān niyojya (śeṣasārthasamrakṣaṇārthaṃ bahra-

Kaufmann solchergestalt seine Söhne beraten, machte sich sein ältester Sohn auf und reiste in Geschäften in die Gegend von Mṭur und nahm viele Waren mit sich. Ar (JCap names city Mathor). (10) T A 6. 2 text. SP 48, Hp 48. 1, Hm 3. 9 (in prec.) nandak° vṛṣabhāu dhuri niyojya. Spl 6. 10, Pñ 3. 25 tasya ca (Pñ adds dvāu) maṅgalavṛṣabhāu dhurvoḍhārāu nandak° (Spl tr, saṃjivakanandakanām° grhotpannāu dhurv°; Pñ adds two epithets) tiṣṭhataḥ (Spl sthitāu). Sy A 1. 4 Und er hatte einen Wagen bei sich, vor den zwei Stiere gespannt waren, von denen der eine Snzbug, der andere Nndgg hieß. Ar. (11) T A 6. 2 gacchatas tasya kasmiñścid deśe dūrāv° (om amagn)...cātibhārād abhihataḥ katham api dāiv° saṃj°... SP 49 tatra ca (α om) mahati vane viśame parvate (α om) pathi śakaṭasyāti-(α adds bhāra)gurutvāt saṃj° bhagnajānur nipatitaḥ. Hp 48. 6, Hm 4. 1 atha gacchatas tasya (Hm su-)durganāmni mahāraṇye saṃj° bhagnajānur nipaittaḥ. So (cf. 12ab tasya--gacchatas) 12cd, 13 bhāravoḍhā yugam (B. dhuram) karṣaṇ bhareṇa yugabhaṅgataḥ, giriprasavaṇodbhutakardame skhalitaḥ pathi, saṃjivakākhyo vṛṣabhaḥ papātāṅgāir vicūrṇitaḥ. Kṣ 257 (2) d, 258 (3) sa viveśa mahāvanam, tatrāsya viśamagrāvavidirṇapadaviklavah, dhuryo 'vasanno vṛṣabho vṛṣāukavṛṣasammitaḥ. Spl 6. 11 tayor ekaḥ saṃjivakābhidhāno yamunākaccham avatīrṇaḥ san paṅkapūram āsādy kalitacarāṇo yugabhaṅgam vidhāya niśasāda. Pñ 3. 26 atha [long description] ātavim āsādy durāpūtinirjharodakotpāditakardama°...cātibhārād abhihataḥ kasmiñścit... (om dāivavaśāt). Sy A 1. 6 Da stieß er auf eine schwierige Stelle und der Wagen zerbrach, und der Stier namens Snzbug versank in den Lehmgrund. Ar. (12) T A 6. 4 text (ed. nāvāikalyatām, but mss. text, cf. Pñ). SP 50 sārthavāhaḥ suciraṃ vicintya (α °vāhaś ca viṣaṇṇaḥ). Hp 48. 7, Hm 4. 2 tad (Hm tam) ālokya vardhamāno 'cintayat. So 14ab dṛṣṭvābhghātaniśeṣṭam asiddhotthāpanakramah (B. °sramah; cf. also c, cirāt). Spl 6. 13 atha tam tadavastham ālokya vardhamānaḥ param viśādam agamat. tadarthaṃ ca snehārdrahrdayas trirātram prayāṇabhaṅgam akarot. Pñ 4. 4 tatas tam nipatitaṃ dṛṣṭvā (driver reports to merchant, then) vardhamānasārthavāhaḥ... agamat, pañcarātrikam aprayāṇakam kṛtvā yadāsāu na kalyatām labhate. Sy A 1. 8 Der Kaufmann verzögerte, da er den Stier herausziehen wollte, drei Tage lang, aber als er damit nicht zustande kam. Ar. (13) T A 6. 5 text (dattvā for niyojya). SP 51 śakaṭasthaṃ dravyam (α °ṭasamvāhanam anyena) yathā kathamcid grhītva vṛṣabhasya (α °bha-) rakṣakān niyojya gatavān. Hp 48. 13, Hm 4. 7 (after

pāyau vanam iti matvā yathābhilaṣitam digantaram prāyāt. (14) *anyedyus tv ātmabhayāt (tatparāi) rakṣipuruṣāir (apy) āgatya tasya mṛṣo 'ktam: (svāmin,) mṛṣo 'sau saṃjivako ('smābhiś cā 'gnyādinā satkṛta) iti.* (15) *(etac ca śrutvā sārthavāhaḥ kṛtājñatayā pretakṛtyāni tasya kṛtvā gataḥ.)* (16) *saṃjivako 'py āyuhśeṣatayā †salilamiśrāiḥ śiśirataravatāir† āpyāyitaśarirah katham cid utthāya (śanāiḥ-śanāir) yamunākaccham upaśliṣṭaḥ.*

vss) iti saṃcintya saṃjivakam tyaktvā (Hm and Hp v. l. tatra parityajya) sa (Hm om) vardhamānaś (Hm insertion) calitaḥ. So 14cd nirāśas tam cīrāt tyaktvā vaṇikputro jagāma saḥ. Kṣ 259 (4) ab yāte vaṇigvare [tyaktas] tanniyuktāiḥ sa rakṣibhiḥ. Spl 6. 15 atha tam viṣaṇnam ālokya sārthikāir abhihitam: bhoḥ śreṣṭhin, kim evam vṛṣabhasya kṛte sinhvayāghrasamākule 'smin vane bahvapāye samagro 'pi svasārthas tvayā saṃdehe niyojitaḥ. (vs.) athāsū tad avadhārya saṃjivakasya rakṣāpuruṣān nirūpya śeṣasārtham nītvā prasthitaḥ. Pñ 4. 7 tadā tasya yavasasametān rakṣāpuruṣān dattvā-bhihitavān: (instructions) evam ādiśya yathābhilaṣitam deśāntaram prasthitaḥ. Sy A 1. 10 ließ er einen Mann bei ihm und setzte selbst die Reise fort. Ar (fuller than Sy; instructs man to guard bull until recovered, etc.). (14) T A 6. 6 anyadā tv... (om apy; inserts iti before asmābhiś). SP 51 te dhūrtāḥ katicid dināni sthītvā etāvata kālena sārthavāhaḥ svakiyālayam gacchati vāyam atra kimarthaṃ tiṣṭhāmāḥ, vṛṣabhaṃ tyaktvāsmadgrhaṃ prati gacchāmāḥ, iti saṃcintya jīvantam api mṛtavarttām kathitavantaḥ.—For all this & only: rakṣakā api vyalikamṛtavarttām matvā (v. l. viditvā) gatavantaḥ. H, Bṛ nothing except Kṣ 259 (4) a tyaktas (in prec.). Spl 6. 21 atha rakṣāpuruṣā api bahvapāyam tad vanam (cf. prec.) viditvā saṃjivakam parityajya prṣṭhato gatvānyedyus tam sārthavāham mithyāhuḥ: svāmin... 'smābhiś tu sārthavāhasyābhiṣṭa iti matvā vahninā saṃskṛta iti. Pñ 4. 10 anyedyus ca bahvapāyam vanam (cf. prec.) iti bhayāt tāir api gatvā svāmine mṛṣā niveditam, yathā: mṛto... 'dinā saṃskāreṇa saṃskṛtaḥ. iti. Sy A 1. 11 Tags darauf (KF on the morrow, JCap post vero aliquos dies) ging der Mann, der bei dem Stier gelassen worden war, dem Kaufmann nach und sagte: Der Stier ist eingegangen. Ar. (15) T A 6. 8 etac chrutvā vardhamānaḥ sārthavāhaś ca kṛta°... Spl 7. 1 tac chru° sār° kṛtājñāḥ snehārdrahdayas tasyāurdhvadehikakriyā vṛṣotsargādikāḥ sarvāś cakāra. Pñ 4. 12 tac... 'vāhaḥ kṣaṇamūtram duḥkham kṛtvā kṛta° ca pretakṛtyādikriyāṃ kṛtvā mathurām avighnena saṃprāptaḥ. (16) T A 6. 9 athāsū api saṃjī° āyuh° salilaprṣatāir vāyunāpyāyita°... (om śanāiḥ-śanāir). SP 54 saṃjivako 'py āyuh° (α 'śeṣād). Hp 48. 13, Hm 4. 9 (Hm tataḥ) saṃjivako 'pi katham-katham api. So 15, 16 a sa ca saṃjivako dāivāt samāśvasto vṛṣaḥ śanāiḥ, utthāya śāspān sumṛdūn (B. śasyān sa mṛdūn) aśnan prakṛtim āptavān, gatvā ca yamunātīram (B. °re). Kṣ 259 (4) cd navāuśadhicayābhārah (v. l. both edd. vanāuś°) kālena svāsthyam āyayāu. Spl 7. 2 saṃjī° 'py āyuh° yamunāsalilamiśrāiḥ śiśi° āpyā° katham cid apy utthāya yamunātaṭam upapede. Pñ 4. 14 atha saṃjī° svabhāgyānām vaśād

(17) *tatra (ca) marakatasadyāsāni śaṣpāgrāṇi bhakṣayan svachandacārī katipayāir ahobhīr haravṛṣabha iva pinakakudadhārī (hrṣṭa)puṣṭāṅgo balavān sanivṛttaḥ, pratyaham (ca) valmikaśikhārāṇi śṛṅgāgraghātṭanāir ullikhan nadaśś (ca) 'ste.* (18) *atha tasmin vane (nā 'tidūre) sarvamṛgaparivṛtaḥ piṅgalako nāma siṅho vanāntare (niḥsādhvasam uccāḥ śīro vahan) svavīryārjitarājyasukham anubhavann āste. tathā ca:*

āyuh° ca nirjharodakakanaṇprakārāir āsvāsitaśarirah śanāḥ-śanāir yamu° avatīrṇaḥ. Sy A1. 13 Der Stier aber (KF recovered strength, etc.) ging von der Stelle, wo man ihn gelassen hatte, gemächlich (KF little by little, JCap paulisper) fort und gelangte zu Wasser. Ar. (17) T A6. 10 text (om svachan° and hrṣṭapī°; °ghaṭṭitāir; °ca pratitiṣṭhati sma). SP 54 vane svecchayāhārādilābhena (α sveccchāhārālābhān) hrṣṭaḥ puṣṭāṅgo nadann āste (α v. l. āsit). Hp 48. 14, Hm 4. 10 khuratrāye bhāraṁ kurvaṁs tatra vane sthitaḥ (Hm bharaṁ kṛtvotthitaḥ). (vss.) tato dīneṣu gacchatsu saṁjīvakāḥ sveccchāhāravīhārādinarāyaṇīm (Hm °vīhāraṁ kṛtvārāyaṇīm) bhrāmyan hrṣṭa° balavān nanāda. So 16bcd, 17 haritāni tṛṇāni saḥ, khādan svachandacārī san puṣṭāṅgo balavān abhūt, vyacarat pīnakakud māḍyan haravṛṣopamaḥ, śṛṅgotpātītavalmīkāḥ sa ca tatronnadan muhuḥ. Kṣ cf. 258 (3) d, above under § 11, vṛṣāṅkavṛṣasaṁmitaḥ; and 260 (5) pīnadarpākṛtījale (Ma. em. nandya for darpā, and bale for jale [one ms. has balo]) tasmin saṁjīvakābhidhe, nirjharopāntapāriṣu (Ma. with v. l. sasyeṣu for pār°) svachandasukhacārīṇi (SP. ed. and Ma. v. l. °vārīṇi). Spl 7. 4 tatra marak° būlatṛṇāgrāṇi bhakṣamāṇaḥ katipayāir... pīnaḥ kakudmān balavāśś ca saṁv° pratyaham valmikasikharāgrāṇi śṛṅgābhyām vidārayan pragarjaśś cāste. Pṇ 4. 15 tasmiṁś ca marak° śaṣpapallavāgrāṇi bhakṣ° kati° etc. (as Spl to) °śikharāṇi śṛṅgāgragha° ulli° dantivat tiṣṭhati. Sy A1. 15 und reicher Weide; und in wenigen Tagen wurde der Stier fett und dick, und er wetzte und schärfte die Hörner am Boden und erhob seine Stimme. Ar. (18—22) The order of this passage in T and Pṇ is confused; see my Introduction, Volume II pages 80—84. The original order is certainly that of SP, H, So and Pa. Spl is fragmentary, but apparently based on the version of T-Pṇ as to order. Kṣ is too much abbreviated to make clear what its orig. order was. (18) T A7. 1 atha [kadācit, belongs to § 19] tasmin vane sarvam° pī° nā° si°.—After § 22: A 8, end (p. 7, l. 3): vanāntare... vahan rājatvam anubhavann āste. api ca. SP 56 tasmin vane mṛgādhipatiḥ pī° nā° svavīryārjitarājyasukham anubhavann āste. tathā ca (α hi). Hp 48. 19, Hm 5. 5 tasmin vane piṅgalakanāmā siṅhaḥ svabhujopārjita° anubhavann āste. tathā caktam. So 18 tatkalām cūbhavat tatra nātidūre vanāntare, siṅhaḥ pī° nāma vikramākṛāntakānanāḥ. Kṣ 261 (6) bcd piṅgalakhyo mṛgādhipaḥ, vanaṁ yatkesarāḥ sphārāḥ sāṭṭahāsam ivābhavat. Spl 7. 12 atha [kadācit, to § 19] pī° nā° si° sarvam°. [Nothing corresponding to the rest.] Pṇ 4. 18 atha [kadācit, to § 19] sarvam° pī° nā° si°. [As T in position:] 5. 1 vanāntare niḥsāṅkaṁ niḥsādhvasam uccāḥśīro rājatvam anubabhūva, uktaṁ ca. Sy A2. 1 In einiger Entfernung von ihm war ein

ekākini vanavāsiny arājalakṣmaṇy anītīsāstrajñe
sattvocchrite mṛgapatāu rāje 'ti girāḥ pariṇamanti. 4.
nā 'bhiṣeko na saṁskāraḥ sīṁhasya kriyate mṛgāḥ
vikramārjitivattasya svayam eva mṛgendratā. 5.

(19) sa kadācit pipāsakul(it)a udakārthī yamunākaccham avāturat.
(20) tena cā 'nanubhūtapūrvam (akālapralayaghaṇanagarjitam iva)
saṁjivaka(sya) narditaṁ (dūrād evā) 'śrāvi. (21) tac ca śrutvā
'tivakṣubhitahrdayaḥ (pāṇiyam apitvā) 'kāram āchādya (maṇ-

Löwe, der jene Ebene im Besitz hatte, und bei ihm befanden sich in Menge Schakale, Füchse und wilde Tiere aller Gattungen. Ar. Vs 4=T 4, Pñ 5, Sy A2. 3, Ar. In T, Pñ after the end of the prec., that is at the end of T A8. c, Pñ sattvotkaṭe. Sy Dieser Löwe war unklug (so em.; ms. "klug"!) und unpraktisch (anītīsāstrajñe) und durch sein Regiment übermütig gemacht (sattvocchrite). Ar, JCap 39. 19 Erat autem leo magnanimis (Derenbourg says the Hebrew word probably meant "proud") in suis negociis, singularis in suo consilio. KF 3. 14 Now this lion was exceedingly haughty in spirit, and whatever he wisht to do, he did independently, without employing the advice of anyone. Notwithstanding, his knowledge was not very perfect. Vs 5=SP 5, N 3, Hp 16, Hm 19, Pñ 6; perhaps cf. So 18d? a, N satkāraḥ. c, SP 'jitasattvasya. So vikramākṛāntakānanaḥ, under § 18, may reflect c of this vs as well as that passage. Possibly Pa's versions of the prec. vs may likewise reflect this vs.

(19) T A7. 1 (see under § 18) kadācit [then, after first part of § 18] udakagrahaṇārthaṁ yamu° avatīrṣuḥ. SP 64 sa cāikadā (α sa kadācit)... (α text; ed. yamunātiram agāt). Hp 49. 1, Hm 5. 9 sa cāikadā pipā° pāṇiyam pātuṁ yamu° avā°. So 20 ab sa sīṁho jātu toyārtham āgacchan yamunātaṭam. Kṣ 261(6) a udakārthāṁ samabhyāyāt. Spl 7. 12 (as T) kadācit—pipāsakula udakagrahaṇārthaṁ yamunātaṭam avatīrṇaḥ. Pñ 4. 18 as T except avatīrṇaḥ. (20) T A7. 2 saṁjivakasya mahāntaṁ garjitaśabdāṁ (em.; mss. garjitam) āśṛnot. SP 64 tena... saṁjivakanarditam āśrāvi. Hp 49. 2, Hm 5. 10 tena ca tatra sīṁhenānanubhūtam (Hm 'ta-purvakam) akāla° (Hm om pralaya, Hp om ghana, but v. l. has it) iva etc. as SP. So 20cd tasyārān nādam āśrāṣīt saṁjivakakakudmataḥ (cf. also 21 ab, in § 21). Kṣ 262(7) sa śuśrāva vṛṣasyograhāṁ (Ma. with v. l. °gra-) śṛṅgāghātāṁ sphuṭāṁ (Ma. with v. l. °ghātacchate) taṭe, tūṅkāranādamukharaṁ (Ma. with v. l. °re) humkāranibīḍadhvaṇim. Spl 7. 13 saṁjivakasya gambhīrataraṁ śabdaṁ dūrād evāśṛnot. Pñ 4. 19 sa ca saṁji° etc. as T ed. Sy A2. 5 Als nun der Löwe (und sein Gefolge—omitted in JCap, KF) die Stimme des Stieres Snzbṛg hörten, (fürchteten sie sich—belongs with next §), weil sie noch nie einen Stier gesehen, noch seine Stimme gehört hatten. Ar. (21) T A7. 2 taṁ ca... 'hrdaya ākāram... °vasthānenāvasthitaḥ. SP 65 śrutvā ca kimcie chaṅkitamanāḥ (α cakita°) svagatam ālocya (α °cayan) tūṣṇīm (α om) sthita-vān: kim idam, ko 'treti. Hp 49. 3, Hm 5. 11 tac chrutvā pāṇiyam apitvā sacakitaḥ parivṛtya svasthānam āgatyā kim (Hp svāgatam) idam ity ālocyāyam (Hm ālocyaṁ) tūṣṇīm sthitaḥ. So 21—23 śrutvā cāśrutapūrvam (cf. prec.)

ḍularaṭapradeśe caturmaṇḍalāvasthānena tūṣṇim ava)sthitaḥ. (22) (*caturmaṇḍalāvasthānaṁ tv idam: siṅhaḥ siṅhānuyāyi kākaraṇaḥ kiṁvṛtta iti maṇḍalāni. tatra ca sarveṣv eṣa grāma-nagarapattanādhiṣṭhānakhetakharvaṭodyānāgrahārakānanavasthāneṣv eka eva siṅhaḥ sthānīyo bhavati. katipayāḥ siṅhānuyāyinas tantradhārāḥ. kākaraṇavargā madhyamavargāḥ. kiṁvṛtta evā 'nyasthānavāsinaḥ.*) (23) *tasya ca karaṭakadamanakanāmānau* (dvāu) *śṛgālāu mantriputrāv āstām.* (24) (*tāu ca parasparaṁ*

taṁ tannādaṁ dikṣu murchitam, sa siṅho 'cintayat kasya bata nādo 'yam īdṛśaḥ, nūnam atra mahat sattvaṁ kiṁcit tiṣṭhaty avāimi (B. apāimi) tat, tad dhi dṛṣṭvāiva mām hanyād vanād vāpi pravāsayet, iti so 'pītapānīya eva gatvā vanaṁ drutam, bhītaḥ siṅho nigūhyāsīd ākāraṁ anuyāyiṣu. Kṣ 263(8) śrūtṛvā tadugraninadaṁ viṣamaṁ (Ma. with v. l. vimarśa-) sthagītakramaḥ, sa tathāu phullaromāñcāḥ pīnalāṅgulapallavaḥ. Spl 7. 14 taṁ ca śru° 'tīva-vyākulahrdayaḥ sasādhvasam āk° prāchādya vaṭavṛkṣatale catur°nenāvasthitaḥ. Pñ 4. 19 taṁ ca...hṛdayaḥ svakiyam ākā° prachādya maṇḍalavaṭas-yādhastāc catur°nenāvasthitaḥ. Sy A 2. 6 (in prec.) fürchteten sie sich; A 2. 8 aber in der Erwägung: mein Gefolge darf nicht merken, daß ich in Furcht geraten bin, stellte sich der Löwe furchtlos und blieb ruhig auf seinem Platze stehen. Ar (no mention of followers in JCap, KF). (22) T A 8. 1 text (kṛtvā for tv idam; β om ca; β °kānanāvasthāneṣv; katipaya for °yāḥ). Spl 7. 15 catur°...nuyāyinaḥ kākaraṇaḥ kiṁvṛtta iti. (Nothing more in Spl.) Pñ 4. 21 āha ca caturmaṇḍalāvasthānanāmāni. siṅhaḥ...kākaraṇavargāḥ kiṁ° ceti maṇḍ°. tatra sarveṣv eva nagara°khetakarbāṭadraṅgapratyanta-grahāravihārajanasthāneṣv...siṅha-sthān°...nuyāyinas tatra carāḥ, kākara-vargo madhyamavargāḥ, kiṁv° vanāntasthānavāsinaḥ; uttamamadhyamādhamās traya iti.—This passage is of doubtful originality. Almost certainly secondary is the still longer expansion which follows it in T and Pñ, and which I omit. (23) T A 9. 1 text (β om ca; β °manakāu, om nāmānau). SP 67 atrāntare karaṭ° jambukāv asya mantr° upatiṣṭhataḥ (α om upa). Hp 49. 4, Hm 5. 13 sa ca tathāvidhaḥ karaṭakadamanakābhyām asya mantri-putrābhyām śṛgālābhyām dṛṣṭaḥ. So 19 mṛgarājasya tasyāstām mantriṇāu jambukāv ubhāu, eko damanako nāma tathā karaṭako 'paraḥ. Kṣ 264(9)ab karaṭo damanaś cāiva sacivāu tasya jambukāu. Spl 7. 17 atha tasya kara°...śṛg°...putrāu bhraṣṭādhikārāu sadānuyāyinaḥ āstām. Pñ 5. 9 tasya...śṛg° bhraṣṭādhikārāu mantri°... Sy A 3. 1 An der Pforte des Löwen nun hielten sich zwei Schakale auf, von denen der eine Kḥlg, der andere Dmng hieß, und der Löwe wußte über sie nicht Bescheid; die beiden aber waren verschlagen und geschickt, Dmng indessen war noch gewitzigter. Ar. (24) T A 9. 1 text (β om ca; tad atra for tatra, but β text; om karaṭakam; abhipravṛttamatiḥ). SP 67 tatra daman° karaṭ° āha: kim āyam asmākāṁ prabbur udakārthī mandasamcāras tiṣṭhati? nūnam anena kimapy ālocyate (α om nūnam etc.). Hp 49. 5, Hm 5. 14 tena (Hm taṁ tathāvidhaṁ)

mantrayataḥ.) tatra damanakaḥ (karaṭakam) *abravit*: *bhadra* karaṭaka, ayam (*tavad*) asmatsvāmī (piṅgalaka) udakagrahaṇārtham *abhipravṛttaḥ* kiṁnimittam *iḥā* 'vasthitaḥ. (25) karaṭaka āha: kim anena vyāpāreṇā 'vayoḥ. uktaṁ ca:

avyāpāreṣu vyāpāraṁ yo naraḥ kartum icchati

sa *eva* nihataḥ śete kilotpāṭī 'va vānaraḥ. 6.

(26) damanaka āha: katham etat. so 'bravit:

dr̥ṣṭvā daman° karaṭ° āha (Hp diff.): sakhe karaṭ°, kim ity ayam udakārthī svāmī pāṇiyam apitvā (Hm and v. l. of Hp adds sacakito) mandam-mandam avatiṣṭhate. So 24, 25 atha prājño damanakaḥ sa mantri tasya jambukaḥ, tam avocat karaṭakam dviṭiyam mantriṇam rahaḥ, asmatsvāmī payaḥ pātum gato 'pitvāiva tat katham, āgatas tvaṛitaṁ bhadra praṣṭavyo 'trāṣa kāraṇam. Kṣ 264(9)cḍ, 266(11) dūrataś cittasaṁkṣobhaṁ vilokya svāiram ūcatuḥ, [265(10) is a secondary insertion] tato 'braviḍ damanakaḥ sakhe kim ayam īśvaraḥ, adṛṣṭaśabdāmātreṇa kṣobhākula ivekṣyate. Spl 7. 18 tāu..(om karaṭakam)..°haṇārtham yamunākaccham avatīrya sthitaḥ. sa kiṁnimittam pipāsākulo 'pi nivṛtya vyūharacanām kṛtvā dāurmanasyenābhībhūto 'tra vaṭatale sthitaḥ. Pñ 5. 10 tāu...mantrayitum ārabdhāu. tatra dam° 'bra° ...°haṇārtham itaḥ pravṛttaḥ, kiṁnimittam iḥa dāurmanasyenāvasthitaḥ. Sy A3. 5 Der sprach nun zu jenem: Bruder Kṣilg, was bedeutet das, daß der Herr an einer Stelle bleibt und nicht umhergeht? Ar. (25) T A9. 3 so 'bravit: kim... (β kim āv° an° vyā°; ed. with α 'vayor iti). SP 69 karaṭaka āha: kim an° vyā° 'smākam. uktaṁ ca. H insertion, then Hp 50. 13, Hm 7. 13 karaṭaka āha (Hm brute): tathāpi kim anenāsmākam vyāpāreṇa (Hp anenāvyāpāreṇāsmākam). yataḥ, avyāpāraḥ (Hm 'vyāpāreṣu vyāp° sarvathā) parihaṛaṇiyah (Hp adds *eva*). paśya. So 26ab tataḥ karaṭako 'vāḍid vyāpāro 'smākam eṣa kaḥ. Kṣ 267(12) tac chrutvā dhīmatām dhuryo hasan karaṭako 'bravit, nirarthacintāyogena kiṁ prayojanam āvayoḥ. Spl 7. 22 kar° āha: kim āv° an° vyā°. Pñ 5. 12 so 'bravit: bhadra, kim an° vyā°. uktaṁ ca. Sy A3. 7 Kṣilg antwortete ihm: Was hast du in einer Sache zu fragen, die dich nichts angeht? Zumal in einer Angelegenheit der Herrschaft. Ar. Vs 6=T 5, SP 7, N 4, Hp 26, Hm 30, Spl 21, Pñ 8, Sy 2, Ar; cf. So 26cd, Kṣ 268(13). c, for *eva*, SP, N, H bhūmau (but v. l. cf. SP, including best ms., text), T nara; for nih°, Jn nidhanam, and so SP v. l. (also nilayam, best ms.), Tβ pralayaḥ: for śete, Tβ, Jn, and SP v. l. (including best ms.) yāti. d, T markaṭaḥ. So śrutas tvayā na vṛttantaḥ kiṁ kilotpāṭinaḥ kapeḥ. Kṣ aprayojanakartā yaḥ sarvathā (Ma. em. sa bhaved) duḥkhabhājanam, akāryaduragrahagrasthaḥ kilotpāṭīva (so read with vv. ll. of both edd.; ŚP. kilūkarṣaka-; so one ms. quoted by Ma., who emends to kilūkarṣiva) vānaraḥ. Sy Wer sich in fremde Dinge mischt, dem geht es wie jenem Affen, von dem in den Fabeln die Rede ist. Ar. (26) T A10 text (cāitat). SP 72 text (om āha). Hp 50. 18, Hm 8. 3 dam° prechati: ka°...

KATHĀ 1 (STORY 1: APE AND WEDGE)

(27) *asti kasmiñscit pradeśe nagara(m. tat)samīpe kenāpi vanijā devatāyatanam kartum ārabdham.* (28) *tatra (ye) karmakarāḥ (sthapatyādayas te madhyāhnavelāyām āhārārtham) nagaramadhye praviśanti.* (29) *(atha) tatrāi ('kasya śilpino) 'rdhasphāṭitaḥ kāṣṭhastambho ('rjunamayaḥ khadira)kilakena madhye yantranikhātenā 'vaṣṭabdhō ('va)tiṣṭhate.* (30) *tatra (?kadācid) vanavāsī mahān vānarayūthas (taruśikhavaprāsāda-*

Spl 8. 2, Pñ 5. 15 text. Sy A 4, Ar similarly.

(27) T p. 7. 13. *asti kaścid vanijakaḥ* (β vā°). *nagarasamīpe tena devatāy°* (β devāy°) *kriyate.* SP 73 *asti kasyacin nagaram. tannikaṭa ucchritadevatāyatanasamīpe* (α *asti kaścin nagaranikaṭād ardhocchritadevāyat°*). Hp 50. 19, Hm 8. 3 *asti magadhiadeśe dharmāraṇyasamnihitavasudhāyām śubhadattanūmnā kāyasthena vihāraḥ kārayitum* (Hm *kartum*) *ārabdhaḥ.* So 27 *nagare kvāpi kenāpi vanijā devatāgrham, kartum prārabdham abhavad bhūrisambhṛtadārūkam.* Kṣ 269(14) *ab śrūyate nagarābhyāse* (mss. and ŚP. ed. °se) *navanirmāṇakāriṇaḥ.* Spl 8. 6 *asti kasmiñscin nagarābhyāse kenāpi vanikputreṇa taruṣaṇḍa-madhye devatāy°...* Pñ 5. 17 *asti kasmiñscit pradeśe na°.* *tasyāśannataru-ṣaṇḍamadhye* (so mss., ed. em. °khaṇḍa°) *kenāpi...°tanaḥ kāryate sma.* Sy Story I. 1 *Es war einmal ein Zimmermann, der spaltete Holz mit zwei Keilen.* Ar. The order is very confused here in Pa.

(28) T 7. 13 *tatra ye karmakārāḥ...āhāranimittam* (all mss. but R °ta-) *bhojanamaṇḍapam anupraviśtāḥ.* So 28a, d *tatra karmakarāḥ* [here next]—*grham yayuḥ.* Kṣ 269(14) d (after next) *puram sthapatayo yayuḥ.* Spl 8. 7, Pñ 5. 18 text (Spl adds *ca* after *ye*; Pñ inserts *pratidinam* before *nagaram* for °ramadhye; Spl *vrajanti*). Sy Story I. 4 and ging an ein anderes Geschäft. Ar.

(29) T 7. 15 (in next) text (*'rdhasphoṭita*, β °pāṭitaḥ; β °vatiṣṭhat). SP 73 *sphuṭitārdha-nihitakīlavivṛtaḥ* (α *sphāṭit°* and om *nihita*) *stambhas tiṣṭhati* (α om). Hp 50. 20, Hm 8. 5 *tatra karapatradāryamāṇāikastambhasya* (Hp °vidārya-māṇakāṣṭhastam°) *kiyadditrasphāṭita-* (Hm °ṭitasya *kāṣṭha*)-*khaṇḍadvaya-* (Hp °yasya) *madhye kilakaḥ nidhāya dhṛtam* (Hm *kilakaḥ sūtradhāreṇa nihitaḥ*). So 28 *kāṣṭham krakacordhvārdhapāṭitam* (DP. °tāṭitam), *dattantaḥkilayantram te* (B. *dattvāntaḥ kilam yantrastham*) *sthāpayitvā.* Kṣ 269 (14) c *ardhasphuṭitakāṣṭhāgrāḥ* (so ŚP. and Ma. one ms.; Ma. v. l. *pāṭita*, em. *sphāṭita*). Spl 8. 9, Pñ 5. 21 (position as T) *tatrāi°* (Pñ *athāi°*; Spl adds *kasyacie*)... °ṭito (Pñ adds *mahāpramāṇo*) °ñjana- (Spl adds *vṛkṣadārumayaḥ*) *stambhaḥ khadirakilakena madhyanihitena* (Pñ *śirasi nikhātakhādirakilako*) °va° (Spl *tiṣṭhati*). Sy I. 2 *wie er rittlings auf einem Holze saß. Nachdem jener die Keile in das Holz geschlagen hatte, zog er den ersten heraus.* Ar.

(30) T 7. 15 *akasmāc cānuṣaṅgikaḥ devagṛhe vānarayūtham āgatam.* (Here prec.) 7. 17 *tatra kad° vānarayūtho giriśikharād avatīrya svecchayā taru° prakrīḍitum° ārabdhaḥ.* SP 74 *tatropa-* (α om this) *vanavāsī mahān vānarasamūha* (α °ra-yūtha) *itas tataś capalatvāt* (α *itaś cetaś ca sva-bhāvacapalatayā*) *kṛḍann āgataḥ.* Hp 50. 21, Hm 8. 6 *tatra* (Hp adds *na-*

śṛṅgadārunicayeṣu) itaś ce 'taś ca yathecchayā kriḍann āgataḥ. (31) tatrāi 'kas (tu vānara) āsannavināśaḥ (sahaja)cāpalāt stambha upaviśya tasya randhre vilambitavrṣaṇaḥ (san) kenā 'yam asthāne (kilako) nikhāta iti pāṇibhyān (saṁgrhya) 'tpaṭa-jitum ārabdhāḥ. (32) sthānāc calite kil(ak)e yad vṛttam, tad (bhavatā 'nākhyātam api) viditam eva.

(End of Story 1)

vāsi) balavān vāna° kri° āg°. So 29a tāvad āgatyā tatrāiko [vānaraś]. Kṣ 270(15) gateṣu teṣu vipulaḥ kapisārthaḥ samāyayāu, vallitānāika-vinyasta-(so ŚP., Ma. one ms.; Ma. v. l. calitāneka°, em. vellitāneka) sabhāvi-bhavanirmitaḥ (so ŚP., v. l. of Ma.; v. l. both edd. stambhādinavānāmītaḥ; Ma. em. stambhādir bhavanam tataḥ). Spl 8.8 atha kadācit tatrānuṣāṅgikaṁ vānarayūtham itaś cetaś ca paribhramad āgamam. (Here prec.) 8.11 atrāntare vānarāś taru° °dāruparyanteṣu yathec° kriḍitum ārabdhāḥ. Pñ 5.20 athāikas-min dine vānarayūtham tad ardhakṛtadevatāyatanam āyātam. (Here prec.) 5.22 vānarāś ca svecchayā taru° yatheṣṭam kriḍitum ārabdhāḥ. 'Sy I. 2 (before prec.) Da sah ihn ein Affe. Ar (at the beginning of the story). (31) T 7.18 ekas tu tatrāsanna° cāpalād upaviśya stambhe yantracāram (β °dhāram) uddiśyedam āha: kenā...(ed. adds eva after pāṇibhyām, β om). SP 75 tatrāiko vān° kṛtāntavaśam upagataḥ (α upā°) sahajacāpalatayā (α om) stam°...asthāne samāropita iti kilam ākrṣṭavān (α om tasya...iti). Hp 50.22, Hm 8.7 tarhy (Hm om) eko vān° kāla(Hp adds danḍa)prerita iva (Hm adds tam) kilakam hastābhyām dhṛtvopaviṣṭaḥ. tatas (Hm tatra) tasya muṣkadvayaṁ lambamānam kāṣṭhakhaṇḍadvayābhyantare praviṣṭam. anan-taram (Hm adds sa ca) sahajacāpalatayā (Hp °cañcal°, v. l. °cāpal°) mahatā prayatnena (Hm adds tam) kilakam ākrṣṭavān. So 29, 30 [eko] vānaraś cāpalotplutaḥ, kilavyastavibhāge 'pi kāṣṭhe tasminn upaviśat. nāḍyantare mukhe mṛtyor iva tatropaviśya ca, kilam utpāṭayām āsa hastābhyām niṣ-prayojanam. Kṣ 271(16) tatrāikaś cāpalāt kilam sphāṭitastambhamastakāt (ŚP. sphāṭika°), sprśann (Ma. with v. l. karṣann) uvāca kenāyam asthāne viniveśitaḥ. Spl 8.12 ekaś ca teṣām pratyāsannamṛtyuś cāpalyāt tasminn ardhasphāṭitastambha upav° pāṇibhyām kilakam saṁgrhya yāvad utpāṭayitum ārebhe. Pñ 5.24 tatrāikaś cāsanna° cāpalād upav° stambhe kenā...(Cf. also Jn in next.) Sy I. 5 Der Affe aber ging, indem er sich in eine fremde Sache mischte, und setzte sich auf dieselbe Weise rittlings so, daß seine Brust gegen den Keil gerichtet war und sein Rücken gegen das Holz; dabei kamen, ohne daß er es merkte, seine Hoden in den Spalt des Holzes hinunter zu liegen. Als er nun den Keil herauszog. Ar. (32) T 7.20 sthānāc cal° kile (β kilake) yad vṛttam, tad anākhyeyam, evam eva bhavatā jñātam iti. SP 75 ākrṣṭe kile tadvrṣaṇayugalanipīḍanād dantān vikṛṣya pañcatvam upagata iti. tad viditam eva. (α ākarṣaṇasamaye vivṛtapradeśe lambitabijayugalanīṣeṣaṇāt pañ° upa°) Hp 51.2, Hm 8.10 ākrṣṭe ca (Hm adds kilake) cūrṇitāṇḍadvayaḥ pañcatvam gataḥ (Hp upāgataḥ). So 31 nipatyokhātakilena saha kāṣṭhena tena ca, tadbhāgadvayasamghaṭṭapīḍi-tāṅgo mamāra saḥ. Kṣ 272(17) tasminn abhyuddhṛte yantrakilake muṣka-

(33) ato 'haṁ bravīmi: avyāpāraḥ (*prājñāḥ*) parihartavyaḥ. iti.
 (34) (*punaś ca 'bravīti*): āvayos tāvad bhakṣitāśeṣa āhāro 'sty
 (*eva*). (35) damanaka āha: katham āhār(amaṭr)ārthī (*kevalam*)
 bhavān. *sarvas tāvat pradhānasevām kurute viśeṣārthī. sādhu*
ce 'dam ucyate:

subhṛdām upakāra-kāraṇād

dviṣatām apy apakāra-kāraṇāt

nṛpasamśraya iṣyate budhāir

jātharaṁ ko na bibharti kevalam. 7.

piḍanāt, sa saṁghaṭitasarvāṅgaḥ (Ma. °ta-randhrāgre, but one ms. as ŚP;
 v. l. samudghāṭita-ra°) sahasā nidhanaṁ yayāu. Spl 8. 14 tāvat tasya
 stambhamadhyagatavṛṣaṇasya (cf. prec.) svasthānāc calitakīlakena yad vṛt-
 tam tat prāg eva niveditam. Pñ 5. 26 ardhasphāṭitāntarapaviṣṭavṛṣaṇa-
 sthānāc (cf. prec.) calitakīlake yad vṛttam, tad... (iti for eva). Sy p. 4. 1
 (and cf. end of prec.) wurden seine Hoden in dem Spalt eingeklemmt und
 seine Sinne verwirrteten sich. Ar. (Pa has addition here, saying that the car-
 penter returned and punisht the ape. This looks as if the orig. had no
 statement of the ape's death, which SP, H, So, Kṣ have; moreover the last
 words of SP suggest the version of T, Jn and fit only very lamely after
 the statement of the ape's death. The orig. may, however, have contained
 a more definite reference to the cause of his death.) (33) T A 11. 1 text.
 SP 78 ato 'vyāpāraḥ pariharaṇīyaḥ (α ato 'haṁ bra°: avyāvṛteṣu vyāpāraḥ
 pariharaṇīya iti). Hp 51. 4, Hm 8. 11 ato 'haṁ bra° (pratīka). Thus also Spl
 8. 15, but cf. next. Pñ 6. 1 text. So 32ab evaṁ na yasya yat karma sa tat
 (B. adds karma!) kurvan vinaśyati. (34) T A 11. 1 punaś... °śeṣam
 āhāranir(mss. °ni)vartanam asty eva. SP 78 āv° tā° āh° bha° tiṣṭhati (α
 tr bha° āh°, and āste). Hp 52. 18, Hm 10 bottom: āvayos tāvad (Hm om)
 bhakṣitāśeṣāhāraḥ pracuro 'sti (Hp tiṣṭhati). [So 32cd tasmāt kiṁ mṛgarā-
 jasya vijñātenāśayena naḥ.] Spl 8. 16 āv° bhak°... eva, tat kiṁ amunā
 vyāpāreṇa (cf. prec.). Pñ 6. 1 as T (°śeṣāhāramātravart°). Sy A 3. 9 (before
 the story) Sind wir doch gut aufgehoben an seiner Pforte und finden
 unseren Unterhalt und ist unser Rang nicht danach, daß wir eine Herr-
 schaftsangelegenheit erforschen dürften. Sei darum still. Ar as Sy. (35)
 T A 11. 2 karaṭakaṁ dam°. . . (mss. pradhānasevā or pradhānaṁ, om sevām).
 SP 78 dam° (α adds āha): katham āh° (α āhārārthī) bha°. rājānam avalokaya,
 ākarṇaya. (For rāj° &c. α has sevate. tathā ca.). Hp 52. 19, Hm 11. 1 dam°
 saroṣam āha: ka° āh° bhavān sevate (Hm āhārārthī bha° kevalam rājānam se°).
 etan na yuktam (Hm etad ayuktam uktam tvayā). yataḥ. So 33, 34ab etat
 karaṭakāc chrutvā dhīro damanako 'bravīti, antarbhūya prabhoḥ prāpyo viśeṣaḥ
 sarvadā (B. °thā) budhāiḥ, ko hi nāma na kurvīta kevalodarapūraṇam. (Cf.
 next two vss.) Spl 8. 17 dam° āha: tat kiṁ bhavān āhārārthī kevalam eva. tan
 na yuktam (cf. H!), uktam ca. Pñ 6. 2 dam°... bhavān pradhānasevām kurute,
 na viśeṣārthitayā. sādhu... Sy A5 Dmng sprach: Bruder, ich habe diese Ge-
 schichte gehört; aber wer immer einem Herrn dient, tut dies doch nicht bloß
 um seines Bauches willen. Ar. Vs 7=T 6, SP 8, N 5, Hp 31, Hm 35, Spl 22,

yasmiñ jīvati jīvanti bahavaḥ sa tu jīvati
bako 'pi kiñ na kurute cañevā svodarapūraṇam. 8. api ca:
 svalpasnāyuvāsavaśeṣamalināṃ nirmāṇsam apy asthi *goh*
 śvā labdhvā paritoṣam eti na ca tat tasya kṣudhāḥ śāntaye
 siñho jambukam aṅkam āgatam api tyaktvā nihanti dvīpaṃ
 sarvaḥ kṛcchragato 'pi vāñchati janaḥ sattvānurūpaṃ
 phalam. 9.
 lāṅgūlacālanam adhaś caraṇāvapātāṃ
 bhūmāu nipatya vadanodaradarśanaṃ ca
 śvā piṇḍadasya kurute gajapuṅgavas tu
 dhīraṃ vilokayati cātusātāś ca bhukte. 10.
 vidyāvikramajaṃ yo 'tti sādhu so 'tti 'ha mānavaḥ
 śvā 'pi nāma svalāṅgūlacālanād *balim* aśnute. 11.
 yaj jīvyate kṣaṇam api prathitaṃ manuṣyair
 vijñānavikramayaśobhir abhagṇamānam
 tan nāma jīvitam iha pravadanti *tajjñāḥ*
 kāko 'pi jīvati ciraṃ ca baliṃ ca bhukte. 12.

Pñ 9, Sy 3, Ar; cf. So 34 ab, in prec. b, Tṣ, Jn cāpy. Sy denn der Bauch kann sich überall sättigen; sondern darum dient er, um seinen Nächsten Gutes und seinen Feinden Übles zuzufügen. Vs 8=SP 9, N 6, Hp 32, Hm 37, Spl 23, Pñ 10; perhaps cf. So 34 b kevalodarapūraṇam. b, Spl so 'tra; SP, H jīvatu, but SPα, N, Jn text. c, Jn vayāñsi kiñ na kurvanti; Hm kāko 'pi. d, SP °poṣaṇam, but α text. Before vs 9, T and SP api ca. Vs 9=T 7, SP 10, N 7, Hp 36, Hm 41, Pñ 12, Sy 4, Ar, cf. So 36. a, T svalpaṃ. T, SP, N °vasekamalinaṃ (SPα text). N, H, Pñ asthi-kam (for °goh). b, H bhavet for ca tat. SP, Pñ, Hp kṣudhā, but T, SPα, N, Hm text. So māivam ātmānurupaṃ hi phalaṃ sarvo 'pi vāñchati, śvā tuṣyaty asthimātreṇa kesarī (B. keś°) dhāvati dvīpe. Sy quite close. T adds anyac ca. Vs 10=T 8, SP 11, N 8, Hp 37, Hm 42, Pñ 13, Sy 5, Ar. a, SP °vaghātāṃ, N °vaśāna (intending °vapātāṃ, which SPα, H have). b, Tα caraṇodara°. c, SPα madavāraṇas tu. d, Tṣ na for ca. Sy Der Hund dagegen wedelt lange seinen Schweif, [bis man ihm einen Knochen vorwirft —not in Sy but in Ar], während der übermütige [lit. trunkene, oder brünstige] Elefant seine Stärke und Kraft kennt und, wenn man ihm ehrerbietig Nahrung reicht, sich sehr rar macht, bis er frißt. Ar. Vs 11=T 9, SP 12. d, Tṣ phalam, SP piṇḍam. Vs 12=T 10, SP 13, N 9, Hp 38, Hm 43, Spl 24, Sy 6, Ar. a, SP yo (α yaj) jīvati... prathito (α °taṃ) manuṣyo; N intends text; H text (Hm jīvati). b, Spl vijñānaśāuryavibhavāryaguṇāḥ sametam. SP alaṅghyamānaḥ, but α text (v. l. °mānaḥ). c, SP iti for iha, α text. T loke for taj°; Tṣ and one SP ms. santaḥ. d, T ed. (α), SP, H cirāya; Tṣ, N, Spl, and two SP mss. ciraṃ ca. N bhuktṛvā. Sy Wer ruhmvoll und mit vielen lebt, wird, wenn er auch nur kurze Zeit lebt, für langlebig geachtet, aber wer unter Plagen allein lebt, dessen Leben wird, auch wenn er lange lebt, nicht für

supūrā vai kunadikā supūro mūṣakāñjaliḥ
 susaṁtuṣṭaḥ kāpuruṣaḥ svalpakenā 'pi tuṣyati. 13.
 ahitahitavicāraśūnyabuddheḥ
 śrutisamayāir bahubhir bahiṣkṛtasya
 udarabharāṇamātrakevalecchoḥ
 puruṣapaśoś ca paśoś ca ko viśeṣaḥ. 14.
 (guruśakataḍhuraṁdharas tṛṇāśi
 samaviṣameṣu ca lāṅgalāvakarṣi
 jagadupakaraṇaṁ pavitrāyonir
 naraśunā sa viśiṣyate gavendraḥ. 15.)

(36) karaṭaka āha: āvāṁ tāvad apradhānau, (tat) kim āvayor
 anena vyāpāreṇa. (37) so 'bravit: (bhadrā,) kiyatā kālena
 'pradhāno ('pi) pradhāno bhavati. (uktaṁ ca:)

ein Leben, sondern für ein Un-Leben geachtet. Vs 13=T 11, SP 14, N 10, Spl 25, Pñ 14. a, Spl syāt for vāi. b, Spl, SP v. l. mūṣik°; so N intends. c, SPz, N, Pñ susaṁtuṣṭaḥ. SP kupuruṣaḥ (α text). d, SP svalpaḥ ke°, α text or °paṁ ke°. Vs 14=T 12, SP 15, N 11, Hp 39, Hm 45, Pñ 15, Sy 7, Ar. b, T śruta°; Tz pariṣkṛtasya, Hm tiraskṛ°. c, Pñ °mātram eva lipsoḥ. Sy Zu den Rindern und Schafen ist der Mensch zu rechnen, der kein anderes Interesse hat als seinen Bauch. Vs 15=SP 16, Pñ 16; nowhere else, and not in SPz, which makes its originality extremely doubtful. Probably a secondary insertion in both SP and Pñ; easily suggested by prec. vs. b, Pñ °āpakarṣi, and so one ms. of SP. c, SP °karāṇe. d, Pñ kim u miyate (most mss. katham upamiyate). (36) T A12 text (om tat). SP 105 (etac chrutvā, om α) text (α om tat; om āvayor, v. l. of α adds asmākam at end). Hp 54. 15, Hm 13. 8 kar° brūte: āvāṁ tā° apr° tadāpy (Hp tathāpy) āv° kim anayā vicāraṇayā. Spl 10. 1 text. Pñ 6. 32 text (om tat and āvayor). Sy A 6 Kṛilg sprach: Prüfe die Sache, denn jeder muß sich selbst erkennen, und wem das seiner Stellung Entsprechende zuteil geworden ist, der soll sich darüber freuen. Und unsere Stellung ist nicht so, daß wir uns nicht mit dem begnügen sollten, was wir haben. Ar. (37) T A12 damanaka āha (β text, adds bhadrā), ki° kī° pradhāno vāpradhāno (β om pradhāno) bhavati. SP 105 damanakaḥ (α text): ki°... 'pi (α om 'pi) pradhānatām āpnoti (α pradhāno bhavati). uktaṁ ca. Hp 54. 16, Hm 13. 9 damanako brūte (Hp punar āha, v. l. om) ki° kālenā-mātyaḥ pradhānatām apradhānatām vā labhate. yataḥ. Spl 10. 8 damanaka āha: mā māivaṁ vada. Pñ 6. 32 so 'br° bhadrā, kiyatāpi kālena pradhāno 'pradhāno 'pi jha°... Sy A 6 end: Dmng sprach ("vs 8," first part) Der Strebsame und der Nichtstrebsame bleiben nicht auf einer Rangstufe. (Misunderstanding of the Sanskrit.) Ar? Perhaps OSp p. 50, middle: Las dignidades e las medidas de los homnes son comunas e son contrarias. Wolff,

na kasyacit kaścid iha prabhāvād

bhavaty udāro 'bhimataḥ khalo vā

loke gurutvaṁ viparītatāṁ ca

svaceṣṭitāny eva naraṁ nayanti. 16.

aropyate 'śmā śailāgraṁ yathā yatnena bhūyasā

nipātyate sukenā 'dhas tathā 'tmā guṇadoṣayoḥ. 17.

(38) tad bhadra 'tmāyatto hy atmā sarvasya. (39) karaṭaka
āha: athā (? 'tra) bhavān kiṁ kartumanāḥ. (40) so 'bravit: ayaṁ
tāvat svāmī (piṅgalako) bhīto bhītaparivāraś ca mūḍhamatiḥ.
(41) so 'bravit: katham bhavān jānāti. damanaka āha: kim
atra jñeyam. uktaṁ ca:

JCap, KF seem to have nothing corresponding. Vs 16=T 13, SP 17, N 12, Hp 40, Hm 46, Pñ 18, Sy 8 second part, Ar. a, H svabhāvād. c, N, H, Pñ vā for ca. Sy denn der Strebsame gelangt von einer niedrigen Stufe zur Höhe, und der Nichtstrebsame kommt durch seine Indolenz von der Höhe zu Geringem herunter. T vs 14 nowhere else. Vs 17=T 15, SP 18, N 13, Hp 41, Hm 47, Pñ 19, Sy 9, Ar. a, H śilā śāile, v. l. in Hp 'śmā śailāgre; the latter, with 'śmā, is read in SPα, N. b, T, Hm(!) yatnena mahatā yathā. c, T, Hm(!) kṣaṇenādhas; SPα sukenāiva; Pñ pātyate sukham evādhas. Sy Und schwer ist es für einen, sich aus der Geringheit zur Höhe zu erheben, während es dem Trägen leicht ist, zur Geringheit zu kommen, gleichwie es schwer ist, einen Stein in die Höhe zu heben, aber leicht, ihn zu Boden zu werfen. (38) T A 13. 1 text (mss. om ātm). SP 111 tasmād (α tat) bha°... Hp 55. 3, Hm 14. 4 text (svayātñayatto, Hp prayat°). Sy A 7. 1 Darum sollen auch wir bestrebt sein, unsere Stellung zu fördern. Ar. (39) T A 13. 1 text (ed. with α om āha). SP 111 kar° (α adds āha): atha bhavān kiṁ vakṣyati (α bravīti). Hp 55. 4, Hm 14. 5 kar° vadati (Hm brüte) etc. as SPα. Spl 11. 8, Pñ 7. 9 text (om atra; Pñ vaktumanāḥ). Sy A 7. 3 Kṛiḷg sagte: So sprich jetzt, was begehrst du? Ar. (40) T A 13. 1 damanakaḥ (β text): ayaṁ ..(om piṇ°) bhīruś ca bhīruparivāraś (β. °pari°)... SP 111 so 'bravit (α damanaka āha): ayam āvayoḥ svāmī... Hp 55. 4, Hm 14. 5 sa āha: ayaṁ...pi° kuto 'pi bhayāt (Hm kārāṇāt) sacakitaḥ parivṛtyopaviṣṭaḥ. Spl 11. 8 so 'bravit: adyāsmatsvāmī...ca vartate. Pñ 7. 9 so...tāvad asmatsvāmī bhīto...mūḍhamanāḥ samtiṣṭhate. Sy A 7. 4 Dmng sprach: Ich gehe direkt zum Fürsten, denn er ist ein Kindskopf und sein Gefolge ist furchtsam. Ar. (41) T A 13. 2 karaṭakaḥ (β text): katham... (ed. with α om āha). SP 112 so...damanakaḥ (α adds āha) kim atrāviditam (α atrāpy av°) asti. uktaṁ ca. Hp 55. 5, Hm 14. 7 karaṭako brüte: kim tat (Hp tatra) tvaṁ jānāsi. damanako vadati (Hm brüte) etc. as SP. Spl 11. 11 karaṭaka āha: katham vetti bhavān yad bhayāviṣṭo 'yaṁ svāmī. so 'bravit: kim atra jñeyam. yata uktaṁ ca. Pñ 7. 10 text (jñātavyam, om uktaṁ ca). Sy A 7. 8 Kṛiḷg sprach: Woher weißt du, daß der Löwe bestürzt ist? Dmng

udīrito 'rthaḥ paśunā 'pi grhyate
 hayaś ca nāgāś ca vahanti coditaḥ
 anuktaṃ apy ūhati paṇḍito janaḥ
 pareṅgitajñānaphalā hi buddhayaḥ. 18.

(42) tad enaṃ (*bhayākulaṃ prāpyā*) 'dyāi 'va prajñāprabhā-
 veṇā 'tmī(yaṃ) kariṣyāmi. (43) karaṭako 'bravit: bhadra,
 anabhijño bhavān sevādharmasya. (*tat*) *katham ātmīkariṣyasi*.
 (44) damanaka āha: bhadra, katham ahaṃ sevānabhijñāḥ. nanu
 mayāi ('śa) sakalo 'nujīvidharmo vijñātaḥ. *uktaṃ ca*:

ko 'tibhāraḥ samarthānāṃ kiṃ dūraṃ vyavasāyināṃ
 ko videśaḥ suvidyānāṃ kaḥ paraḥ priyavādināṃ. 19.

sprach: Aus Anzeichen erkenne ich es. Ar. Vs 18=T 16, SP 19, N 14,
 Hp 43, Hm 49, Spl 43, Pñ 20, Sy 10, Ar. a, N budhyate. b, Pñ noditāḥ,
 H deśitāḥ (Hp v. l. tāḍitāḥ). Sy denn ein Weiser erkennt aus jemandes Ge-
 sicht, Gewohnheiten und Blick seine Gesinnung und was er tun will.
 (42) T A 14. 1 text (om bhayā° prāpya; α asyāiva; β prajñābhā°; °venātmī-
 om yaṃ; β karomi). SP 116 text (om bhayā° prāpya; °bhāvenā°). Hp 55. 13,
 Hm 14 bottom, tad (Hm om) atra bhayaprastāve 'ham etaṃ prajñābalenātmīyaṃ
 (Hp v. l. ātmaṃ; Hm tr, prajñābalenāham enaṃ svāminam ātmīyaṃ) kari-
 ṣyāmi. Spl 11. 20 tad adyāinaṃ bhayākulaṃ prāpya svabuddhiprabhāveṇa
 nirbhayaṃ kṛtvā vaśīkṛtya ca nijāṃ sāvīyapadaviṃ samāsādayiṣyāmi. Pñ
 7. 18 tad enam adyāivātmaprajñāprabhāveṇa vaśīkariṣyāmi. Sy A 7. 5
 (before § 41) vielleicht kann ich in dieser Bestürzung bewirken, daß mich
 der Löwe zu sich heranzieht und zum Vertrauten macht. Ar (as Sy).
 (43) T A 14. 1 karaṭakaḥ (β so 'bravit: bhadra... (om tat). SP 116
 kar° (α adds 'bravit: bhadra (α om) tvaṃ sevānabhijñāḥ (α anabh° bhavān
 sevādh°). Hp 55. 17, Hm 15. 3 kar° 'bravit: sakhe, tvaṃ sevānabhijñāḥ, So
 34cd, 35ab evaṃ damanakenokte sādhuḥ karaṭako 'bravit, svecchayātipraveśo
 yo na dharmāḥ sevakasya saḥ. (Cf. § 45.) Spl 11. 21 kar° āha: ana°...
 katham enaṃ vaśīkariṣyasi. Pñ 7. 18 kar° āha: ana° bha° kila sevā° tat
 kathaya, katham ātm°. Sy A8. 1 Kṛlṅ sprach: Da du noch nicht mit Herr-
 schern verkehrt hast und im Dienste nicht erfahren bist, wie ist es da
 möglich, daß der Löwe dich zu sich heranzieht und zum Vertrauten macht?
 Ar. (44) T A 14. 2 damanakaḥ (β lacuna): katham ...api (for uktaṃ)
 ca. SP 116, α text (om eṣa); ed. om āha; ed. sakalānuj°; ed. jñātaḥ; ed.
 uktaṃ ca, α om, or tathā hi. Hp. 55. 20, Hm 15. 6 dam° vadati (Hm brūte):
 bhadra...jñāḥ. paśya. So 35cd iti coktaḥ karaṭakenedaṃ damanako 'bhya-
 dhāt. Spl 11. 22 dam° āha: (then insertion) sakalo 'py anuj° vij° iti. Pñ 7.
 19 so 'bravit: bhadra, ka° ahaṃ na sevābhijñāḥ. (then insertion as Spl.)
 sakalo etc. as Spl. uktaṃ ca. Sy A8. 4 Dmng sprach. Ar as Sy. Vs 19=T
 17, SP 20, N 15, Pñ 22, Sy 11, Ar. c, T ed. with α, SP v. l., and N savid°.
 Sy Für den erfahrenen Mann gibt's kein Unternehmen, das ihm verschlossen
 wäre. Denn für das Tier gibt's Umherirren und für den Löwen fremdes
 Gebiet, für den Weisen und Unterwürfigen (so by em., but ms. 'Vernünf-

(45) karaṭaka āha: kadācit tvām anavasara-praveśād avamanyate svāmī. (46) so 'bravīt: asty evam. tathā 'py (anujivinaṁ sām-nidhyam avaśyam karaṇīyam. uktaṁ ca:)

āsannam eva nṛpatir bhajate manuṣyaṁ

* vidyāvihinam akulinam asaṁstutaṁ vā
prāyeṇa bhūmipatayaḥ pramadā lataś ca

yaḥ pārśvato vasati taṁ pariveṣṭayanti. 20.

kopaprasādavastūni vicinvantaḥ samīpagāḥ

ārohani śānāir bhṛtyā dhunvantam api pārthivam. 21.

(47) karaṭaka āha: atha bhavāṁs tatra gatvā kiṁ vakṣyati.

tigen', which is supported by Ar [KF a wise and knowing man] and is probably right) aber gibt's keinen Fremden. (45) T A 15 kar° (β adds āha): kadācid asāv anucitaprav° bhavantam avam°. SP 120 text (ed. om āha, α text). Hp 56. 10, Hm 15 bottom, kar° brute: etc. as text. So cf. 35a,

quoted under § 43; and 37 etac chrutvā karaṭako 'vādid evaṁ kṛte yadi, kupyati praty uta svāmī tad viśeṣaphalaṁ kutaḥ. Pñ 7. 24 ka° āha: kad° ayam anucitasthānapraveśād bhavantam avamanyeta. Sy p. 6, l. 7 Kṛlīg sprach (next vs). A 9 Dich zieht der Löwe nicht zu sich heran, und es dürfte dir nicht leicht sein, jederzeit mit ihm ins Gespräch zu kommen. Wie kannst du es erreichen, daß er dich zu sich heranzieht und zum Vertrauten macht? Ar.

(46) T A 15 damanakaḥ (β so 'bravīt): asty etat. tathāpi. SP 120 so 'bravīt: astv (v. l. asty) evam (α tatrāinaṁ for astv evam). tathāpy avaśyam (α om) anujivinaṁ (α °nā) sāmni° kar°. uktaṁ ca (α om u° ca). Hp 56. 11, Hm 16. 1 text (astv; yataḥ for uktaṁ ca; Hm svāmī-sāmni°). Pñ 7. 24 so...evam. Sy A 9, end, Dmng sprach. Ar (JCap. 43. 6 Verum est, ait Dimna, quod dicis; sed). Vs 20=T 18, SP 21, N 16,

Hp 51, Hm 58, Spl 35, Pñ 28, cf. Kṣ 280(25)cd, Sy 12, Ar. In Spl follows § 37; in Pa inserted in § 45. b, T prajñāvihinam; N vidyāvinodam. Spl asaṁskṛtaṁ, SP apaṇḍitaṁ, H asaṁgataṁ. d, N, Jn bhavati for vasati (T, SP, H text). Jn yat...tat. Kṣ āsanna eva prāyeṇa (ŚP. and Ma. v. l. prahveṇa) nṛpāḥ kāntāś ca sādaraḥ. Sy Ein Herrscher ehrt nicht den, der strebsam ist, sonder'n den, der ihm besonders nahe steht. Haben doch die Weisen gesagt: Die Frau wird nicht von jedem Herrscher und der Weinstock nicht von jedem Baum verherrlicht, sondern nur sofern sie mit ihnen in Berührung kommen. Vs 21=T 19, SP 22, N 17, Spl 36, Pñ 29,

Sy 13, Ar. In Spl just after prec. a, N pramāda. b, SP, N pade-pade for sam°; Spl ye vicinvanti sevakāḥ. c, Spl śānāiḥ paścād. T dhūrtaṁ tam (cf. my Introduction, Chapter V, page 109 f., under "The Supposed Archetype 'K'"), SPα dhūnvantam; SP pārthivadrumam for api pā°, but α text. Sy Die den Herrschern nahestehen, stehen ihnen nicht von Anfang an nahe. Es hat eine Zeit gegeben, wo sie sich mit eifrigem Streben heranmachten. [A 10 and vs 14 of Sy, nowhere else except possibly certain inferior mss. of SP, see Hertel apud Schulthess n. 31.] (47) T A 16 kar° (β adds āha): atha bha°

kiṁ tatra vakṣyati. damanakaḥ (β so 'bravīt): bhadra. SP 128 kar° (α adds

damanaka āha:

uttarād uttaraiṁ vākyam uttarād eva jāyate
suvr̥ṣṭiguṇasaṁpannād bijad bijam iva 'param. 22. (*api ca:*)
apāyasaṁdarśanaajāṁ vipattim

upāyasaṁdarśanaajāṁ ca siddhim
medhāvino nītividhiprayuktāṁ

purāḥ sphurantim iva darśayanti. 23.

(48) na cā 'ham aprāptakālāṁ vakṣyāmi.

aprāptakālāṁ vacanaṁ bṛhaspatir api bruvan
labhate buddhyavajñānam avamānaṁ ca *kevalam*. 24.

nā 'deśe nā 'kāle nā 'paripakvendriye na guṇahīne
kathayati kathāṁ hi *sukatho* na *tato* 'sya kathā bhavati
vandhyā. 25.

api ca:

āha): atha bha° tatra (α om) kiṁ va°. so 'bravīt (α dam° āha). Hp 56. 20, Hm 16. 9 kar° vadati (Hm brüte): atha tatra gatvā kiṁ va° bhavān (Hp vakṣyasi). sa āha. Spl 13. 10 text (inserts tāvad before, and tat tāvad ucyatām after, vakṣyati). Pñ 9. 11 text (inserts prathamam eva before kiṁ and tat etc. as Spl after vakṣ°; so 'bravīt). Sy A11a Kṛlg sprach: Nimm an, es sei dir gelungen, in die Nähe des Löwen zu kommen. Wenn du dahin gelangt bist, wie kannst du dann den Löwen überreden, daß er dich zu sich heranzieht und zum Vertrauten macht? A11b. 1 Dmng sprach. Ar. **Vs 22**=T 20, SP 23, Spl 60, Pñ 46. b, Spl vadatām saṁprajāyate. c, SP °saṁparkād (α text). T, Pñ add api ca. **Vs 23**=T 21, SP 27, N 18, Hp 55, Hp 62, Spl 61, Pñ 47, Sy A11b. 3 and vs 15, Ar. c, T nītividaḥ pr°, SP °pada-(α °patha-, v. l. °vidi-), Jñ °guṇa-, N, H text. SP °prayuktāḥ. Sy so, daß es ihm Nutzen bringt und mir keinen Schaden, und ('vs 15') so zeige ich ihm klar, daß ein Unternehmen, welches verrichtet werden muß, gut ist, und so hält er auch mich für gut. Ar closer to orig., see Schulthess n. 33. Here Pa inserts a vs (Sy 16) corresponding to Hm 113, Hp 101; it is in a diff. place in H, and is doubtless not orig.

(48) T A17 text. SP 142 text (ed. °kāle, and adds tathā hi at end; α text). Hp 57. 15, Hm 17. 10 nāham aprāptāvasaraṁ vacanaṁ vakṣyāmi (Hm vadiṣyāmi). yataḥ. Spl 13. 18 text (vakṣye). Pñ cf. 7. 25, just before next vs: param ahaṁ deśakālavīd api. uktāṁ ca. **Vs 24**=T 22, SP 28, N 19, Hp 56, Hm 63, Spl 63, Pñ 23. In H spoken by Karaṭaka, before prec. prose; in Pñ with prec. prose before our vs 20. a, SP °kāle (α text), N, H °kāla-. c, Tα labhyate; N, H prāpnuyād. d, N, H, Spl apamānaṁ. SP ca tat kṣaṇam, SPα, N, H ca śāśvatam; Spl ca puṣkalam; cd in Pñ: na kevalam asaṁmānaṁ vipriyatvaṁ ca gacchati. T adds sādhu cedam ucyate. **Vs 25**=T 23, SP 29, N 20. c, SP, N hi-ta(j)-jñō for hi sukatho. d, SP, N na ca tasya. T, SP add api ca. **Vs 26**=T 24, SP 30, N 21, Hp 58, Hm 65, Pñ 48, Sy A12. 1 ?, Ar ? (as Sy). b, SP,

kalpayati yena vṛttim *sadasi* ca sadbhiḥ praśasyate yena
sa guṇas tena guṇavatā vivardhaniyaś ca rakṣyaś ca. 26.
(49) karaṭaka āha: durārādhyā hi narapatayaḥ parvata ivā
jasraṁ prakṛtviṣamā *vyālākūrṇā* (? *randhrānveṣiṇas*) chalagrā-
hiṇaś ca. (*kutaḥ*.)

(bhoginaḥ kañcukāsaktāḥ krūrāḥ kuṭilagāmināḥ
phaṇiṇo mantrasādhyāś ca rājāno *bhujagā* iva. 27.)

(50) so 'bravit: evam etat. tathā 'pi:
rājānam api sevante viṣam apy upabhuñjate
ramante ca saha strībhiḥ kuśalāḥ khalu mānavāḥ. 28. (*api ca*.)

N, H yena ca loke (SP ed. loke yena) praś° sadbhiḥ. T mss. praśaṁsy°, em. Hertel. c, N sa guṇas tena guṇinā; H sa guṇas tena hi (Hm and v.l. of Hp ca) guṇinā. d, SP rakṣaṇiyaś (α text); N, H rakṣyaś saṁ-(N rakṣaś ca, Hp saṁrakṣyo) vardhaniyaś ca. Sy Wenn er dann bei mir solche Vorzüge findet, wird er mich schon zu sich heranziehen und mich in sein Gefolge aufnehmen. Ar similarly. (49) T A 18 kar° (β adds āha): durāro-
hāś ca (β hi) narap°...°viṣamā randh° (α rabdhānveṣaṇaś) chala°... SP 134 (out of place in ed., in place in α) karaṭakaḥ (α adds āha): durā° nṛpāḥ (α hi narapatayaḥ)...°viṣamā hariṇā iva (α om ha° iva) cāpalagrāhiṇaś (α cala°, read chala°?) ca. So 38 atīva karkaśāḥ stabdhā hiṁsrāir (B. hiṁsra-) jantubhir āvṛtāḥ, durāsadāś ca viṣamā īśvarāḥ parvatā iva. Spl 13. 22 kar° āha (vs 64:) durā° hi rājānaḥ par° iva sarvadā, vyālā° suviṣamāḥ kaṭhinā duḥkha-sevitāḥ. tathā ca. Pn 9. 23 kar° āha: durā° hi rājānaḥ. uktaṁ ca. Sy A 12. 4 Kṛlg sprach: Sieh' genau zu, denn es ist schwer, einem Herrscher zu dienen. Haben doch die Weisen gesagt: (vs 17=our vs 28). Then A 13 Der Herrscher gleicht einem hohen Berg, auf dem Fruchtbäume und Fruchtgewächse sind, auf dem aber Hyänen, Wölfe, Leoparden und Löwen und andere böse Tiere hausen, so daß man ihn nur mit Furcht besteigt und sich ungern dort aufhält. Ar similarly. T vs 25, nowhere else. Vs 27= T 26, Spl 65, Pn 50. Hertel is wrong in seeing in the prec. passage of Pa a reflex of this vs; no mention is made there of snakes. a, Spl kañcu-kāviṣṭāḥ. b, Spl kuṭilāḥ krūrāceṣṭitāḥ. c, Spl suduṣṭā ma°, Pn surāudrā ma°. d, Jn pannagā iva. (50) T A 19 text β (ed. damanakaḥ: ev°). SP 135 (correct order in α) as T ed. (but best ms. so 'bravit), reading hi for 'pi. So 39 ab tato damanako 'vādit satyam etad. Spl 14. 9 damanaka āha: satyam etat. paraṁ kiṁ tu. Pn 9. 30 so 'bravit: satyam etat. kiṁ tu. Sy A 13. 8 Dmng sprach: Aber auch das gilt [here two vss not in Skt versions; one, beginning A 13. 8, not recognized as vs in Schulthess]. Ar. Vs 28=T 27, Sy 17, Ar (in Pa above, under § 49). Sy Durch drei Dinge setzt man sich einem Schaden aus und kann nur mittels Klugheit schadlos hervorgehen: erstens, daß man ein tödliches Mittel trinkt; zweitens, daß man einem Weibe vertraut und ihm sein Geheimnis offenbart; und drittens, daß man Herrschern dient.—This may belong where Pa has it; but it

yasya yasya hi yo bhāvas tena tena hi tañ naram
anupraviśya medhāvī kṣipram ātmavaśaṁ nayet. 29.

(51) karaṭaka āha: śivās te panthānaḥ santu; yathābhipretam
anuṣṭhīyatām iti. (52) (tato) damanako 'pi (tam āmantrya śanāiḥ)
piṅgalakasamīpaṁ gataḥ. (53) tatra (dūrād evā) 'gacchantāṁ
damanakam avalokya piṅgalako dvāḥsthān abravīt: (mā vi-
cāryatām,) apasāryatām vetralatā, ayam asmākaṁ cirantano
mantriputro damanakaḥ (samāgataḥ). avyāhatapraveśo (hy) eṣa
(dṛitīyamaṇḍalabhāg) iti. (54) atho 'paśīṣya damanakaḥ pra-

fits better in this place. T adds api ca. Vs 29=T 28, SP 25 (correct
order in α), N 22, Hp 47, Hm 54, Spl 68, Pñ 53, So 39 bcd, Sy A 11b.
1, Ar. In H after § 44; in Pa after § 47. b, Jn tasya tasya hi tañ naraḥ.
So budhas tu yaḥ, svabhāvānupraveśena svikaroti śanāiḥ prabhum. Sy Ich
merke mir seine Gewohnheiten und seine Art und bin in jeglichem Ding
gleicher Meinung mit ihm und tue alles, was er getan haben will. Ar simi-
larly. T vs 29, nowhere else. (51) T A20 text (om santu; ed. with α
om āha; α °bhiprītam). SP 150 karaṭakaḥ (α adds āha, gaccha) śivās...
yathāpriyam (α text) anu° (v. l. adds iti). Hp 58. 1, Hm 18. 3 karaṭakaḥ
(Hm adds brūte): śubham astu (Hm adds śivās te paṇ°); yathābhipretam
(Hm °bhilaṣitam) anu° iti (Hp adds uvāca). So 40ab evaṁ kurv iti tenoktas
tataḥ karaṭakena saḥ. Spl 14. 16 kar° āha: yady evam abhimatam, tarhi
śivās...yathābhilaṣitam anu° iti. Pñ 10. 11 as Spl thru abhimatam, tad gaccha
rājapādāntikam, śivās...°pretam anu°. Sy A15 Kṛlṅg sprach: Möge es dir
schön ergehen auf diesem Wege. Ar. (52) T A21. 1 tathā cānuṣṭhite so
'pi tam āmantrya śanāiḥ sinhāntikam agamat. SP 151 tato dam° piṅg° ga°.
Hp 58. 3, Hm 18. 4 tato dam° vismita (Hp savismaya) iva piṅg° ga°. So 40cd
yayāu damanakas tasya sinhasya svāmīno 'ntikam, Kṣ 273 (18) abc niśamyeti
vacas tasya yayāu damanakaḥ prabhoḥ, samīpaṁ. Spl 14. 17 dam° 'pi karaṭakaṁ
praṇamya piṅgalakābbimukhaṁ pratasthe. Pñ 10. 15 so 'pi tañ praṇamya
pi° (as Spl) prasthitaḥ. Sy A16. 1 So machte sich Dmng zu dem Löwen auf.
Ar. (53) T A21. 1 tatra guhādvāraṁ praviśantaṁ dam° drṣṭvā piṅg°...
apasāryantām (v. l. atrāpa°; α text) vetrāṇi. ayam asm° dam° cir° mantri°.
avyā°... SP 151 tatra dūrād eva rājñā sādaraṁ prekṣitāḥ praviśya (α °eva
vijñāpitaḥ praveśitaś ca). Hp 58. 3, Hm 18. 5 atha dūrād eva rājñā sādaraṁ
praveśitaḥ. Spl 14. 18 āgacch° dam° alokya piṅg° dvāḥsthān abravīt: apas°...
(om damanakaḥ) samāg°. tat praveśyatām dṛitīyamaṇḍalavartī yathārthavādī
ca. Pñ 10. 16 athāgacch°...dvāḥsthān abr°: apas°...damanako 'vyāḥ°. tat
praviśatv eṣa dvi°°bhāgiti. Sy A16. 1 Als der Löwe ihn von weitem [Wolff,
JCap, KF, OSp lack 'von weitem'] saḥ, fragte er die, so vor ihm standen:
Wer ist dieser Schakal? Und sie antworteten ihm: Es ist der Schakal so
und so. Sprach der Löwe: Sein Vater war ein tatkräftiger Freund von mir.
Ar. (54) T A21. 3 text (niśasāda for upa°). SP 152 praṇamyopaviṣṭam
(α °taḥ; v. l. °tañ damanakaṁ). Hp 58. 4, Hm 18. 6 (Hp sa ca) sāsṭāṅga-
pātaṁ (Hm °ga-praṇipātaṁ) praṇipatyopaviṣṭaḥ. So 41ab praṇipatyopaviṣṭaś

ṇamya (*piṅgalakanirdiṣṭe cā 'sana*) upaviṣṭaḥ. (55) *sa ca (tasya nakhakuliśālaṁkṛtaṁ dakṣiṇapāṇim upari dattvā) mānapurāḥ-saram* abravīt: (56) (*api bhavataḥ śivam. kasmāc*) cirād dṛṣṭo 'si. (57) *damanaka āha: na kiṁcid devapādānāṁ mayā prayojanam asti. tathā 'pi prāptakālam avaśyam (amātyāir)* vaktavyam (*ity āgato 'smi*). (58) *yasmān na kenacid rājñām upayogakāraṇaṁ nā 'sti. uktaṁ ca:*

ca sinhaṁ piṅgalakaṁ sa tam. Spl 14. 20 athopadiṣṭe damanakaḥ piṅgalakaṁ praṇamya prāptānujña upaviṣṭaḥ. Pṇ 10. 18 atha praviśya dam° nirdiṣṭe cāsane piṅgalakaṁ praṇamyopav°. Sy nothing; but Ar combines a reflex of this with its version of § 52 above: JCap 45. 7 Et accedens ad leonem, salutavit ipsum. KF 9. 28 Then the crafty Dimnah made straight for the lion, entered his palace, and inquired concerning his welfare. (Position of this corresponds to § 52.) (55) T A 21. 4 text (β dakṣiṇaṁ pā°). SP 152 rājāha (α sa rājā piṅgalako 'bravīt). Hp 58. 4, Hm 18. 7 rājāha. So 41c svāmināṁ kṛtasatkāraṁ. Spl 14. 21, Pṇ 10. 18 sa tu tasya... uvāca. Sy A 16. 5 und er fragte ihn. Ar. (56) T A 21. 5 api bha° śi° cirādṛṣṭo 'siti. SP 152 aūga (α om) cirād... Hp 58. 5, Hm 18. 7 cirād... Spl 14. 22, Pṇ 10. 19 text (Spl tr śi° bha°). Sy A 16. 5 Wohin reisest du? Ar, JCap 45. 10 Ubi moraris? KF 9. 33 Where have you been, and in what region have you been living? (57) T A 21. 5 dam° (β adds āha): na kiṁ° mayā svāmin (β °mi) pādānāṁ prayojanam astīti (β asti). tathāpy ava° prāp° vakt°. SP 152 dam° (α adds āha): devasyāiva matprayojanaṁ kimapi nāsti (α, with variations, deva na kiṁcit tava pād° mayā pray° asti). tathāpi prāptakāle (α °lam) 'vaśyam (α om) amātyāir... Hp 58. 5, Hm 18. 7 dam° brūte: (Hm adds yady api mayā sevakena śrīmad-) devapādānāṁ (Hp om deva, v. l. has it; Hp puts this word after kiṁcit) na kiṁcit (Hp adds mama, v. l. mayā) prayo° asti, tathāpi prāpt° avaśyam anujivnā sāmīdhyam kartavyam ity... (With Hm beginning cf. Pṇ.) So 41d kṣaṇād evaṁ vyajijñapat. Also cf. So 44(?) śrotavyam ca hitāiṣibhyo bhṛtyebhyo bhūtim icchatā, aprṣṭāir api kartavyam (B. vaktavyam) tāis ca kāle hitaṁ prabhoḥ. Kṣ 273 (18) cd (?) saṁśayasthāne sevākālo (v. l. of both edd. sadā kālo) hi dhīmatām. Spl 14. 23 dam°... asmābhiḥ prayojanam, tathāpi prāp° vakt°. Pṇ 10. 20 dam° āha: yady api na kiṁcit pray° devap° asmābhiḥ, tad api prāp° ca vakt°. Sy A 16. 6 Dmng erwiderte: Schon geraume Zeit bin ich an der Pforte des Herrn, um dir zu dienen. Ar. (58) T A 21. 6 yasmān na kenacid rājñām upayogakāraṇaṁ nāsti (v. l. om na twice). uktaṁ ca. SP 153 kiṁ ca, kenāpi rājñāḥ prayojanam asty eva (but α as T except om yasmān, and upayogo, om kār°). tathā hi. Hp 58. 7, Hm 18. 10 kiṁ ca. Spl 15. 1 yata uttamamadhyamādhamāḥ sarvāir api rājñām prayojanam. uktaṁ ca. Pṇ 10. 21 yato na khalu rājñām upay° kiṁcin na bhavati. uktaṁ ca. Sy A 16. 7 denn an der Pforte der Herrscher kann man ein jedes Ding verwenden, und wenn sie auch nicht

dantasya *niṣkoṣaṇakena* rājan
 karmasya kaṇḍūyanakena vā 'pi
 tṛṇena kāryaṁ bhavati 'svaraṇāṁ
 kim aṅga vāgghastavatā nareṇa. 30. api ca:
 kadamthitasya 'pi hi dhāiryavṛtter
 na śakyate dhāiryagunaḥ pramārṣṭum
 adhomukhasya 'pi kṛtasya vahner
 nā 'dhaḥ śikhā yānti kadācid eva. 31.
yadi kokilamecakāñjanābho
bhujagaḥ pādatalāhato 'py akāle
na karoty agunaṁ kayāpi buddhyā
 kim asāu naṣṭaviṣo 'bhisamdhitavyaḥ. 32. (*tat, rājan:*)
viśeṣajño bhava sadā rāṣṭrasya ca janasya ca
 †*tadantarajñānamātrapatibaddhā hi sampadaḥ.*† 33.

durchwegs verwendbar sind. Ar. Vs 30=T 30, SP 31, N 23, Hp 59, Hm 66, Spl 71, Pṇ 59, Sy 19, Ar. a, SP saṅgharṣaṇakena, α, N, H nirgharṣ°; T vā niṣkoṣaṇena. Spl nityaṁ for rājan. b, Pṇ cāpi. d, SP aṅghri for aṅga (α text); Pṇ nāma. SP, N, H vākpānimatā (N, Hp °vatā); Pṇ vākyāṅgavatā. T janena. Sy so ist doch zuweilen sogar ein auf die Erde geworfenes Hölzchen von Nutzen, denn es kommt vor, daß jemand sein Ohr beißt und er es damit kratzt, — wie viel mehr beseelte Wesen, die Gut und Böse unterscheiden. After this vs T and several SP mss. api ca. Vs 31=T 31, SP 32, N 24, Hp 61, Hm 67, Sy 20 and 35, Ar. b, N, H buddher vināso na hi śaṅkanīyaḥ. T β sattvagunaṁ. SP °gunaḥ (two mss. °ṇaṁ); T ed. with all mss. °ṇaṁ. c, N, H adhaḥkṛtasyāpi tanūnapāto. d, SP α, N, Hm yāti. Sy [Da freute sich der Löwe über seine Strebsamkeit und hübsche Einsicht und sprach zu seinem Gefolge:] 20 Seht da einen Strebsamen, der, obgleich sehr in Verächtlichkeit und Dürftigkeit geraten, notwendig seine Abkunft und seinen Charakter erkennen läßt, gleich dem brennenden Holzseicht, das, mag man seine Spitze noch so sehr nach unten drücken, doch notwendig sein Licht nach oben strahlt.—35 (after passage quoted under § 63) Einen tatkräftigen und tüchtigen Mann, zumal wenn er unverschuldeterweise verachtet und beleidigt worden ist, darf man, mag er auch ein Bedürftiger sein, nicht verachten. Ar similarly, both times. Vs 32=T 32, Sy 36, Ar. (In Pa just after second version of prec. vs.) d, T ed. em. 'bhinanditavyaḥ; mss. 'bhisandī° (vv. ll. °man°, °dhi°). I take abhisamdhitavyaḥ as an irregular gerundive from abhi-sam-dhā, 'to be viewed.' Sy Es verhält sich mit ihm wie mit der Schlange: wenn sie sich einmal mit Füßen treten läßt (ohne zu beißen), so darf man sie nicht in der Annahme, daß sie (wieder) nicht beiße, von neuem treten; [36 a, denn auch ein kaltes Holz (Ar: sandal) erhitzt sich bei vielem Reiben und gibt Feuer von sich. Cf. Pṇ 399.] Ar similarly. After this vs T 12.3 tat rājan, and 'vs 33,' which however may have been originally prose; certainly the second

(*sādhu ce 'dam ucyate*.)

kārṣakaḥ sarvabījāni samāloḍya pravāpayet
utpannabījasadbhāvaṁ (tv) ānkureṇa vibhāvayet. 34.

(59) tat (*sarvadā*) viśeṣajñēna svāminā bhavitavyam. *tathā* ca:
sthāneṣv eva *niyoktavyā* bhṛtyāś cā 'bharanāni ca
na hi cūḍamanīḥ pāde prabhavāmi 'ti badhyate. 35.

kanakabhūṣaṇasaṁgrahaṇocito

yadi maṇis trapuṇi pratibadhyate

na sa virāuti na cā 'pi na śobhate

bhavati yojayitur vacanīyātā. 36.

half is corrupt if it was a vs. Variants: mss. z and R °pratibandhā in d. SP and H have in this place what I give with § 59 below; the SP-H version is doubtless a fusion of these two passages, its text being more like the second (§ 59), but its position that of the first ('vs 33'). Pa seems to confirm T in showing both passages. T adds *sādhu* etc. Sy A17 Als nun Dmng merkte, daß der Löwe ihn lobte, sprach er zu ihm: ('vs 21') Wer in der Nähe der Herrscher ist, soll seine Tüchtigkeit zeigen, und der Herrscher soll von seiner Führung und von der Arbeit und dem Nutzen, die er leistet, Kenntnis nehmen. Ar. Vs 34=T 34, SP 33, N 25, Sy 22, Ar. In SP after next; cf. under prec. a, SP; N *kārṣakaḥ*. SP, N *samālokyā* (one SP ms. text, see Hertel, SP p. XLVII). c, T *utpanne bijasadbhāve* (ed. em. °vaṁ; see Hertel, SP p. XLVI). SP, N om tv. Sy denn auch Weizen und Gerste können, solange sie in der Erde verborgen sind, nicht von einander unterschieden werden; gehen sie aber auf und kommen aus der Erde hervor, dann zeigen sie, ob sie Weizen oder Gerste sind. Ar closer to orig.: JCap 46. 6 sicut est semen absconsum in terra, cuius bonitas et utilitas non cognoscitur—donec de terra exurgat et manifestetur. Similarly OSp. (59) T A22 text (om sar°; jñātvā for *tathā*). SP 159 text. Hp 58 bottom, Hm 19. 3 deva (Hm adds *tat*) *sarvathā saviśeṣeṇa* (Hm text) *svā° bha° yataḥ*. Sy A18 Wer an der Pforte des Herrschers ist, soll seine Tüchtigkeit unter seinen Genossen zeigen, und der Herrscher soll ihn seiner hervorragenden Tüchtigkeit entsprechend verwenden. Heißt es doch. Ar. Vs 35=T 35, SP 34, not in N, Hp 64, Hm 71, Spl 72, Pn 60, Sy 23, Ar. a, H *sthāna eva*. SP *niyuḥyante*, H *niyojyante* (so SP v. l.), Pn *niyojyāni*. b, T β *bhṛtyā ā°*. d, SP *prabhāvād api*; α v. l. *prabhāvān iti*; T α *prabhāvām eti*; Hp text; Hm for d *nūpuraṁ śirasā kṛtam*. Sy Folgende zwei Dinge müssen auf die ihnen zukommende Weise verwendet werden: Wenn einer, der vor mir ist, in der Erwägung 'es steht mir frei, meinen Schmuck zu verwenden, wie ich will', sich den Kopfschmuck an die Füße hängt oder den Fußschmuck an den Kopf (cf. Hm! a purely accidental correspondence), so gibt er sich als Toren zu erkennen. Vs 36=T 36, SP 35, N 26, Hp 65, Hm 72, Spl 75, Pn 63, Sy 24, Ar. a, SP °*saṁśrayaṇocito* (α text). b, N, H *praṇidhiyate* (N *prāni°*; Hp v. l. *pratibudhyate*). c, SP, N ca for sa. SP α *virodhi na cāpi*, SP ed. *virocayatiha*. N (and H Schlegel, acc. to Hp

buddhimān anurakto 'yam iho 'bhayam ayaṁ jaḍaḥ
iti bhṛtyavicārajño bhṛtyāir āpūryate nṛpaḥ. 37.

asamāḥ samīyamānaḥ samāis ca parihīyamāṇasātkāraḥ
adhuri vinīyujyamānas tribhir arthapatim tyajati bhṛtyaḥ. 38.

(60) *anyac ca, devapādānām vayam anvayāgatā bhṛtyā ūpatsv apy
anugāmināḥ. (yato nā 'smākam anyā gatir asti. tad amātyānām
vacanam. uktaṁ ca:)*

savyadakṣiṇayor yatra viśeṣo nā 'sti hāstayoh
kas tatra kṣaṇam apy āryo vidyamānagatir vaset. 39.

(?nirviśeṣaṁ yadā svāmī samaṁ bhṛtyeṣu vartate
tatro 'dyamasamarthānām utsāhaḥ parihīyate. 40.)

note) cāti for cāpi. The third na is found in no T ms.; α om, β sa or ca; na is found only in SP (ed.), N, P_n, and Hp (Hp vv. ll. sa and ca, Hm vi-); Spl sa; SP α hi or na. The reading na seems confirmed by Ar, cf. KF below. Sy Und nicht die Bleistücke der Rubine und Perlen trifft der Vorwurf, sondern wer sie in Blei gefaßt hat, der ist tadelnswert. Ar: not in JCap; OSp very like Sy; KF 11. 9 and as a collection of pearls and jacinths does not match with lead or tin, because *altho tin does not injure pearls or detract from their value*, still he who matches them together is not considered wise. T adds api ca. Vs 37=T 37, SP 37, N 27, Hp 66, Hm 74, P_n 64, Ar? b, SP abhayo 'yam, α text, N ihottamam; H seems orig. to have read as text, see Peterson's note; P_n abhakto 'yam. SP, N, H janaḥ (Hp em. jaḍaḥ; Hm. for b ayaṁ śūra ito bhayam). Ar, see next. T adds anyathā. Vs 38=T 38, Spl 74, P_n 62, Ar? In Jn before vs 36. b, T mss. parihīyamāna°. c, Jn dhuri cāniyujo° (Spl yo na yuj°, but acc. to Hertel, WZKM. 25. 32, the mss. of Spl indicate as their orig. cāni° or vāni°). Hertel wrongly equates with this JCap 46. 20, which probably represents our vs 41. It is possible that an Ar version of this vs is represented by JCap 46. 18 similiter quoque non debet poni vir prudens loco stulti, nec stultus loco prudentis; and OSp p. 55, middle, Et otrosí non ponga al bienfechor en la medida del malfechor. But these passages in JCap, OSp may represent our vs 37, or may be mere expansions of the idea of the prec. vs in Ar (our vs 36). (60) T A23 text (ed. reads deva, pād°; om uktaṁ ca). So 42 a b ahaṁ kramāgatas tāvad deva bhṛtyo hitas tava. Spl 15. 7 (before vs 35) tathā vayaṁ devap° anva°...api prsthagāmīno yady api svam adhikāraṁ na labhāmahe, tathāpi devapādānām etad yuktaṁ na bhavati. uktaṁ ca. P_n 10. 27 (before vs 35) tathā ca, yato vayaṁ devap° anva°...gāmināḥ, nā...asti. uktaṁ ca. Vs 39=T 39, Spl 76, P_n 65, Sy 25, Ar. b, Jn vi° nopalabhyate. c, P_n na for kas. Sy Wer nicht Rechts und Links unterscheiden kann, mit dem soll man nicht gehen. For Ar see KF 11. 12 and OSp. T adds api ca. Vs 40=Hp 62, Hm 69, Spl 78, P_n 66. In H between § 59 and vs 35; originality very doubtful. a, Hm nirviśeṣo; H rājā; Spl tr yatra svā° nirv°. b, H sarveṣu. c, H tadody°. Vs 41=T 40, P_n 328, Sy 27, Ar. d, P_n

*vājivāraṇḍalohānām kāṣṭhapāṣāṇavāsasām
nārīpuruṣatoyānām antaraṁ mahad antaram. 41.*

(*viśeṣavacanena tū 'cyate:*)

*pāṣāṇabharaśahasraṁ yaḥ skandhenā 'bhivāṇchati hi voḍhum
śramam eti vināśaṁ vā so 'buddhis tad vahann eva. 42.
aṅguṣṭhodaramātraṁ viśeṣavit prāpya padmarāgamaṇim
sukhasaṁvāhyam anuttaram arthaṁ kiṁ tena nā 'pnoti. 43.*

(61) (*tena hi svāmiguṇād eva bhṛtyaviśeṣaḥ. katham.*)

*aśvaḥ śāstraṁ śāstraṁ viṇā vāṇī naraś ca nārī ca
puruṣaviśeṣaṁ prāptā bhavanty ayogyāś ca yogyāś ca. 44.*

(62) *yac ca śṛgālo 'yam iti (matvā) mamō 'pary avajñā kriyate,
tad apy ayuktam. yataḥ:*

*viṣṇuḥ sūkararūpeṇa mṛgarūpī mahān ṛṣiḥ
ṣaṇmukhaś chāgarūpeṇa pūjyate kiṁ na sādhubhiḥ. 45.*

drśyate mah°. Sy Diese drei sind von verschiedener Güte: Mann und Mann, Elefant und Elefant, Lehrer und Lehrer. Ar: KF 11. 18 as Sy. Instead of this OSp and JCap 46. 19 have a remoter reflex, which Hertel erroneously equates with vs 38. After this, T 13. 4 as text; is it possible that this

is remotely reflected by Sy p. 10, l. 1?—Denn man führt ein Unternehmen nicht mittels recht vieler Helfer, sondern mittels guter Helfer aus. The Ar versions read similarly in this place, exactly between the two surrounding vss, the order agreeing closely with T. Vs 42=T 41, Sy 28, Ar. a, T ed. °bhāra°; I em. metri gr. following F. W. Thomas, JRAS. 1910 p. 1349, and in spite of Hertel, WZKM. 25. 12. I cannot believe in Hertel's theory that a liquid with another consonant may fail to make 'position' in T. Sy wie jemand eine Menge Steine herschafft, die niemand kauft, und sich dabei stark ermüdet. Vs 43=T 42, Sy 29, Ar. Sy während einer, der einen Rubin herbeischafft, davon nicht ermüdet und einen hohen Preis für ihn erhält.

(61) T A24 text. Pñ 11. 18 tad api svā° eva bhṛ°. uktam ca. Vs 44=T 43, SP 38, N 28, Hp 67, Hm 75, Pñ 69, Sy 26, Ar; repeated in Pñ as 84 after Story 2, where it is also found in Spl as 110. In Pa between our vss 39 and 41. a, T ed. with α tr śās° śas°. c, T β °viśeṣa-pr°. H, N prāpya. Sy Denn die Harmonie zwischen Mann und Pferd, die Waffen-tüchtigkeit, und Auslegung und Verständnis der Lehre werden nur von dem verstanden, der sich diese Dinge durch eigene Arbeit angeeignet hat. (62) T A25 text (anādarah for avajñā; β yasmāt for yataḥ). SP 175 text (om matvā) to °pari nāvajñā kartavyā (om rest; but α text thruout, only tvayā for yac ca, om matvā, om yataḥ). H edd. nothing, but v. l. Hp 59 n. 7: anyac ca śṛgālo 'yam iti na me 'vajñā kriyate. yataḥ. Spl 17. 15 tathā śṛg° 'yam iti manyamānena mamopari svāminā yady avajñā... ayuktam. uktam ca yataḥ. Pñ 11. 21 text, om matvā. Sy A 19 Und es heißt: Es ziemt dem Herrscher nicht, den Beifall jemandes darum zu verschmähen, weil es ein Geringer ist. Ar. Vs 45=T 44, SP 40, N 29, Hp note 7 to p. 59. a, N

(api ca:)

nāi 'tad ekāntataḥ siddham grhajātaś cirantanah
bhṛtyaḥ śreyaskaro nityam amātyo nibhṛtas tv iti. 46.

(tathā hi:)

mūṣikā grhajātā 'pi hantavyā sā 'pakāriṇī
upapradānāir mārjāro hitakṛt prārthyate 'nyataḥ. 47.
eraṇḍabhinḍārkanaḥ prabhūtair api saṁbhṛtāiḥ
dārukṛtyaṁ yathā nā 'sti tathā nā 'jñāiḥ prayojanam. 48.
kiṁ bhaktenā 'samarthena kiṁ śaktenā 'pakāriṇā
bhaktāṁ śaktāṁ ca māṁ rājan yathāvaj jñātum arhasi. 49.

api ca:

avijñānād rājño bhavati matihīnaḥ parijanas
tatas tatprādhānyād bhavati na samīpe budhajanah
budhais tyakte rājye bhavati na hi nitir guṇavati
pranaṣṭyām nitāu sanṛpam avaśaṁ naśyati kulam. 50.

viṣṇuṁ sūkararūpaṁ ca. b, SP hayarūpeṇa bhāskaraha, but α text (°rūpo), N pūjayanti maharṣayaḥ, Hp pūjate hi maharṣibhiḥ. d, SP, N pūjyante (SP α text). After this vs T api ca. Vs 46=T 45, Sy 32, Ar. c, T ed. with α bhṛtaḥ, β text. Sy Der Herrscher soll niemandem in der Erwägung: Sein Vater stand mir nahe und war mir ergeben, Vertrauen schenken, noch umgekehrt in der Erwägung: Sein Vater stand mir nicht zur Seite, ihm weniger Vertrauen schenken. [Pa adds another vs here, Sy vs 33.] T tathā hi. Vs 47=T 46, So 42cd, 43, Spl 95, Pn 71, Sy 34, Ar. a, Pn mūṣikī; T ed. mūṣako 'jāto (but mss. z, R text). b, T ed. hantavyo 'nupakāraḥ, mss. z, R °vyānupakāriṇī. c, T mss. upapradhānāir, corr. R text with gloss koṣa. d, Spl janāiḥ for 'nyataḥ. So hitaḥ paro 'pi svikāryo heyah svo 'py ahitaḥ punaḥ, kṛtvānyato 'pi mūlyena mārjāraḥ poṣyate hitaḥ, ahito hanyate yatnād grhajāto 'pi mūṣakaḥ. Sy Und die Mäuse, die doch im Hause aufgewachsen sind, tötet man wegen ihrer Schädlichkeit, während man die Falken wegen ihrer Nützlichkeit auf der Jagd auf der Handfläche trägt. Vs 48=T 47, Spl 96, Sy 30, Ar. In Pa between vs 43 and § 62. b, Spl saṁcitāiḥ. d, Spl tathāvivṛjñāiḥ. Sy und wie, wenn man eine Mauer erbauen soll, unter einer Menge von Bauarbeitern auch nicht das zu wählen imstande ist, was es zur Ausführung der Mauer braucht. Ar (for correct text and position see DeSacy, quoted by Derenbourg, JCap p. 46, n. 7). Vs 49=T 48, SP 42, N 30, Hp 68, Hm 76, Spl 97, Pn 72. c, SP, Pn tr śa° bha°; 3 mss. of SP with T, N, H, Spl text. N hi for ca. Spl viddhi for rājan. d, H, Jn nāvajñātum tvam arhasi. T, SP api ca. Vs 50=T 49, SP 43, N 31, Hp 69, Hm 77. a, SP; N, H avajñānād (SP α v. l. text). b, SP, N vrajati for bhā°. SP samīpaṁ (α text). c, T, SP edd. hi na, but v. l. in both na hi. d, SP, N, H vipannāyām nitāu sakalam avaśaṁ (SP α api tat) sīdati jagat. T ms. z avāśyaṁ, but ms. R avāśaṁ. (Lacuna here in T α.)

(63) piṅgalaka āha: bhadra (damanaka), māi 'vañi vocaḥ. (cirantanas) tvam asmākañ mantriṇputraḥ. (64) damanaka āha: deva, kiñcid vaktavyam asti. (65) so 'bravīt: brūhi, yat (te) vivakṣitam. damanako 'bravīt: (66) udakagrahaṇārtham pravṛttaḥ svāmi (tat) kim iti (pāṇiyam apītvā vismita iva 'ha nivṛtyā 'va)sthitah. (67) piṅgalaka ātmaprachādanārtham āha: (dama-

(63) T A26. 1 text (om dam°). SP 187 pi° (α adds āha): bha° dam° kim etat (α om bha°... etat), tvam asmādiyaṇpradhānāmāyaputraḥ. Hp 60. 15, Hm 21. 2 pi° 'bravīt (Hm 'vadat): etc. as SP ed., adding iyañtam (Hp iyat-) kālaṁ yāvat kuto 'pi khalavacanān (Hm °vākyān) nāgato 'si. So cf. 46 e, under § 65. Spl 18. 4 pi° āha: bhavatv evaṁ tāvat; asamarthaḥ samartho vā cirantanas...°putras tad viśrabdham brūhi yat kiñcid vaktumanāḥ (cf. § 65). Pñ 12. 1 pi° āha: mā māivam ucyatām, cir°... Sy cf. A21? Als Dmng diese Worte gesprochen, lobte ihn der Löwe noch mehr und hieß ihn Vertrauen fassen. Dann nahm ihn der Löwe, damit sein Gefolge erkenne, daß er ihm wohlgesinnt sei, in seine Nähe und lobte ihn und sprach zu ihm: (vss 35, 36, 36a, the first two being our vss 31, 32). Ar. (64) T A26. 1 text (ed. om āha; z, R text). SP 187 dam° (v. l. adds āha): deva, kiñcid ucyate. Hp 60. 17, Hm 21. 4 dam° brūte: deva prechāmi kiñcid ucyatām. So 45 tad viśvasiṣi ced deva na kupyasi na niñuṣe, prechāmi tad ahañ kiñcin na codvegañ karoṣi cet. Spl 18. 5 da° ā° de° vijñāpyaṁ ki° a°. Pñ 12. 1 text (kimapi). [Sy A22. 1 diff.; Ar diff. even from Sy; in Ar lion's retainers leave him and D. alone; cf. Spl in next.] (65) T A26. 2 piṅgalakaḥ (mss. z, R so 'bravīt): brūhi...damanakaḥ (z, R add 'bravīt). SP, perhaps cf. 188, see under § 69. Hp 60. 16, Hm 21. 4, before prec.: idāniñ yathābhimitaṁ brūhi. (Cf. Spl under § 63, end.) So 46 evaṁ damanakenoktaḥ siñhaḥ piṅgalako 'bravīt, viśvāsārho 'si bhakto 'si (cf. § 63) tan niḥsaṅkaṁ tvayocyatām. Spl 18. 6 (cf. under § 63, end) piṅgalaka āha: tan nivedayābhipretam. [Dam. gets Pi. to send his followers away; then] 18. 14 damanaka āha. Pñ 12. 2 so 'bravīt: bhadra, yat te hṛdayastham, tad brūhi. so 'bravīt. (66) T A26. 2 udakagrahaṇābhipravṛttamatīḥ svāmi tad kiñnimittam ihā-vasthitah. SP 188 udakapānārtham udyataḥ (α udakārthi) svāmi kim iti vismayād iva tiṣṭhati (α kiñ vismita ivāvatiṣṭhate, v. l. om ava). Hp 60. 17, Hm 21. 5 udakārthi svāmi pān° ap° kim iti vis° iva tiṣṭhati. So 47, 48ab iti piṅgalakenokte 'vocaḥ (B. 'vadad) damanako 'tha saḥ, deva pāṇiyapānārtham tṛṣito gatavān asi, tad apitajalaḥ kiñ tvam āgato vimañ iva. Spl 18. 15 udaka° pravṛttasya svāmināḥ kim iha nivṛtyāvasthānam. Pñ 12. 3 udakagrahaṇāya pravṛttasya etc. as Spl. Sy A22. 3 Was bedeutet es, daß du, da du doch ein Löwe bist, schon eine ganze Zeit lang an einer Stelle verharrst und nicht sorglos im Lande umhergehst? Ar as Sy. (67) T A26. 3 text (ed. om āha, mss. z, R text). Spl 18. 16 pi° āha savilakṣasmitam: na kiñcid api. Pñ 12. 3 pi° ākāraṁ prachādayann āha: dam° kiñcin na. Sy A22. 5 Der Löwe hatte aber keine Lust, Dmng merken zu lassen, daß dies wegen der Furcht war, die über ihn gekommen, und sagte zu ihm: Es ist

naka,) *na kiñcit (kāraṇam asti)*. (68) *so 'bravit: deva, yadi nā 'khyeyam (nāma), tat tiṣṭhatu*. (69) *(atha) piṅgalakas tac chrutvā cintayām āsa: (†lakṣito 'smy amunā;†) yogyo 'yam (dṛśyate); tat (†kiñ bhaktasyā 'sya nigūhyate,†) kathayāmy etasyā ('grā) ātmano 'bhiprāyam. āha ca: (70) (bho damanaka, śrūyatām ayañ mahāśabdo dūrāt. sa āha: svāmin, vyaktam śrutam śabdaḥ. tat kim. piṅgalaka āha:)* (71) *bhadra, asmād vanād apakrāmitum icchāmi. yat kāraṇam: idam apūrvam sattvam (kiñcid) iha praviṣṭam, yasyā 'yam mahān (apūrva)śabdaḥ śrūyate. śabdānurūpeṇa ca sattvena bhavitavyam, sattvānurūpeṇa ca parākrameṇa. tat sar-*

nichts Schlimmes. Ar. (68) T A 26. 3 damanakaḥ (mss. z, R so 'bravit: deva...nāma, tad gacchāmi (mss. °mah). Spl 18. 17 so...yady anākhyeyam, tat ti°. Pñ 12. 4 so...°khyeyam, tadā ti°. [Sy A 22. 8 Während dessen brüllte der Stier abermals und der Löwe und Dmng hörten es. Ar similarly.] It seems that something like this § must have been in the orig., to serve as transition to the following (Pa is clearly secondary), tho it is supported only by T, Jn.

(69) T A 26. 4 atha...āsa: yogyo 'yam, ākhyeyam asmāi. āha ca. SP 188 pi° (α adds āha): bhadra kim ucyate (α bhadra yuktam). Hp 60. 18, Hm 21. 6 pi 'vadati (Hp vadati): bhadram uktam (Hm adds tvayā), kiñ (Hm adds tv etad) rahasyam vaktum kācid (Hp kaścid) viśvāsabhūmir asti (Hm nāsti). śṛṇu kathayāmi (Hm tathāpi nibhṛtam kṛtvā kath°. śṛṇu.) So 48cd, 49abc etat tadvacanam śrutvā sa mrgendro vyacintayat, lakṣito 'smy amunā tat kiñ bhaktasyāsyā nigūhyate. ity ālocyābravit tam sa. Spl 18. 22 tac chrutvā pi° cint° āsa: yogyo...tat kathayāmy...bhiprāyam. (vs.) Pñ 12. 10 evam ukte pi° cint° etc. as Spl (etasyātmano, om agre). Sy A 22. 9 Da dünkte es dem Löwen: Weil nun Dmng diese Stimme gehört hat, will ich ihm das Geheimnis offenbaren und ihn dabei auf seinen Verstand und auf seine Freundschaft prüfen. Und er sprach zu Dmng. Ar.—The parenthetized clauses with So, which seems to be supported in general sense by Pa.

(70) T A 26. 5 dam° śrū° ayañ śabdaḥ. sa...śabdaḥ. pi° āha. Spl 19. 3 bho dam° śṛṇoṣi śabdaḥ dūrāt mahāntam. so 'bravit: svāmiñ śṛṇomi. tat kim. pi° āha. Pñ 12. 14 bho dam° śṛṇoṣi mahāśabdaḥ dūrāt. so etc. as Spl. Nothing in the others, unless cf. SP, H in next, śrutas tvayāpi etc.; originality not certain but probable.

(71) T A 26. 6 bhadra...sattvam iha...yam nirghoṣaḥ śrū°. śabd° sattvena ca (R text) bhav°. parākrameṇa. yaś ca parasya bhayam prayuñkte, sa eva bhayam na (so ed. by em., mss. om) vetti. tat sarvathā neha sthātavyam. SP 189 vanam asmādiyam apūrvasattvādhiṣṭhitam asmākañ tyājyam. tathā hi (α ca). śrutas tvayāpi (cf. prec.?) mahān apūrvaśabdaḥ. śabdānurūpaḥ sattvo 'yam (α 'pi) balavīryapratāpavān kaścid bhaviṣyātiti. Hp 60. 20, Hm 21. 8 (Hm sañprati) vanam idam apūrvasattvādhiṣṭhitam. ato 'smākañ tyājyam. (Hm adds anena hetunā vismito 'smi.) tathā ca śrutas tvayāpy (Hm mayāpi) apūrvaśabdo mahān (Hm tr ma° ap°). śabdānurūpeṇāsyā (Hp °ṇa ca tasya) prāṇino balenāpi sumahatā (Hm

rathā ne 'ha sthātavyam. (72) damanaka āha: kiṃ śabdāmātrād eva bhayam upāgataḥ svāmī. (tad apy ayuktam, api ca:)

ambhasā bhidyate setus tathā mantro 'py arakṣitaḥ
pāisunyah bhidyate sneho vāgblhir bhidyeta kātaraḥ. 51.

(73) tan na yuktaḥ svāmīnaḥ śabdāmātrād eva pūrvopārjitaṃ

mahatā balena) bhavitavyam. So 49d, 50—52 śṛṇu gopyaṃ na te 'sti me, jalapārśvagatenātra (B. jalapānagat°) nādo 'pūrvāḥ śruto mayā, sa cāsmad-adhikasyogro jāne sattvasya kasyacit, bhāvyaṃ śabdānurūpeṇa prāyeṇa prāṇinā yataḥ, prajāpater vicitro hi prāṇisargo 'dhikādhikāḥ. tena ceha praviṣṭena na śarīraṃ na me vanam, tasmād ito mayānyatra gantavyaṃ kānane kvacit. Kṣ 274(19)ab sa vijñāya prabhoṣ cetaḥ śabdāmātravisamsthulam. Spl 19. 4 bhadraḥ as° va° gantum icchāmi. damanaka āha: kasmit. piṅgalaka āha: yato 'dyāsmadvane kinapy apūr° sat° prav°. . mahā-śabdaḥ śrūyate. tasya ca śabdā° parākrameṇa bhav°. iti. Pṇ 12. 15 bhadra as° va° gantum icchāmi, etc. as Spl to yato 'smadvane 'pūrvam. . kiñcit praviṣṭam. . mahāñ śabdaḥ śrū°. tad asya śabdasyānurūp° sat° bhāvyaṃ, sattvānu° ca parākrameṇa. iti. Sy A22. 13 Diese so scheußliche Stimme kann nur von einem Wesen herrühren, dessen Leib seiner Stimme und dessen Stimme seinem Leib entspricht. Wenn dem aber so ist, so habe ich an diesem Orte nichts mehr zu suchen. Ar closer to orig. than Sy: JCap 49. 12 Vox ista me prohibuit exire de loco, nec scio quid fuit; estimo, inquam, quoniam persona eius magna sit, sicut ipsa est, et quod magna sit eius potentia sicut persona; quod si sic esset nullum utique statum haberemus in hoc loco. OSp similarly. (72) T A26. 8 text (om tad apy ayuktam). SP 191 dam° (α adds āha): deva (α om) na śabda° (α tr śa° na) bhetavyam. Hp 64. 1, Hm 26. 7 śabda° eva na bhetavyam. (Followed in H by a diff. story, not found elsewhere.) So 53ab iti vādinam āha sma siṃhaṃ damanako 'tha tam (also cf. under § 73). Spl 19. 7 dam° āha: yat svāmī śabda° api bhayam upagatas tad apy ayu°. uktaṃ ca. Pṇ 12. 17 dam°...eva svāmī bhayam upāiti. uktaṃ ca. Sy p. 12, l. 3 Dmng sprach: Hat meinen Herrn vielleicht noch etwas anderes—[lacuna continuing to § 100; in Schulthess supplied from Ar]—beunruhigt? Der Löwe sprach: Außer dieser Stimme hat mich nichts beunruhigt. Dmng sprach: Dann darf sich aber der König nicht von dieser Stimme dahin bringen lassen, daß er seinen Ort preisgibt, denn es heißt. Ar (see Sy; lion's speech not found in JCap or OSp., but is in KF). Vs 51=T 50, SP 44, N 32, Spl 102, Pṇ 76, So 54, Ar Schulthess 36b. d, Spl vācā. So jalena bhajyate setuḥ snehaḥ karṇe (B. karṇa-) japena tu, arakṣaṇena mantraṃ ca śabdāmātreṇa kātaraḥ. Ar Das Unglück für den schwachen Damm ist das Wasser, das Unglück für den Verstand ist Hochmut, das Unglück für die Tugendhaftigkeit ist die Verleumdung, das Unglück für das schwache Herz ist eine laute Stimme und verworrener Lärm. (73) T A27. 1 text. So 53cd (before vs 51; cf. § 72) śuraḥ sann iyatā deva kiṃ vanaṃ tyaktum icchasi. Spl 19. 11 tan ... svā° pūrv° vanaṃ tyaktum. Pṇ 12. 21 tan ... svā° pūrvapuruṣopātaṃ kulakramāgataṃ vanaṃ

idañ vanaiñ (pari)tyaktum. (74) *iha hi śabdā anekaprakaraḥ śrūyante, te tu śabdā eva kevalāḥ, na tu bhayakāraṇam. tad yathā: (meghastanitaveṇuvīṇāpaṇavamṛdaṅgaśaṅkhaghaṇṭāśaka-ṭakapāṭa)yantrādinaiñ (śabdāḥ śrūyante), na (ca) tebhyo bhetavyam. uktaiñ ca:*

pūrvam eva mayā jñātaiñ pūrṇam etad dhi medasā
antaḥ praviśya vijñātaiñ yathā carma ca dāru ca. 52.

(75) piṅgalaka āha: katham etat. *damanaka āha:*

KATHĀ 2 (STORY 2: JACKAL AND DRUM)

(76) asti, kaścid gomāyuh kṣutkṣamakaṇṭha (itaś ce 'taś cā 'hārakriyārthan̄ pari)bhraman (?vane) sāinyadvay(asy)ā 'yodhanabhūmim apaśyat. (77) tatra ca mahāntaiñ śabdān aśṛṇot.

ekapada eva pari°. Ar nothing in this place; cf. § 72. (74) T A 27. 1 iha hy anek° śabd° śrū°. tatra ye śabdā eva kevalāḥ, na tebhyo bhayañ vidyate. tad yathā: meghastanitaveṇuvīṇāpaṇava(α°pavana)mṛdaṅgaghaṇṭā-kavāṭayantraśakāṭādināñ na tebhyāḥ śaṅkitavyam. uktaiñ ca. SP 194 tathā cōktam. So 55 yantrādisābdās te te hi bhavanty eva bhayaṅkarāḥ, paramārthan̄ avijñāya na bhetavyam ataḥ prabho. Kṣ 274 (19) ed prāha prāyo bhavanty eva bāḍhaśabdā (Ma. with v. l. deva śo) ghanādiṣu. Spl 19. 11 yato bheriveṇuvīṇāmṛdaṅgapāṭaśaṅkhakāḥalāḍibhedena śabdā anekavidhā bhavanti. tan na kevalāc chabdamātrād api bhetavyam. (vss.) 20. 4 tad evaṃ jñātvā svāminā dhāiryāvaṣṭambhaḥ kāryaḥ, na śabdāmātrād bhetavyam. uktaiñ ca. Pñ 12. 24 (after inserted vs) anyac ca. iha śabdā anekā°... te tu śabdāmātrāṇy. eva na tu... (vss, and following 13. 3 as Spl.) Vs 52=T 51, SP 45, N 33, Spl 108, Pñ 82, So cf. 56ab, Kṣ 275 (20), Ar after vs 36b. c, T, Jn anu for antaḥ. d, T, Jn yāvad, SP yadā (α text). T tr dāru ca carma ca. So tathā ca bherigomāyukatheyañ śrūyatām tvayā. Kṣ māñsapūrṇeti vijñāya bheripradhvānamantharam, kroṣṭāpaśyat samutpāṭya purā kāṣṭham ca carma ca. (Ma. for b bherim̄ pra° °tharām, partly with v. l.) This is all that Kṣ has for the entire story! Ar Und es gibt eine Geschichte, die beweist, daß nicht alle Stimmen zu fürchten sind. (75) T A 28 piñ° (β so 'bravit): katham etat. dam° (β adds āha). SP 197 pi° (α adds āha): katham̄ cāitat (α etat). dam° (α so 'bravit). Spl 20. 8 text (so 'bravit for dam° āha). Pñ 13. 6 pi° 'bravit: katham... Ar p. 12, l. 17. (76) T 14. 20 asti ka° go° āhāravichedāt kṣut° itas cetaḥ (v. l. adds ca) pari° ubhayasāinyasyāyodh° apa°. SP 198 asti ka° kṣutkṣāmo gom°. sa ca (α om sa ca) bhagnasāinyasthalam (α °sāinyañ samaram) apa°. So 56cd, 57ab ko 'pi kvāpi vanoddeśe gomāyur abhavat purā, sa bhakṣyārthi bhraman vṛttayuddham prāpya bhuvañ. Spl 20. 12 kaścid chrgalāḥ kṣut° itas tataḥ pari° vane sāinyadvayasamgrāmabhūmim apaśyat. Pñ 13. 8 asti kasmiñścit pradeśe gomāyuh kṣut° āhāra° pāri° aranyamadye 'nṛpasyāyodh° apa°. Ar 12. 20 Man erzählt: Ein hungriger Fuchs kam zu einem Sumpf (KF pool or fountain of water, JCap flumen, OSp árbol). (77) T 14. 21 text. SP 198 text (ed. mahā,

(78) *tadbhayasaṁkṣubhitahṛdayaś cā 'cintayat: (kim idam,) vīnaṣṭo 'smi; (kasyā 'yaṁ śabdaḥ kva vā kidrśaṁ vā sattvam) iti.* (79) *(tato) yāvad anveṣayati, tāvad giriśikharākārāṁ bherim apaśyat.* (80) *tām ca dṛṣtvā 'cintayat: †kim ayaṁ śabdo 'syāḥ svābhāvikaḥ, uta paraprerita† iti.* (81) *atha sā yadā vāyupre-ritāir vṛkṣ(aśākh)āgrāiḥ sprīsyate, tadā śabdāṁ karoti, (anyathā tūṣṇīm āste.)* (82) *sa tu tasyāḥ sārāsaratāṁ jñātum samīpam gatvā,* (83) *(svayam eva kāntukād ubhayor mukhayor atāḍayat,)*

α mahāntaḥ; āsrūṣit). So 57bc dhvanim, gambhīram ekataḥ śrutvā. Spl 20. 13 tasyāṁ ca [inserts here § 81] śabdāṁ āśṛṇot. Pñ 13. 9 atha muhūrtaṁ yāvat tiṣṭhati tāvaṁ mahāntaṁ ... Ar 12. 23 (after § 81) [laut erdröhnte.] Da vernahm der Fuchs dieses Geräusch. (78) T 14. 21 tadbha° (β adds ca) kim... kva vā kidrśo vāiṣa śabdaḥ. SP 199 tataś cācintayat: hā hato 'smi, kiṁ karomi, kva yāsyāmi. So 57d bhīto. Spl 20. 14 atha kṣubhitahṛdayaś cintayām āsa: aho vīnaṣṭo 'smi. [different text.] 20. 20 kasyāyaṁ śabdaḥ. Pñ 13. 10 tac chrutvātivakṣubhita° paraṁ viṣādam agamat. āha ca: aho kaṣṭam āpatitam. idānīm vīnaṣṭo 'smi... śabdaḥ kidrśaṁ sattvam iti. (79) T 15. 1 iti cintayatā dṛṣṭā giriśikharākārā bheri. SP 200 tadanantaram (α tato) itas tataḥ paśyan (α om itas etc.) bṛhaddbherīm dṛṣṭavān. So 57d, 58ab dṛṣṭīm tato dadāu, tatradṛṣṭacarāṁ bherim apaśyat patitasthitāṁ. Cf. Kṣ 275(20)b, under vs 52. Spl 20. 20 dhāīyam ālambya vimarśayan yāvaṁ mandam-mandam gacchati, tāvad dundubhim apaśyat. Pñ 13. 13 yāvad anveṣayati tāvad giri° bherīm. Ar. 12. 24 schlug die Richtung nach ihm ein und kam zu der Pauke. (80) T 15. 1 text. So 58cd kim idrśo 'yaṁ prāṇi syāt ko 'py evamrūpaśabdakṛt. Pñ 13. 14 dṛṣtvā... śabdaḥ syāt svābhāvajaḥ, uta paraprāṇitaḥ.iti. Others nothing. So seems to support the existence of some such phrase in the original, but disagrees with T, Pñ as to the exact sense. (81) T 15. 2 atha... vṛkṣāgrāiḥ... anyadā na. iti tu° āste. SP 200 tasyāṁ ca vātūbatavṛkṣasākhāhati (α °ta) śabdāṁ pratipadya. So 59abc, 60 iti saṁcintayan dṛṣtvā niḥspandām tām upāgataḥ, yāvat paśyati [here next], vātavellaccharastambahatacarmapuṭodbhavam (B. °stambha°), śabdāṁ nirūpya tasyāṁ ca sa gomāyur jahāu bhayam. Spl 20. 13 dundubheḥ patitasya vāyuvāśād valliśākhāgrāir hanyamānasya. Pñ 13. 15 atha yadā bheri vāyunā preritāis tṛṇāgrāiḥ sprīsyate... Ar 12. 21 Wo eine Pauke an einem Baume lag, so daß, wenn der Wind wehte, die in Bewegung geratenen Zweige des Baumes die Pauke trafen und sie infolgedessen laut erdröhnte. (82) T 15. 4 sa... jñātum samīkaraṣam upaśliṣṭaḥ. SP 201 tattvam (α tatsamīpam gatvā). So 59cd tāvat sā nāyaṁ prāṇity abudhyata. Spl 20. 21 sa ca tam pariñāya sam° ga°. Pñ 13. 16 sa ca tasyā asaratām jñātvā samīpam upaśliṣṭaḥ. Ar, cf. under § 79; also 12. 25 Da er nun ihr großes Volumen sah (so OSp, que era finchado ['inflated']; KF that the sound of the drum was very loud and terrible; JCap simply cum vulpes videret—no characterization of the drum). (83) T 15. 4 text (ca for eva). Spl 20. 22

(84) acintayac (ca): (*aho cirād*) etan mahad bhojyam upasthitam mama. (*tan nūnam prabhūtamānsamedo'srghbhīḥ paripūritam bhaviṣyati*) 'ti. (85) tato bheryā mukham vidāryā (*'ntaḥ*) praviṣṭaḥ. (*paraṣatvāc ca carmaṇaḥ katham api na daṅṣṭrābhaṅgam avāp-tavān.*) (86) *tasminn api na kiñcid āsāditavān.* (87) *pratinivṛtyā ('ntarlinam avahasyā)* 'bravit: pūrvam eva mayā jñātam iti.

(End of Story 2)

(88) ato ('ham bravīmi:) na śabdāmātrād eva bhetavyam.

svayam eva kāu° atādayat. Pñ 13. 17 text (ca for eva; ubhaya-m°). (84)

T 15. 5 aci° ca: gamyam cāitad bhakṣyam ca mama. (Cf. also under next.) SP 201 acintayat: mahad bhojyam upas° mameti (α me). So 61a syāt kiñcid bhakṣyam atrāntar. Kṣ 275(20)a, see vs 52. Spl 20. 22 bhūyaś ca harṣād acin°: aho cirād etad asmākam mahad bhojanam āpatitam. tan... bhaviṣyati. Pñ 13. 18 harṣād ity acin°: aho cirād evāsmākam api bhojanam āpatitam. tan nūnam etan mānsamedobhīḥ pūritam bhav° iti. Ar 12. 26 dachte er: Das trifft sich ja schön mit dem vielen Fett und Fleisch dieses Dinges da. (Ar versions shorter, same sense.) The parenthetized clause with Jn, seemingly supported by Ar.

(85) T 15. 5 ity avadhāryāikadaṅṣṭrayā (β °aikadeśam daṅṣṭrābhīḥ) kṣudhāviṣṭaḥ pāṭitavān, paraṣatvāc... (α om na) °tavān. [Then insertion: pratibaddhāśaś ca punar apy acintayat: nūnam asyā antar bhakṣyam bhaviṣyati (cf. prec.)] ity adhyavasya (α avyavasya) bheryā mukham vidāryāntaḥ praviṣṭaḥ. SP 201 tato bherimukham vidārya praviṣya (α praviṣṭo). So 61b ity utpāṭya sa puṣkaram, praviṣya. Kṣ 275(20)c,d, see under vs 52. Spl 21. 1 tataḥ paraṣacarmāvagunṭhitam tat katham api vidāryāikadeśe chidram kṛtvā samhrṣṭamanā madhye prav°. param carmavidā-rato daṅṣṭrābhaṅgaḥ samajani. Pñ 13. 20 evam avadhārya kasmīñcit pradeśe vidāryāntaḥ prav°. tac ca paraṣacarmāvagunṭhitam, tataḥ katham api na daṅṣṭrābhaṅgaḥ samjātaḥ. Ar 12. 27 und er machte sich an ihr zu schaffen und riß sie auf.

(86) T 15. 8 text. So, cf. next. Spl 21. 3, Pñ 13. 22 atha (Pñ ato) nirāśibhūtas. Ar 12. 28 Als er dann sah, daß sie hohl war.

(87) T 15. 9 pratinivartitum āsakto 'ntarlinārdhakāyo (for all this β only pratinivṛtyāntarlinam) vihasyā (β avahasyā) 'bravit... SP 202 niḥsrto (α niḥsrtyā) 'bravit... So 61c,d vikṣate yāvāt kevale dārucarmaṇī. Spl 21. 3 tad dāruśeṣam avalokya ślokaṁ enam apāṭhat: pūrvam... Pñ 13. 22 tad dārucarmāvāśeṣam avalokya ślokaṁ apāṭhat: (vs 83, variant of catch-vs). pratinirgatyāntarlinam... Ar 12. 29 sagte er: Es scheint fast, daß die-jenigen Dinge die feigsten sind, die den größten Leib und die weit-reichendste Stimme haben.

(88) T A29. 1 ato 'ham bra°: śabd° eva kṣobho na kṛyāḥ. SP 203 ato na śab° (α tr śa° na) bhet°. So 62ab tad deva śabdāmātreṇa kiṁ bibhyati 'bhavādrśāḥ. Spl 21. 4 tato na... (om eva). Pñ 14. 5 text (kṣobhaḥ kṛyāḥ for bhe°). Ar 12. 32 Diese Geschichte habe ich dir mitgeteilt, weil ich hoffe, daß wir diese Stimme, die uns erschreckt, aus der Nähe weniger gefährlich finden würden, als wir denken.

(89) (*kiñ tu*) *yadi manyase tad yatrā 'yañ śabdas tatrā 'ham etatsvarūpañ vijñātum gacchāmi* ('ti). (90) *piṅgalako 'bravit: kiñ bhavāñs tadantikam utsahate gantum. †bādham ity asāv āha.† piṅgalaka āha: (bhadra yady evaṃ tad) gaccha (śivās te panthānaḥ santv iti)*. (91) *damanako 'pi (tañ praṇamya sañjivaka)śabdānusārī prastathe*. (92) *atha damanake gate bhayavyākul(it)amanāḥ piṅgalakaś cintayām āsa: aho na śobhanam kṛtañ mayā, yat tasya viśvāsañ gatvā 'tmābhiprāyo*

(89) T A 29. 1 *kiñ tu yasyāyañ śabdaḥ tatsamīpam (β tatsakāśam) ahañ gacchāmi*. SP 203 *aham api yatra (α om) yatrāyañ śabdas tatra (α om) tatra gacchāmi* (α om iti). So 62cd *manyase yadi tat tatra tad vijñātum vrajāmy aham*. Spl (21. 5 insertion, with vs 110=our vs 44) 21. 11 *aham etacchabdasvarūpañ jñātvāgacchāmi tataḥ pascād yathocitañ kāryam iti*. Pñ (14. 5 insertion as Spl, with vs=our vs 44) 14. 10 *aham etatsvarūpañ vijñāyāgacchāmi. tataś ca yathocitañ kartavyam. iti*. Ar 12. 34 Der König geruhe nun, mich nach dieser Stimme auszuschicken und selbst an seinem Orte zu verweilen, bis ich ihm klare Kunde über dieselbe zurückbringe. (90) T A 29. 2 *pi° (β adds 'bravit) ... asāv āha*. SP 203 ed. nothing, but one α ms. inserts *bhadra sukhena gaccha*. So 63abc *ity ūcivāñ damanako gaccha śakto 'si* (B. śaknoṣi) *ced iti, gaditas tena sñhena*. Spl 21. 13 *pi° āha: kiñ tatra bhavāñ gantum utsa°*. *sa āha: kiñ svāmyādeśāt sadbhṛtyasya kṛtyā-kṛtyam asti*. (vss.) *pi° āha ...* Pñ 14. 11 *pi° āha: kiñ tatra gantum utsa° bhavāñ. damanaka āha: etc. as Spl (su-bhṛt°; after asti adds kimcit; tr te santu panthānaḥ, om iti)*. Ar 13. 1 Der König war mit seiner Rede einverstanden, und beurlaubte ihn.—For the clause between daggers it is possible that Jn's version should rather be read; but the lack of correspondents outside of T, Jn perhaps points to the briefer orig., like T. That something of the sort was probably in the orig. seems indicated by So śakto 'si ced, which rather requires an answer, and which reflects the first sentence of T, Jn. (91) T nothing; SP 203 only (iti) *gatvā (α gatvā ca, om iti)*, which perhaps rather represents gate in the next, § 92. So 63d, 64 ab *sa yayāu yamunātaṭam. tatra śabdānusāreṇa yāvat svāirañ sa gacchati*. Kṣ 276 (21) ab *ity uktvā svāmināñ dhīmāñ yayāu śabdānugaḥ śanāñ*. Spl 21. 21, Pñ 14. 18 text. Ar 13. 2 Da begab sich Dmng nach dem Standort des Stiers [so also JCap, but KF towards the locality from which the sound had proceeded; OSp omits the phrase]. (92) T A 30. 1 *gate tasmin piṅgalakaś cintayām āsa: na śobhanam āpatitam*. Spl 21. 21, Pñ 14. 18 text (Spl °vyākulamanāḥ, Pñ °kulitahrdayaḥ). Ar 13. 4 Als sich aber Dmng vom Löwen getrennt hatte, dachte dieser über die Sache nach, und da bereute er, Dmng hingeschickt zu haben, und sprach zu sich: Ich habe nicht das Richtige getroffen, daß ich Dmng diesen Auftrag gab. [KF adds and (in) relying on his faith, tho I have never tried him, and on the sincerity of his religion, tho I have never tested it. JCap confused, seems to reflect

*niveditaḥ. (93) (kadācid damanako 'yam ubhayavetano bhūtvā mamō 'pari duṣṭabuddhiḥ syāt.) (94) uktaṁ ca: saṁmānitavi-
mānitāḥ, pratyākhyatāḥ, kruddhāḥ, lubdhāḥ, parikṣiṇāḥ, svayam
upagatās (chadmanā pravārayitum śakyāḥ). atyantāsvakārā-
bhinyastāḥ, samāhūya parājitatāḥ, tulyakāriṇaḥ śilpopakāre vimā-
nitāḥ, pravāsoṇapaptāḥ, tulyāir antarhitāḥ, pratyāhṛtamānāḥ,
tathā 'tyāhṛtavayavahārāḥ, tatkulīnāsāṁsavaḥ samavāye ca sva-
dharmān na calanti, samantāc co 'padhākṛtyās ta iti. so 'yam
pratyāhṛtamāno 'ham iti matvā mamāi 'vo 'pari kadācid vīkaram*

this last also; OSp and Wolff seem to have no trace of it.] (93)
T A 30.1 kadācid ayam ubhayodbhedakah (β ubhayor bhe°) syāt. Spl 21.23,
Pñ 14.20 text (Pñ °vetanatvān mamopari duṣṭaḥ syāt). Ar nothing unless
possibly reflected in KF as quoted under prec. (94) T A 30.2 text
(β svayam upagatās; α atyantāsvakārābhi°, ed. with β °svākārābhi° [per-
haps °karā° would be better, since kāra, 'tax', is quoted in pet. lex. as
lexical only; but Kāuṭīliya reads kārābhinyastāḥ; Hertel misunderstands the
word]; ed. em. pratyapahṛtamānāḥ, mss. pratyāpah° except ρ text; v. l. (ρ, p)
tathā 'nyāhṛtavaya°; mss. tatkulīnāsāṁ, em. Hertel; ed. em. pratyapahṛtamāno,
mss. as before pratyāpah° or text). This is a very confused reflex of a
Kāuṭīliya passage, Shama Sastri p. 24 f. Ar in the main goes quite closely
with T; the other Skt. versions have almost nothing. The phrases in parens.
have no support either in any Pañc. version or in Kāuṭīliya. Spl 22.1,
Pñ 14.21 bhraṣṭādhikāratvāt (Pñ adds vā). uktaṁ ca: (vs Spl 113, Pñ 87) ye
bhavanti mahipasya saṁmānitavimānitāḥ, yatante (Pñ bhavanti) tasya nāśāya
kulīnā (Pñ kulothā) api sarvadā. [Here first part of § 95 inserted.] Spl
22.6, Pñ 14.24 kadācid damanakas (Pñ °ko 'pi) tam ādāya mām vyāpādayitum
icchatī (Pñ āgacchet). (vs.) Ar 13.7 Denn der Mann, der an der Pforte des
Herrschers weilt, begeht, wenn er lange Zeit ohne eigene Schuld grob
behandelt worden ist, eine Missetat, oder er sucht ihn zu Falle zu bringen,
oder er ist durch Gier und Habsucht bekannt, oder er ist in üble Lage
geraten, aus der er sich nicht emporraffen konnte, oder es ist mit ihm und
der Macht und dem Geld, die ihm anvertraut waren, eine Veränderung ein-
getreten, oder er hatte ein Amt erlangt und ist daraus wieder entfernt und
abgesetzt worden und hat daher mit einem anderen gemeinsame Sache ge-
macht, oder er hat eine Missetat begangen, deren Strafe er nun fürchtet,
oder er war ein schlechter Mensch, der das Gute nicht liebte, oder er ist
in Schande gefallen, oder er hatte eine Missetat gegen seine Kollegen be-
gangen, oder er hatte samt seinen Kollegen einen guten Erfolg erzielt und
haben ihm dann jene den Lohn vorweggenommen, oder er hatte einen
haßerfüllten Feind, der ihm in Rang und Würde den Rang abließ, oder er
galt in Religion und Moral als unsicher, oder er hoffte in einer Sache,
die ihm nützte, Schaden [für den Herrscher] oder den erwünschten Erfolg
für den Feind des Herrschers. Allen solchen Leuten aber darf sich der
Herrscher nicht vorschnell attachieren und ihnen trauen und sich auf sie

bhajeta, athavā 'sāmarthyād balavatā pratyānubaddho mamāi 'va madhyenā 'gacchet. (tathā 'py ahaṁ vināṣṭa eva.) (95) tat (sarvathā 'smāt sthānād) anyat sthānam āśrayāmi, yāvad asya mayā vijñātaṁ cikīrṣitaṁ ity avadhārya sthānāntaraṁ gatvā (damanaka)mārgam avalokayann (ekāky evā) 'vatasthe. (96) damanako 'pi saṁjivakasakāśaṁ gatvā †vr̥ṣabho 'yam iti pari-jñāya† (hr̥ṣṭamanāḥ) piṅgalakābhimmukhaḥ pratasthe. (97) piṅgalako 'pi pūrvasthānam āśritavān ākāraprachādanārtham, anyathā 'yam damanako maṁsyate, bhīruś cā 'yam bhīruparivāraś ce 'ti. (98) damanako 'pi piṅgalakasakāśam āgatya praṇamyo 'paviṣṭaḥ.

verlassen. Dmng, listig und schlau wie er ist, hat an meiner Pforte Zurücksetzung erfahren; da ist vielleicht Groll in ihm aufgestiegen, der ihn dazu antreibt, mir Leid und Schweres zuzufügen. Und wenn er nun findet, daß der Besitzer jener Stimme stärker und mächtiger ist als ich, fühlt er sich vielleicht zu seinem Wesen hingezogen und konspiriert mit ihm gegen mich und macht ihn auf meine schwache Seite aufmerksam.—The Ar versions have the list of characteristics largely in diff. order, but in general are in substantial agreement with the prec. (95) T A30. 7 text thru

iti; om the rest. Spl 22. 5, Pñ 14. 24 (in prec.) tat tāvad (Pñ yāvad) asya ciki° vettum anyat (Pñ om) sthānāntaraṁ gatvā pratipālayāmi. (After § 94:) Spl 22. 12, Pñ 14. 28 ity avadhārya (Spl evaṁ saṁpradhārya) sthān° ga° damanakam (Pñ 'ka-mārgam) ava° ekāky evāva° (Spl ekāki tasthau). Ar 13. 37 Nachdem der Löwe unablässig hierüber nachgedacht, duldet es ihn nicht mehr länger an seinem Platze und er machte sich auf den Weg. Und ab und zu setzte er sich nieder und schaute den Weg entlang. (96) T A31. 1 dam° 'pi saṁjivakena sahopacāraparicayād itaś cetaś cātmānaṁ pradarsya piṅgalakāntikaṁ prāyāt. SP 204 (α damanakaḥ) saṁjivakena (α adds saha) sakhyam kṛtvā (α adds abhayavācakaṁ dattvā) punar āgataḥ (α 'om pu° āg°). H diff. So 64cd, 65abc tāvat tṛṇāni khādantaṁ vr̥ṣabhaṁ taṁ dadarśa saḥ, upetya cāntikaṁ tasya kṛtvā tena ca saṁvidam (B. saṁstavam), gatvā tasmāi sa sinhāya. Kṣ 276(21)c vilokya vr̥ṣabhaṁ tatra. Spl 22. 13, Pñ 14. 28 text thru hr̥ṣṭamanā, then insertion, after which Spl 22. 22, Pñ 15. 5 evaṁ vicintayan (Pñ om vi) piṅg° prat°. Ar 14. 1 und da sah er Dmng daherkommen. The Jn version of the orig. seems more closely supported by Kṣ and So than that of T; SP's sakhyam kṛtvā, tho seemingly supported by So kṛtvā saṁvidam, is hardly reconcilable with the sequel, in which D. returns to the bull and reviles him in a way which suggests that he had not spoken to him before. (97) T A31. 2 text (β pūrvam sthā°). Spl 22. 22, Pñ 15. 5 pi° 'pi tam āyāntam utprekṣya svākāraṁ gūhamāno (Pñ avalokyākārasaṁvaraṇārtham) yathāpūrvam avasthitaḥ (Pñ avatasthe). Ar 14. 2 Als er ihn ohne Begleiter daherkommen sah, beruhigte sich seine Seele und er kehrte an seinen Platz zurück, damit Dmng nicht argwöhne, daß ihn eine gewisse Ursache von seinem Platze vertrieben habe.

(98) T nothing. SP 204 ed. āgatya piṅgalakaṁ praṇamyopaviṣṭaḥ; α piñ-

(99) *piṅgalakāḥ prāha: kiṁ dr̥ṣṭam bhavatā tat sattvam. da-*
manaka āha: dr̥ṣṭam (svāmiprasādāt). (100) †*piṅgalaka āha:*
yathāvad dr̥ṣṭam. damanaka āha: yathāvad iti.† (101) *so 'bra-*
vīt: na yathāvad dr̥ṣṭam. yat kāraṇam, bhavān apradhānaḥ,
śaktihinatvāc ca tavo 'pari na kaścit tasya pratibandhaḥ. yasmāt:

trṇāni no 'nmūlayati prabhañjano

mṛdūni nicāḥ prapātāni sarvaśaḥ

samuechritān eva tarūn prabādhatē

mahān mahatsv eva karoti vikramam. 53. (api ca:)

(gaṇḍasthale madakalo madavārilubdha-

mattabhramadbhramarapādatalāhato 'pi

kopaṁ na gacchati nitāntabalo 'pi nāgas

tulyaṁ balena balinaḥ prati kopayanti. 54.)

galakasamīpam āgataṁ. H diff. (cf. Hp 63. 20, Hm 26. 4 prāṇamyopaviṣṭāu [subjects K. and D.]). So cf. 65c, under § 96. Spl 22. 23, Pṇ 15. 6 text (Spl gatvā for āg°). Ar 14. 6 Als Dmng vor den Löwen trat. (99) T A 31. 3 aṭha damanako 'bravīt: dr̥ṣṭam tan mayā svāmin. SP 204 tenoktaḥ: dr̥ṣṭam kiṁ tvayā. damanakaḥ: dr̥ṣṭam ucitam eva. deva. (α om all but deva.) Hp 63. 20, Hm 26. 4 rājāha: tvayā sa dr̥ṣṭaḥ (Hp om tv°, and tr dr° saḥ). damanako brūte: deva, dr̥ṣṭaḥ. So 65d yathāvastu śaśaṁsa tat. Spl 23. 1, Pṇ 15. 7 pi° āha (Pṇ prāha, bhadra) kiṁ... Ar 14. 6 fragte er ihn: Was hast du ausgerichtet? Er antwortete: Ich habe einen Stier gesehen, eben den, welchem die Stimme gehört, die du vernommen hattest. (100) T A 31. 3 piṅgalakāḥ (β so 'bravīt): ya° dr° dam° (β adds āha): ya° iti. Spl 23. 3 pi° 'py āha: satyaṁ dr° bhaviṣyati. dam° āha: kiṁ svāmipādānām agre 'satyaṁ vijñāpyate. Pṇ 15. 8 pi° āha: api satyam. dam° āha: kiṁ svāmipādānām anyathā vijñāpyate. Ar diff., but probably indicates that something of the sort was here; 14. 9 Der Löwe sprach: Wie steht es mit seiner Kraft? Er sagte: Von ihm ist nichts zu fürchten. Ich bin nahe an ihn herangetreten, habe ihn angeredet und mich wie seinesgleichen mit ihm unterhalten, und er [here lacuna in Sy ends, and Sy resumes as follows] vermochte mir kein Leid zuzufügen. (101) T A 31. 4 piṅgalakāḥ (β so 'bravīt): na... Spl 23. 12, Pṇ 15. 15 pi° āha: (Pṇ adds athavā) satyaṁ dr̥ṣṭam bhaviṣyati bhavatā; na dīnopari mahāntaḥ prakupyanti (Spl kupyantīti na tvaṁ tena nipātitaḥ). uktaṁ ca (Spl yataḥ). Sy 14. 14 Der Löwe sprach: Darum, daß er dir nichts zu Leide getan hat, darfst du nicht zuversichtlich sein, denn. Ar. Vs 53=T 52, SP 46, Hp 78, Hm 88, Spl 122, Pṇ 94, Sy 37, Ar. In H before § 98. b, H, Jn sarvataḥ. c, SP samutthitān (α text). Pṇ vibādhatē. Spl svabhāva evonnatacetasām ayaṁ. d, SP, H mahaty (SPa text). T vikriyāṁ. Sy Der Wind kämpft nicht mit den Grashalmen, sondern er schlägt und zerbricht den großen Baum. Der Große bekriegt den Großen und nicht den Kleinen. T, Spl add api ca. Vs 54=T 53, Spl 123. a, T v.

l. madhukalo. Spl gallasthaleṣu madavāriṣu baddharāga—. d, Spl tulye bale

(102) *damanaka āha: (mayā tāvat pūrvam evā 'bhijñātam, yathāi 'vañ svāmī vakṣyati.) tat kiñ bahunā, tam eve ('ha) tava pādanāu sakāśam ānayāmi.* (103) *(tac ca śrutvā) piṅga-laka āha saharṣam: sahasā 'nuṣṭhiyatām.* (104) *damanako ('pi) punar gatvā sañjīvakam sākṣepam āha: (105) ehy ehi duṣṭa (vṛṣabha), svāmī piṅgalakas tvāñ vyāharati: kiñ nirbhīr bhūtvā muhur-muhur vyartham nadasi 'ti.* (106) *(tac chrutvā) sañjīvako*

tu balavān parikopam eti. (102) T A 32. 1 dam° (β adds āha): mayā... vakṣyati. svāmin, na te viditam, etāvān asāv iti. tat... (om tava). SP 208 tat sarvathā bhavataḥ (α tava) pād° samīpani tam evānāyisyāmi kṛtāñjaliḥ sthitavān (α only 'mīpani neṣyāmi). H diff. So cf. next (speech of lion). Spl 23. 23 dam° āha: asty evaṃ mahātmā sa vyaṃ kṛpañ; tathāpi svāmī yadi kathayati tato bhṛtyatve niyojayāmi. Pp 15. 20 dam° āha: mayā pūrvam evāitad vijñātam... tam evāham devapādānām... Sy A 23. 1 Dmng sprach: Wenn es dem Herrn gut scheint, so möge er sich vor ihm nicht fürchten, sondern wenn es für ihn eine Verwendung gibt, so bringe ich ihn her zu deinem Dienste. Ar. (103) T A 32. 2 tac ca (β om) śrutvā piñ° prītiharṣa-vikāsitanāyanavadanakamalaḥ parāñ tuṣṭim upagataḥ. SP 208 piṅga°... (text α; ed. om āha, tūrṇam for sah°). This version of orig. seems better supported by So and Pa than that of T, Pp. So 66, 67 mahokṣaḥ sa tvayā dṛṣṭaḥ samstavaś ca kṛto yadi, tad iḥānaya tam yuktyā tāvat (B. yāvat) paśyāmi kīdṛṣaḥ. ity uktvā sa prahrṣṭas tam sīṃhaḥ piṅgalakas tataḥ, vṛṣasya prāhiṇot tasya pārśvaṃ damanakaṃ punaḥ. Spl 24. 1 pi° āha socchvāsam: (then insertion.) 24. 6 yady evaṃ tarhy amātyapada āropitas tvam. adyaprabhṛti pra-sūdanigrahādikaṃ tvayāiva kāryam iti niścayaḥ. Pp 15. 21 tac... lako hrṣṭavadanakamalaḥ parāñ manasas tuṣṭim upāgataḥ. Sy A 23. 5 Da freute sich der Löwe und entsandte ihn abermals, damit er den Snzbug herbringe. Ar (JCap 51. 27 Et audiens hoc leo gavisus est et dixit ei: Vade. So OSp, and KF 16. 25, which adds: and delay not, and make haste and tarry not). (104) T A 32. 3 text (sādhikṣepam). SP 209 damanakaḥ punar gatvā. So 68cd iti gatvā damanakenoktaḥ. Kṣ 276(21)d sākṣepam idam abravīt. Spl 24. 7 atha dam° satvaraṃ gatvā sākṣ° tam idam āha. Pp 15. 23 text (āhūtavān for āha). Sy A 23. 6 und er ging hin zu ihm und sprach. Ar: JCap 51. 28 Et exurgens Dimna ivit ad Senesbam et ait ei vultu favorabili et absque timore; OSp p. 59, bottom, atrevidamente e sin miedo; KF 16. 27 without being afraid or terrified. (105) T A 32. 4 ehy ehi du° svā° pi° te vyā° kiñ nir° bhū° punaḥ-punar vya° nadasi. So 68ab ehy āhvayati tuṣṭas (so both edd.; does this go back to a mistaken substitute for duṣṭa, based on a phonetic corruption?) tvāñ asmatsvāmī mṛgādhipaḥ. Spl 24. 8 ehy... tvāñ ākārayati. kiñ niḥśāṅko bhū° mu°-mu° nad° vṛtheti. Pp 15. 23 text (nirbhiko). Sy A 23. 7 Der Löwe wünscht dich. Mach' dich ohne Verzug zu ihm auf, denn er hat gesagt: Wenn er freiwillig kommt, so will ich ihn nicht tadeln, daß er nicht schon längst gekommen ist; kommt er aber nicht, so komm' schnell und zeige es mir an. Ar. (106) T A 32. 4 tac ca (β om) śru°... Spl 24. 10 tac... ko 'yañ piṅga°. Pp 15. 25 tac... nāma. Sy A 23.

'bravīt: bhadra, ka eṣa piṅgalako nāma (yo mām vyāharati). (107) (tataḥ savismayaṁ vihasyā) damanakas (tam) āha: (108) katham svāmināṁ piṅgalakam api na jānāsi. (phalena jñāsyasi 'ty abravīt sāmraṣam.) nanv ayaṁ nṛgarāt sarvaṁnṛgaparivṛto (maṇḍalavaṭṭhyāse mānonnatacittah) svāmī piṅgalako (mahā-siṅhas) tiṣṭhati. (109) tac chrutvā saṁjīvakō gatāsum ivā 'tmānāṁ manyamānaḥ paraṁ viśādam agamad āha ca: (110) yadi mayā 'vaśyam evā 'gantavyam, tad abhayapradānena me prasādaḥ kriyatām iti. (111) damanakas (tathā nāme 'ti pratipadya) siṅhasakāśaṁ gatvā nivedya tam arthaṁ labdhānujño (yathā

12 Snzbug sprach: Wer ist der Löwe und wo wohnt er? Ar: JCap 52. 5 Quis est iste qui misit te ad me (supporting last phrase of text; Derenbourg's note indicates that this is also in DeSacy and S. Seth). (107) T A 32. 5 text. Spl 24. 11 dam° āha. Pñ 15. 25 tac chrutvā savi° dam° 'bravīt. Sy A 23. 13 Dmng antwortete. Ar as Sy. (108) T A 32. 6 text (om mahāsiṅhas). So cf. 68b, under § 105. Kṣ 277(22) aho mūdha na jāniṣe svāmināṁ piṅgalam harim, tatpādasevābāhyasya kām nu rakṣā vane tava. Spl 24. 11 kiṁ svā°... jānāsi, tat kṣaṇaṁ pratipālaya, phalena jñāsyasi. nanv ayaṁ sarv° vatātale svā° piṅgalakanāmā siṅhas tiṣṭhati. Pñ 15. 26 katham...jānāsi, punaś ca sāmraṣam uktavān: phalena jñāsyati bhavān. nanv ayaṁ sarv°...°cittah sattvadhanasvāmī piṅgalakābhidhāno mahā° ti°. Sy A 23. 13 Er ist der König der Tiere und wohnt und residiert mit vielen Tieren an dem und dem Ort. Ar. (109) T A 32. 8 text. So 68d sa vṛṣabho bhayāt. Kṣ 278(23)ab tac chrutvā kampitamanās tataḥ saṁjīvako 'bhavat. Spl 24. 13, Pñ 15. 28 tac chr° gat° (Pñ adds iva) ātm° many° saṁj° paraṁ... Sy A 23. 15 Als Snzbug hörte, daß er der König der Tiere sei, wurde er unschlüssig, ob er gehen sollte, und er sprach zu Dmng. Ar. (110) T A 32. 8 text. SP cf. next. So 69a yadā na pratipede tat (cf. also next). Kṣ cf. next. Spl 24. 14, Pñ 15. 29 bhadra, bhavān sādhusamācāro vacanapaṭuś ca dṛśyate. tad yadi mām avaśyaṁ tatra nayasi, tad abhayadānenātmiyasvāmīsakāśāt prasādaḥ kārayitavyaḥ (Pñ nayasi, tato 'bhayaprasādaḥ svāmināḥ sakāśād dāpayitavyaḥ). Sy A 23. 17 Wenn du mir garantierst, daß er mich nicht tötet, so komme ich. Ar. (111) T A 32. 10 dam°... (mss. pratipādyā, em. Hertel; α dattānujñāḥ or datvānu°; β °pannam) tam (β om) upan° siṅhasakāśaṁ saṁjīvakam. SP 209 saṁjīvakena sakhyaṁ kṛtvābhayavācam api (α only saṁjīvakam abhayavācakam) dattvā piñ° ānītavān. Hp 65. 3, Hm 27. 12 tataḥ saṁjīvaka āniya darśanaṁ kāritaḥ. So 69bcd, 70 tadā gatvā punar vanam, tam nijasvāmināṁ siṅhaṁ tasyābhayam adāpayat. etyābhayena cāsvāsyā tataḥ saṁjīvakam sa tam, vṛṣabhaṁ tam damanako 'nāiṣti kesariṇo (B. keś°) 'ntikam. Kṣ 278(23)cd dattābhayo 'tha tenāiva nītaḥ piṅgalakāntikam. Spl 24. 17, Pñ 15. 31 long expansion; then Spl 31. 7, Pñ 21. 13 damanakas tam samādaya (Spl ādaya) piṅgalakasakāśam āgacchat (Spl agamat). Sy A 23. 18 und da gab er ihm die Garantie: Der Löwe tötet dich nicht. So brachte er ihn

pratipannas) tam (sañjivakañ) piṅgalakasamīpam upanītavān. (112) (*sañjivako 'pi tam sādarañ praṇamyā 'grataḥ savinayañ sthitaḥ.*) (113) *sa ca tasya (pīnavṛttāyatañ nakhakuliśābhara-ṇalāṅkṛtañ) dakṣiṇaṃ pāṇim upari dattvā mānapuraḥsaram abravīt:* (114) (*api bhavataḥ śivam.*) *kutas tvam asmin vijane vane (samāyāta) iti.* (115) (*evaṃ prṣṭaḥ*) *sañjivako yathāpūrvavṛttāntam (ātmanaḥ sārthavāhavadhamānakād viyogam) ākhyātavān.* (116) (*e*)*tac (ca) śrutvā piṅgalakenā 'bhīhitaḥ: vayasya, na bhetaḥ, madbhujaparirakṣite 'smin vane yathepsitaṃ uśyatām.* (*api ca, bhavatā matsamīpavihārīṇā 'jasaṃ bhavitavyam. yat kāraṇam, bahvapāyaṃ idaṃ vanaṃ anekarāudrasattvasaṃkaṭatvād iti. sañjivakenā 'bhīhitaḥ: yathā deva ājñāpayati.*) (117) (*evaṃ uktvā piṅgalakaḥ sarvasamīparivṛto*

vor den Löwen. Ar. (112) Spl 31. 9, Pñ 21. 14 text. So 71a sa cāgatañ tam praṇatañ. Kṣ 279 (24) a sa praṇamya. Originality uncertain, yet Bṛ seems to support Jñ. (113) T A32. 11 text (β avādit for abravīt). So 71bc drṣṭvā siṅhaḥ kṛtādaraḥ, uvāca. Kṣ 279 (24) ab prasādārdradṛṣā tenāvalokitaḥ. Spl 31. 9 piṅgalako 'pi tasya pīṇayatakakudmato nakhakuliśālaṅkṛtañ dakṣiṇapāṇim...°saram uvāca. Pñ 21. 15 piṅgalako 'pi tasya pīna° nakhakuliśālaṅkṛtañ dakṣiṇapāṇim...samānapur° abr°. Sy A23. 20 Und der Löwe floßte ihm Sicherheit und Vertrauen ein und fragte ihn. Ar. (114) T A32. 12 text, om samā°. Spl 31. 11 api...asmin vane vijane samā° 'si. Pñ 21. 16 api...vane nivasasi. iti. Sy A23. 21 Wie und in welchem Geschäft bist du hiehergekommen? Ar: JCap 52. 12 Quomodo venisti ad illum locum? vel quid fuit illud quod ad hoc desertum te adduxit? ['Desertum' seems not to be found in OSp, KF, Wolff.] (115) T A32. 12 text (om sañjivako). Spl 31. 12 tenāpy ātmavṛttāntaḥ kathitaḥ, yathā vardhamānena saha viyogaḥ sañjātas tathā sarvañ niveditaṃ. Pñ 21. 17 evaṃ prṣṭe sañ° yathāvṛttam evātmanaḥ sār°mānādiviyogañ samākhy°. Sy A23. 22 Da erzählte ihm Snzbug die ganze Geschichte, wie sie sich zugetragen hatte. Ar. (116) T A32. 13 tac ca...iti (om rāudra). So 71cd, 72a (i)hāiva (B. tr, [e]veha) tiṣṭha tvañ matpārśve nirbhayo 'dhunā. tatheti. (With last cf. Pñ and Pa, end. Does matpārśve point to matsamīpa- of text?) Kṣ 279 (24) cd kṛtakṛtyam ivātmānañ mene vigatasambhramāḥ. Spl 31. 13 etac chrutvā piṅgalakaḥ sādaraṃ tam uvāca: vayasya...madbhujapañjaraparirakṣitena yathecchañ trayādhunā vartitavyam, anyac ca nityaṃ matsamīpavartinā bhāvyam, yataḥ kāraṇād bahvapāyañ rāudrasattvaniṣevitaṃ vanañ gurūṇaṃ api sattvānāṃ asevyāñ kutaḥ śaṣpabhojināṃ. Pñ 21. 18 etac...uśyatām. anyac ca...°sattvasaṃkulatvāt, iti... Sy A23. 24 Darauf sprach der Löwe zu Snzbug: Sei du hier bei mir, denn in dieser Ebene ist ein Wald und unter meinem Schutze kannst du sehr bequem leben. A24. 1 Snzbug dankte ihm. Ar, like Sy. The speech of Sañjivaka at the end seems probably reflected in So and Pa, besides Pñ. (117) T A33 text (om piṅg°; mss. prakāśam for

*yamunākaccham avatīryā prakāmaṁ udakapānaṁ kṛtvā svāi-
rapracāraṁ punas tasmīn eva vane śiviram anupraviṣṭaḥ.*)
(118) *tatas* (tayoh) *piṅgalakasamjivakayoh* (*pratidinam*) *paras-
parapritipūrvakam* *kālo* 'tivartate. (119) *anekasāstrārthapraṇi-
hitabuddhitrāc ca samjivakenā* 'nabhiṅgo 'pi (*vanyatrāt*) *piṅgalako*
(*lpenāi* 'va *kālena*) *dhīmān kṛtaḥ*. (120) (*kiṁ bahunā, pratyā-
ham*) *piṅgalakasamjivakāv eva rahasyāni mantrayete, śeṣaḥ sarvo*
'pi *mṛgajano dūribhūtas tiṣṭhati*. (121) (*siṅhaparākramavyā-*

°mam, em. Hertel; β adds *ca* after *punas*). Spl 31. 17 *evam* *uktvā sakalamṛga°*
yam° *avatīryodakagrahaṇam* *kṛtvā svecchayā tad eva vanaṁ praviṣṭaḥ*.
Pñ 21. 22 *evam* *uktvā sa mṛgādhipo yamu°...pānāvagāhanaṁ kṛtvā svāi°*
punar vanaṁ praviṣṭaḥ. (118) T A 34. 1 *evam* *tayoh pi° prati° pritipūrvakam*
parasparam kālo 'tyavartata (em.; mss. 'bhyāvartata or 'bhya°). SP 211 *tadā-
prabhṛti pi° anyonya-*(α *°yam*) *pritipūrvakam* [*nija-* etc., see § 120] *mahatā*
snehena kālo 'ti°. Hp 65. 3, Hm 27. 13 *pāścāt tatrāiva paramapṛityā* (Hp
tatrāivānyāśritasāmānyena ciraṁ) *nivasati*. Here insertion; then Hp 67 bottom,
Hm 32. 3 *tataḥ* (Hm *tadārabhya*) *pi°* [*sarvabandhu-* etc., see § 120] *mahatā*
etc. as SP (Hp *mahā-sno°*). So 72abc *tena tatrasthenāhṛtaḥ sa tathā kramāt,*
ukṣṇā. Kṣ 280(25)ab (for *cd*, see under our vs 20) *sa kālenāntaraṅgo* 'bhūn
mṛgarājasya sevakaḥ. Spl 31. 19 *tataś ca karaṭakadamanakanikṣiptarājya-
bhāraḥ samjivakena saha subhāsitagoṣṭhim anubhavann āste*. Pñ 21. 24 *evam*
tayoh prati° parasparapritiparayoh kālo 'ti°. Sy A 24. 1 und so nahm ihn der
Löwe in seine Umgebung auf. Ar. (119) T A 34. 1 text. So 74cd see
under § 122. Spl 31. 23 *samjivakenāpy anekasāstrāvagāhanād utpannabud-
dhiprāgalbhyena svalpāir evāhobhir mūḍhamatiḥ pi° dhīmāns tathā kṛto*
yathāraṇyadharmād viyojya grāmyadharme niyojitaḥ. Pñ 21. 24 *samjivakenāpy*
anekasāstrādhigatabuddhiprāgalbhyena stokāir evāhobhir mūḍhamatir api
pi° dhīmān kṛtaḥ, aranya- etc. as Spl (°*dharmeṣu*). Sy A 24. 3 Und Snzbug
war weise und gewandt und der Löwe erwarb durch Snzbugs Reden Weisheit
und Erfahrung. Ar. (120) T (after unorig. insertion, A 34. 3; see Introduction,
p. 178) A 34. 4 *piṅgalaka°...śeṣo mṛga° sarva evāikamaṇḍalikṛtaḥ* (β *om sarva*
eva, ms. z *kṛtavāikalikṛtaḥ* with gloss *maṇḍa* above line, ms. ρ *kṛtavāika-
maṇḍali°*, R *kṛtakamaṇḍali°*). SP 211 (in § 118) *nijaprakṛtisvajanabandhu-
parityāgena* (α *om nija*); one ms. (B) inserts after § 118. *anyonyapṛityā piṅ-
galakaḥ karaṭakadamanakanāmānāu mantriputrāu na gaṇitavān*. Cf. also
next. Hp 67 bottom, Hm 32. 4 (in § 118) *sarvabandhubhṛtyaparityāgena*
(Hm *om bhṛtya*). Cf. also next. So 72cd *yathānyavimukhas tadvaśo* 'bhūt *sa*
kesari (B. *keś°*). Kṣ cf. 281(26)b *bāhyatvād* (in next); cf. also under § 118.
Spl 32. 2 *śeṣaḥ... Pñ 21. 26 kiṁ ba° praty° samjivakapiṅgalakāu kevalam*
rahasyam mitho mantr°. *śeṣaḥ...mṛgaparijano...* Sy A 24. 2, before *prec.*:
und machte ihn zu seinem Berater. Ar as Sy before *prec.*, but also here,
in correct order, JCap 52. 20 *Et permanente bove cum leone, omni die magis*
eum diligebat leō, et ipsum sibi coniungebat, donec magnificavit et exaltavit
ipsum super ceteris suis sociis, et eum preposuit aliis omnibus suis consilia-
riis. Similarly OSp, KF. (121) T A 35. 1 *siṅha°* *ca kevalam* (β *om*) *śak-*

pādan) aharavirahāc ca karaṭakadamanakāv (eva kṣudhā bādhi-
tāv) anyonyam cintayataḥ. (122) tatra damanako 'bravit: (bhadra)
karaṭaka, (vinaṣṭāv āvām. tat kiṁ atra kartavyam.) ātma(nā)
kṛto 'yam doṣaḥ saṁjivakam piṅgalakasakāśam ānayatā. uktaṁ ca:
jambuko huḍuyuddhena vyaṁ cā 'śāḍhabhūtinā
dūtikā tantravāyena trayo 'narthāḥ svayamkṛtāḥ. 55.

tiḥinatvād damanakakaraṭakāv eva kṣudhā bādhyete. SP 212 anujivinām
apy āharādeḥ (α āhāra-) śāithilyāt (v. l. °lyadarśanāt) karaṭ° anyo° acintaya-
tām. Hp 67 bottom, Hm 32. 4 tato 'nujivinām apy āharādāne (Hp °dāna-)
śāithilyadarśanād damanakakaraṭakāv anyo° cint°. So 74ab see next. Kṣ
281(26) taylor viśrambham (Ma. with v. l. vis°) ālokyā bāhyatvād atitāpitāu,
kṣutkṣāmāu petatur duḥkhāḥ (v. l. °khāt, Ma. em. °khe) sacivāu jambukāu
hareḥ. Spl 32. 3 anyac ca, siṅhaparākramābhāvāt sarvo 'pi mṛgajanaḥ kṣudhā-
viṣṭaḥ kāmāṁśikāḥ saṁvṛttaḥ. (Then insertion.) 33. 5 tataḥ kṣutkṣāmakaṇṭhāu
parasparam karaṭ° mantrayete. Pṇ 21. 28 tāu ca śṛgālāu praveśam api na
labhete. anyac ca, siṅhaparākramābhāvāt sarvo 'pi mṛgajanas tāu ca śṛgālāu
kṣudhāvṛddhibādhitā ekām diśam āśritya sthitāḥ. (Then insertion.) 22. 16 tāu
ca karaṭ° svāmiprasādarahitāu kṣutkṣāmakaṇṭhāu parasparam mantrayete.
Sy A 25. 1 Als Dmng sah, daß der Löwe mit dem Stier häufiger aß und trank
als mit ihm, da wurde er betrübt, und er ging zu Kṣilg hinein. Ar. (122)
T A 35. 2 tad atra (ms. R text)...āvām. yatkāraṇam: ātmanā...ānayatā. sādhu
cedam ucyate. SP 213 dama° (α adds āha): kara°, ātmakṛto 'yam doṣaḥ. tathā
ca (α hi). Hp 68. 1, Hm 32. 6 tatrāha (Hm tadāha) dama° (Hm adds karaṭakam:
mitra), kiṁ (Hp adds atra) kartavyam. ātmakṛto 'yam doṣaḥ. (Then insertion.)
tathā cuktam. So 73, 74, 75ab tato damanako 'vādīt khinnaḥ karaṭakam
rahaḥ, paśya saṁjivakahrtaḥ svāmi nāvām avekṣate, eka evāmiśam bhunkte
na bhāgaṁ nāu prayacchati (cf. prec.), mūḍhabuddhiḥ prabhuḥ cāyam ukṣṇā-
nenādya (B. om adya!) śikṣyate (cf. § 119), kṛto mayāiva doṣo 'yam yad
etaṁ vṛṣam ānayam. Kṣ 282(27) tato damanakaḥ prāha kiṁ mayā (ŚP. and
v. l. of Ma. sacivo for kiṁ mayā) mandabuddhinā, saṁjivasinḥayoḥ pritiṛ
vināśāyātmanāḥ kṛtā. Spl 33. 5, Pṇ 22. 16 tatra damo° 'bravit (Spl brüte):
ārya kar° (Spl bhadra), āvām tāvad apradhānatām gatāu. (Then insertion.)
tat (Pṇ tasmāt) kiṁ kriyate. karaṭaka āha (then insertion). Spl 33. 15, Pṇ
22. 25 tat tvayāiva (Pṇ yat tu tvayāiśa) śaṣpabhojī svāmināḥ sakāśam ānitaḥ
(Pṇ svāminā saha saṁyojitaḥ), tat svahastenāṅgārāḥ karṣitāḥ. damanaka
āha: satyam etat. mamāyam doṣo na svāmināḥ. uktaṁ ca (Pṇ adds yataḥ).
Sy A 25. 3 und sprach zu ihm: Schau, wie großen Schaden ich mir durch
meine Schuld zugefügt habe, indem ich dem Löwen Vorteil verschaffte,
ohne meinen eigenen Schaden zu erwägen, und einen Stier herbrachte,
wegen dessen es mir jetzt schlecht geht. Ar. Vs 55(=56)=T 54, 55,
SP 47, 48, N 34, Spl 162, Pṇ 122, 155, Sy (A 25. 8; below, in position of
our vs 56, Sy 38), Ar as Sy. a, Tβ, Pṇ huḍa, N hutra (which intends huḍu!),
SP meṣa. c, SP tantu-v°. Spl nāpiti for dū°. Jn parakāryeṇa. d, Jn doṣāḥ.
Sy Kṣilg sprach: Also hast du selbst so an dir gehandelt, um mit einem

(123) karaṭaka āha: katham etat. so 'bravīt:

KATHĀ 3 (STORY 3a: MONK AND SWINDLER)

(124) asti kasmiñścit pradeśe parivrāḍ devaśarmā nāma. (125) *tasyā 'nekaśādhūpapāditasukṣmarāsoviśeṣopacayāt kālena mahaty arthamātrā sañhṛtā.* (126) *(sa ca na kasyacid viśvāsam yāti.)* (127) *atha (kadācid) aśāḍhabhūtir nāma paravittāpahṛt (tām arthamātrāṁ tasya lakṣantaratatām lakṣayitvā) katham iyam arthamātrā 'sya mayā (pari)hartavye 'ti vitarkya tasya śuśrūṣām upagataḥ, kālena ca (tām) viśvāsam anayat.* (128) *(atha) kadācid asāu parivrājakas tīrthayātrāprasāṅge tenā 'śāḍhabhūtinā*

Magier zu reden. (For vs 38, see below under our vs 56.) (123) T A 36 damanakaḥ karaṭakam āha (so ed. with α; β so 'bravīt: katham cāitat. damanaka āha). SP 217, α text; ed. kara°: ka° cāitat. damanakaḥ. Spl 33. 20, Pñ 22. 29 text. Sy A 25. 9 Dmng sprach: Wie sagte der Magier? Kñlg sprach. Ar. (124) T 17. 19 text. SP 218 asti kaścid deva° nāma pari° (α tr pari° before deva°). Spl 34. 2, Pñ 23. 2 asti kasmiñścid (Pñ adds deśe) vivikta-pradeśe maṭhāyatanam. tatra parivrājako (Spl tr after nāma) deva° nāma prativasati sma. Sy 15. 25 Es war einmal ein Magier. Ar. (125) T 17. 19 text (om kālena). SP 218 tasya bahukāl (α inserts op) āṛjitadravya (α inserts pari) pūrṇakanthā tiṣṭhati (α 'sti). Spl 34. 3, Pñ 23. 3 tasyānekaśādhujana-dattasūkṣmavastravikrayavaśāt (Pñ tasyānekayajamānapradatta°) kālena mahati vittamātrā sañhṛtā. Sy 15. 25 der bekam kostbare Kleiderstoffe von seinen Verehrern. Ar, JCap 53. 4 cui rex dedit pulchra vestimenta et honorabilia. (126) T 17. 20 text (adds api, β atha, after kasyacid; R om). Spl 34. 4, Pñ 23. 4 tataḥ sa na kasyacid viśvasiti (Pñ °sati). (127) T 18. 1 atha... °pahṛt katham... vitarkyāvalaganarūpeṇopagamyā tat kālena ca viśv° an°. SP 219 tām cāśāḍh° nāma dhūrto 'pahartum icchañs tasya (α adds kālena) śuśrūṣām upagataḥ. SP ed. adds, but α omits, kālena tasya viśvāsam upagataḥ. Spl 34. 9, Pñ 23. 9 athāśāḍh° nāma (Pñ °ti-nāmā) paravittāpahārakas tām (Pñ °hārī dhūrto) arthamātrāṁ... (Pñ °ntargat°) lakṣ° vyacintayat: katham mayāsyeyam arthamātrā (Pñ °syāiṣā mā°) hartavyeti. (Then insertion.) Spl 34. 16, Pñ 23. 17 evaṁ (Pñ adds vi-) niścitya tasyāntikam upagamyā, om namaḥ śivāyeti proccārya (Pñ bruvāṇaḥ) — (after insertion) Spl 35. 20, Pñ 25. 3 tām (Pñ adds param) paritoṣam anayat. Sy 15. 26 Da sah ihn ein Dieb und suchte sie zu stehlen; er ging hin, verkleidete sich in einen Magier und kam zu dem Magier und begab sich bei ihm in die Lehre. Und er führte sich bei dem Magier derart, daß der ihm Vertrauen schenkte. Ar, JCap 53. 5 et videns illa latro quidam apposit curam furari illa, et nisis est querefe argumenta circa hoc, etc. (128) T 18. 3 text. SP 220 sa (α adds kadācit) parivrāḍ. Spl 36. 4, Pñ 25. 11 devaśarmāśāḍhabhūtinā saha hr̥ṣṭamanāḥ (Pñ om) prasthitaḥ. Sy 15. 30 Eines Tages ging der Magier

saha gantum ārabdhah. (129) tatra ca kasmiṃścid vanoddese (nudire) mātrāntika āśāḍhabhūtim avasthāpyai 'kāntam tuda-kagrahaṇārthan† gatah.

(STORY 3b: RAMS AND JACKAL)

(130) (*tatra cā 'sāu taṭākatre mahan*) meṣayuddham apaśyat. (131) *anavaratayuddhaśaktisaṃpanmayoś ca tayoḥ śṛṅgapañjaraṅtarodbhūtam asṛg bahu bhūman nīpatitān dṛṣtvā ('śāpratibaddhacittah piśitalobhatayā nirbuddhir eko)* gomāyus tajiḡghṛkṣur (*dūram apasṛtayoḥ*) meṣayoḥ madhyam anupraviṣṭah (*punaś*) tayoḥ saṃśleṣābhghātāt pañcatvam upagatah. (132) *atha parivrāḍ vismayāviṣṭo 'bravit: jambuko huḍuyuddhene 'ti.*

(End of Story 3b)

seinem Tun nach [JCap: ad civitatem]. Ar as Sy. . (129) T 18. 4 text. SP 220 tasminn āśāḍhabhūtāu (α om ta° ā°) kanthām (α adds asmin) nidhāya vanopakāṇṭham ācaritum (α rantum or om) upagatah. Spl 36. 4, Pñ 25. 12 athāivam gacchator (Pñ tasya gacchato) agre kācin nadī samāyātā. tān dṛṣtvā mātrām kaksāntarād avatārya kanthāmadhye suguptām (Pñ om su) nidhāya snātvā (Pñ om) devārcanaṃ vidhāya (Pñ devatārcanānantaram) etc. (tells Ā. to guard the bag while he goes to attend a call of nature). Pa nothing (Pa has altered the story here; see below, after Story 3b). (130) T 18. 6 apaśyac ca (β om) mahan meṣa°. SP 222 tatra cāsāu tathā gatvā (α only tatrāsāu) taṭākatre meṣayuddham apa°. Spl 36. 11, Pñ 25. 19 huḍayugalayuddham (Spl huḍuyuddham) apaśyat. Sy 15. 35 Unterwegs sah er zwei Widder, die miteinander kämpften. Ar. (131) T 18. 6 anava°... 'lobhatayā gomāyus taji° saṃpīditodghātāt sadyah (ms. z madyah, corr. madhye, pR madhye) pañcatvam agamat. SP 222 tayoś ca (α tu) yudhyamānayoḥ śṛṅgābatiniḥsṛtam (α 'āhatam) asṛkpravāhaṃ bhūmāu dṛṣtvā tajiḡghṛkṣayā nirbuddhir eko gomāyur (α jambuko) dūrād āgatya (α om dū° ā°) dūram apasṛtayoḥ (α upagatayoḥ)... (α om saṃśleṣa). Spl 36. 12, Pñ 25. 20 atha roṣaśād dhūduyugalasya (Pñ dhūḍa°) dūram (Pñ om) apasaraṇaṃ kṛtvā bhūyo 'pi samupetya lalāṭapattābhyāṃ praharato bhūri rudhiraṃ patati. tac ca dṛṣtvāśāprati° piśitalolupatayā gomāyus tayoḥ antare sthitvā rudhiraṃ (Spl tac ca jambuko jihvālaulyād raṅgabhumīm praviṣy-āsvādayati. [Brahman reflects that jackal is a fool, etc.] atrāntare (Pñ athānyasmin prastāve) tathāiva raktāsvādanalāulyān madhye praviśaṃs (Pñ 'lāulyān nāpasṛtas) tayoḥ śiraśsaṃpāte patito mṛtaś ca (Spl adds śṛgālah). Sy 15. 36 und beiden floß Blut vom Gesicht herunter und ergoß sich auf die Erde. Da kam der Fuchs, um von jenem Blut zu fressen, und während er fraß und die Widder im Kampfe unter gegenseitigem Angriff herankamen, gab der Fuchs nicht acht, geriet zwischen die Hörner der beiden, und wurde getötet. Ar. (132) T 18. 9 text (β huḍa°). SP 225 parivrājako 'pi vismayād abravīt: ja° meṣayu° 'ti. Pñ 26. 4 tato devasarmā prāha: ja° huḍayu°

(133) (*kṛtaśaucaś*) cā 'gatas tam uddeśam āśāḍhabhūtim (*api grhītārthamātrāsāram apakrāntam*) nā 'paśyad devaśarmā. (134) (†*kevalam tv apavidddhatridaṇḍakāṣṭhakūṇḍikāpariśravaṇakūr-cakādy apaśyat*.)† (135) (*acintayac ca: kvā 'sāv āśāḍhabhūtiḥ. nūnam ahaṁ tena muṣitaḥ. ity udvignamanā*) uktavān: vayaṁ cā 'śāḍhabhūtime 'ti.

(End of Story 3a)

(STORY 3c: CUCKOLD WEAVER AND BAWD)

(136) *athā 'sāu (kapālaśakalagranthikāvaśeṣas tasya padapad-dhatim anveṣayan) kaṁcid grāmam astaṅgacchati ravāu praviṣṭaḥ.* (137) (*praviśann ekāntavāsinaṁ*) tantravāyam *apaśyat, āvasakaṁ ca prārthitavān.* (138) *tenā 'pi tasyā 'tmīyagrhaikadeśe*

iti. (133) T 18. 9 text (zR insert *atha* before *āśāḍha*). SP 225 *purvasthanam āgatya parivrād itas tataḥ paśyann āśāḍha° na paśyann* (α only *āgataś cāśāḍha° nāpaśyat*). Spl 36. 18, Pñ 26. 5 *devaśarmāpi tam śocamāno mātṛam uddiśya śanāiḥ-śanāiḥ prasthito* (Pñ *pra°* before *śa°*) *yāvad* (Pñ adds *āgacchati tāvad*) *āśāḍhabhūtim na paśyati*. Sy 15. 31 (before Rams and Jackal story, along with our § 134 and part of § 136) und da nahm jener die Kleider und ging fort. Als der andere nun wieder kam. Ar. (134) T 18. 11 text (ed. em. *°srāvaṇa°*, read with mss.). Spl 36. 19, Pñ 26. 7 *tataś cāutsukyena* (Pñ *°yāc*) *śāucaṁ vidhāya yāvat kanthām ālokeyati, tāvan mātṛam na paśyati*. Sy 15. 32 und die Kleider vergeblich suchte. Ar, JCap 53. 16 *non inveniret furem nec sua vestimenta*. As indicated by JCap's reading, this passage in Pa may belong rather with the prec. §; in which case the originality of this § 134 would be very doubtful, especially as Jn fails to support T in any way.

(135) T 18. 11 text (om *udvig°*). SP 226 *udvig° āha: vayaṁ...* Spl 36. 20, Pñ 26. 8 *tataś ca hāhā muṣito 'smīti jalpan prthivītale* (Pñ *bhūtale murchayā*) *nipapāta*. Cf. also Pñ in next.

(136) T 18. 14 text (om *tasya pada° anve°*). SP 226 *tadanantaram* (α *parivrād anan°*) *astamayasaṁmaye kathamcin nagaram anupraviśya* (α *gatvā*). Spl 36. 23, Pñ 26. 12 *evam bahu* (Pñ *bahuvīdham*) *vilapya tasya pada° anve°* (Pñ adds *vayaṁ cāśāḍhabhūtinā, iti prajalpaḥ*; cf. prec.) *śanāiḥ-śanāiḥ prasthitaḥ. atha* (Spl *evam sa*) *gacchan* (Spl adds *saṁdhyāsamaye kaṁcid grāmam āśasāda*). Sy 15. 33 *machte er sich auf und folgte dem Dieb zur Stadt*. 16. 6 *Nun gelangte der Magier in die Stadt und weil die Zeit schon vorgerückt war*. Ar. (137) T 18. 15 text. SP 227 (*anupraviśya*, cf. prec.) *tantuvāyagrham adhyuṣitaḥ* (α *upāgataḥ* or *āvasitaḥ* or *nyavasat*). Spl 37. 2, Pñ 26. 14 very diff.; monk asks a *kāulika* for entertainment. Sy (after inserted story of Treacherous Bawd) 16. 25 und erbat sich von einem Schuhmacher Nachtquartier. Ar as Sy.

(138) T 18. 16 text. SP 227 *tatra ca* (α *cāsāu*) *tantuvāyo 'pi suṣṭhupānagoṣṭhīm* (α om *'pi, surā-* or *suhṛt-pā°*) *upagataḥ* (v. l. *upā°*). Hp 69. 8, Hm 34. 10 *pradośasamaye suhṛdāpānakād*

sthānaṁ nirdiśya bhāryā 'bhikṣitā: yāvad ahaṁ (nagaraṁ gatvā) suhṛtsameto madhupānaṁ kṛtvā 'gacchāmi, tāvad ṭapramattayā grhe trayā bhāryamṭ. ity ādiśya gataḥ. (139) (atha) tasya bhāryā puṁścalī dūtīkāsaṁcoditā (śarīrasaṁskāraṁ kṛtvā) paricitasakāśaṁ gantum ārabdhā (yāvat), (140) tāvad abhimukho 'syā bhartā madavilopāsaṁāptākṣararacanaḥ pariskhalitagaṭir avasrastavāsāḥ samāyātaḥ. (141) taṁ ca dṛṣtvā sā (pratyutpanna-matiḥ kausālād akalpam apanīya) pūrvaprakṛitam eva veśam āsthāya pādaśūca (asāyaṁ) ādy (ārambham) akarot. (142) kaulikas tu grhaṁ praviśya tāṁ ākroṣṭum ārabdhāḥ: puṁścalī, tvadgatam

(Hm suhṛdāṁ pālanam kṛtvā svageham) āgataḥ. Jn diff.; monk meets weaver and wife setting out madhupānakṛte; on monk's request weaver sends wife back to entertain guest, promising to bring her home plenty to drink; then evam uktvā prasthitaḥ. To a certain extent this version is supported by Pa, in which the instructions to the wife deal with the guest's entertainment. This feature may, therefore, have been in the orig.; but the form in which Jn has it is clearly secondary and expanded, and except for this point Pa's version supports T. Sy 16. 26 Und der Schuhmacher nahm ihn ins Haus und gab seiner Frau die Weisung: Solange dieser Magier da ist, pflege ihn gut. Dann ging der Schuhmacher fort, um mit einem andern Mann Wein zu trinken. Ar. (139) T 19. 1 text (om yāvat). SP 228

tasya... dūtīkāyā (α 'kā-) saṁc° manujāntaraṁ gantum upakrāntā yāvat. Spl 37. 15, Pñ 27. 8 sāpi bhāryā puṁścalī taṁ ādāya (returns home thinking of her lover, and tells monk she is going to see a female friend). Spl 38. 7, Pñ 27. 19 evam abhidhāya śṛṅgāravidhiṁ (Pñ evam uktvā śṛṅgāraṁ) vidhāya yāvad devadattam uddiśya vrajati. Sy 16. 30 Nun stellte ein gewisser Mann der Schuhmachersfrau nach und er hatte eine Botin, eine Barbiersfrau. Als nun die Schuhmachersfrau wußte, daß ihr Gatte beim Mahl sei, rief sie die Botin und flüsterte ihr zu, sie solle gehen und ihren Liebhaber rufen, "denn mein Mann ist bei der Mahlzeit und ich weiß, er läßt lange auf sich warten und kommt betrunken heim; darum komm' und setz' dich an den Weg, da komme ich zu dir heraus." Und ihr Liebhaber kam und setzte sich nieder. Ar. (140) T 19. 2 abhimukhaś cāsyā... SP 229 tāvat tadabhimukhaṁ svabhartā samāyātaḥ (α tāvad asyā bhartābhimukhaṁ tantuvāyāḥ samāgataḥ). Spl 38. 8, Pñ 27. 20 tāvat (Pñ adds tadbhartā) saṁmukho madavihvalāṅgo muktakeśaḥ pade-pade (Pñ adds pra-)skhalan grhītamadyabhāṇḍaḥ (Spl adds tasyāḥ patiḥ) samāyātaḥ (Pñ samabhyeti). Sy 17. 1 Da kam der Schuhmacher in der Nacht betrunken heim. Ar. (141) T 19. 3 text (om sā). SP 229

sā ca taṁ dṛṣtvā nivṛtya pūrvavat pādaśūcādikam akalpayat. Spl 38. 10, Pñ 27. 22 taṁ...sā drutataṁ vyāghṛtya svagrhaṁ praviśya muktaśṛṅgārā yathāpūrvam abhavat. (142) T 19. 5 kaul° tu grh° praviśya nidrāvasaṁ agamat, suptapratibuddhaś (α 'prabu°) cāsāu tāṁ ākroṣṭum... (β puṣṭa or °ti for °taṁ) kariṣyāmiti. asāv api nirmarṣyādā prativacanam dātum ārabdhā. punar api cāsāu pratibuddhas tāṁ madhya° (α 'ṇāyā)... SP 230 sa ca bhā-

apacāraṁ suhr̥do me varṇayanti; bhavatu, puṣṭaṁ nīgrahaṁ karīṣyāmi 'ty (abhidhāya) laguḍaprahārāis tām jarjarikṛtadehām vidhāya (madhya)sthūṇāyāṁ rajjvā supratibaddhām kṛtvā prasuptaḥ. (143) atrāntare sa dūtikā nāpiti (kāulikāṁ nidrāvaśaṁ vijñāya) punar āgatye 'dam āha: tava viyogānaladagdhō 'sau munūrṣur vartate (mahānubhāraḥ). (144) tad aham ātmānaṁ tava sthāne baddhvā tvāṁ muñcāmi; tvāṁ (tatra gatvā deva-dattaṁ) saṁbhāvya drutataram āgaccha. iti sā nāpiti tām

vajñas tām āhatya (α āgatya, āsṛtya, or other vv. ll.) stambhe baddhvā prasuptaḥ. Hp 69. 9, Hm 34. 12 tatas tām gopīm tādayitvā stambhe baddhvā suptaḥ. Spl 38. 11, Pñ 27. 23 (diff.; he sees her adornment, and having previously heard rumors of her unchastity asks where she has been. She tells him he is drunk. Considering her ungracious answer and her adornment he says:) Spl 38. 22, Pñ 28. 10 puñścali, cirakālān mayā śrutas (Pñ 'kālaṁ me śṛṇvatas) tavāpavādaḥ, tad adya svayaṁ saṁjātapratyayas tava (Pñ tavāpi) yathocitaṁ nīgrahaṁ karomity (Pñ karomi, evam) abhidhāya lagu° tām jar° (Pñ jarjaritadehām) vidh° sthūṇayā saha dṛḍhabandhanena baddhvā (Spl adds so 'pi) madavihvalo (Pñ 'lāngo) nidrāvaśaṁ agamat. Sy 17. 2 und sah den Mann am Wege sitzen, und er merkte: Dieser Mann sitzt wegen meiner Frau hier, und er geriet in Zorn, ging hinein und schlug seine Frau arg, warf ihr einen Strick um und band sie im Hause an, da, wo seine Lagerstatt war. Ar. (143) T 19. 9 dūtikāitām punar-(α puro, puri)gamanāya pracoditavati. SP 230 prasupte cāsmiṁ pramatte punar āgatā (α om) sā dūtikā. Hp 69. 10, Hm 34. 13 tato 'rdharātre 'sāv (Hm om) etasya nāpitasya vadhūr dūti punas tām gopīm uvāca (Hm upetāvadat): tava viyog° (Hm virahānala°) 'sau (Hm adds smaraśarajararito) mum° (Hm adds iva) vartate (Hp adds mahānu°). Spl 39. 2, Pñ 28. 14 atrāntare (Pñ etasmiṁ antare) tasyāḥ sakhi nāpiti kām° nidrā° (Spl nidrāvaśagataṁ) vij° tām (Pñ om) gatvedam (Pñ āgatya cedam) āha: sakhi, sa devadattas tasmiṁ sthāne tvāṁ (Pñ om) pratikṣate, tac chīghraṁ gamyatām (Spl adds iti). Sy 17. 6 Als nun die Botin kam und von ihrem Liebhaber die Bitte überbrachte: Komm', wie sehne ich mich darnach. Ar.—T and SP are evidently abbreviated here. Pa seems closer to H than to Jn; cf. next, where H also has a good old reading. (144) T 19. 9 sā tūṭpannapratibhā dūtikāṁ ātmīya-darśanasāṁvidhānena (β 'dānena) baddhvā kāmukasakāśaṁ yayāu (β āyayāu). SP 231 ātmānaṁ baddhvā (α ātm° bandhayitvā after moc°) tām mocayitvā kāmukasamīpaṁ (α vyagra-kām°) preṣitavati. Hp 69. 12, Hm 35. 4 tad aham atrātmānaṁ baddhvā tiṣṭhāmi, tvāṁ tatra gatvā saṁbhāvya (Hm tām saṁtoṣya) satvaram āgaccha (Hm āgamiṣyasi). Spl 39. 4, Pñ 28. 16 (weaver's wife says she cannot go; barber's wife argues with her). Spl 39. 18 tad aham tvāṁ upmocayāmi, mām ātmasthāne baddhvā drutataram devadattaṁ saṁbhāvya āgaccha. sābravit: evam astv iti. tadanu sā nāpiti tām svasakhīm bandhanād vimocya tasyāḥ sthāne yathāpūrvam ātmānaṁ baddhvā tām devadattasakāśe saṁketasthānaṁ preṣitavati. Pñ 29. 6 tad aham ātmānaṁ

bandhanāḍ vimocya kāmukasakāśaṁ preṣitavati. (145) tathā 'nuṣṭhite 'sau vimadaḥ pra(tī)buddhas tathāi 'va tām ākroṣṭum ārabdhāḥ. (146) dūtikā tu śāṅkitahṛdayā 'mucitavākyodāharaṇa-bhūtā na kiñcid uce. (147) so 'pi bhūyas tām tad evā 'ha. atha sā yāvat (praty)uttaraṁ na prayacchati, tāvat sa kupīto darpān

tava sthāne nidhāya tvām muñcāmi. tatas tvām devadattaṁ sambhāvyā drutataram āgaccha. iti. Sy 17. 8 sprach sie zu der Botin, Komm', mache mich los und ich binde dich an, und halte an meiner Stelle aus, bis ich wieder da bin. Ar, JCap 55. 4—donec vadam et tractabo—cum eo et revertar festinanter. Et fecit ita et ligavit se uxor barbitonsoris loco mulieris, donec rediret ab amasio suo. Similarly OSp, KF.—This is troublesome. Pa, Jn, H quote a speech, and in remarkably close language in all three; Pa however makes the weaver's wife the speaker, Jn and H the procuress. The latter version, in which the suggestion of the plan which resulted in the mishap to the procuress was made by the procuress herself, is more in keeping with the point of the story (ātmakṛto doṣaḥ). SP supports Jn and H in this, while T agrees with Pa. Neither T nor SP has any direct discourse; but the language of Jn and H, supported by Pa, is too close to make it likely that it is accidental or secondary; yet there is some agreement between the language of T and SP also, and this raises a doubt as to whether their concurrence may not after all point to the orig. Note the agreement in language at the end between SP and Spl (and in part T also). (145) T 19. 10 asāv. api pratibuddhas tathāiva (β om) tām... SP 232 (α tad-)anantaram asāu prabuddhaḥ punaḥ (α tr after tām) kopāt tām ākroṣayat. Hp 69. 13, Hm 35. 5 tathānuṣṭhite (Hm adds sati) sa gopaḥ prabuddho 'vadat: idānīṁ (Hm adds tvām pāpiṣṭhām) jārāntikaṁ katham na yāsi (Hm nayāmi, om katham). Spl 39. 22 tathānuṣṭhite kaulikāḥ kasmiñścit kṣaṇe samutthāya kiñcid gatakopo vimadas tām āha: (offers to let her go if she promises to reform). Pn 29. 8 tathāiva tayānuṣṭhite kaulikāḥ kasmiñścit kṣaṇe kiñcid gatakopaḥ samutthāya madavaśāt tām āha (etc. as Spl). Sy 17. 10 Und so machten sie es. Da, ehe noch jene von ihrem Liebhaber zurückkam und während die Barbiersfrau noch an der Säule angebunden war, wurde er nüchtern und erwachte, und er rief seine Frau beim Namen und schimpfte sie. Ar briefer and more like Skt. (146) T 19. 11 dū° tu śa° 'nucita° (β °citānyodā°) na kiñ° uktavati. SP 232 sā dūtī na kiñcid uttaram dadāu (α sā ca dūtikā yadā na kiñ° uce). Hp 69. 14, Hm 35. 6 tato yadāsāu na kiñcid (Hm adds api) brute. Spl 40. 2, Pn 29. 11 nāpity api (Pn tato nāpiti) svarabhedabhayād yāvan (Pn om) na kiñcid uce. Sy 17. 14 Die Botin aber, denkend, daß, wenn sie spreche, er sie erkenne, gab ihm keine Antwort. Ar. (147) T 19. 12 tantravāyas tu śāṭhyād iyaṁ na kiñcin mamottaram prayacchatīty utthāya tasyās tikṣ° nās° chittvābravit: tiṣṭhāi... SP 233 tato jātāmarṣas (α sāmarṣāt) tikṣṇasastrikayā tan (α tasyā, v. l.) nās° achinat. Hp 69. 14, Hm 35. 7 tadā (Hm adds krudhho gopaḥ) darpān mama vacasya uttaramātram (Hp v. l. uttaram, Hm pratyuttaram) api na dadāsīty ukṭvā prakupya (Hm kopena) tena gopena (Hm om go°, and adds

mama vacasya uttaramātram api na dadāsi 'ty uktvo 'tthāya
tikṣṇaśastreṇa tasyā nāsikāṃ achinat, āha ca: tiṣṭhāi 'vamlā-
kṣaṇā, kaś tvāṃ adhunā vārttām pr̥cchati. (148) ity uktvā
punar (api) nidrā(vaśa)m (upā)gamat. (149) athā 'gatā sā
tantravāyī dūtikāṃ apr̥cchat: kā (te) vārttā, (kim ayaṃ prati-
buddho 'bhikṣitavān, kathaya kathaye) 'ti. (150) dūtikā (tu
kṛtanigrahā nāsikāṃ darśayanti) sāmarṣam āha: paśyasi kā
vārttā. (mām) muñca, gacchāmi 'ti. (151) tathā (tv) anuṣṭhite
nāsikāṃ ādāya 'pakraṇtā. (152) tantravāyī (api) kṛtakabaddham

kartrikām ādāyāsyā) nāsikā chinnā. Spl 40. 2, Pṇ 29. 12 (Spl tāvat) so 'pi bhūyo-bhūya idam (Pṇ bhūyas tām tad) evāha; atha sā yāvat pratyuttaram (Pṇ tr pra° yā°) na prayacchati, tāvat tena kupitena (Pṇ sa prakupitas) tikṣṇaśastram ādāya tasyā nāsikāchedo 'kāri (Pṇ °kām achinat, āha ca: re (Pṇ om) puñścali, tiṣṭhedānīm na tvām bhūyas toṣayiṣyāmi. Sy 17. 15 Nachdem er sie oftmals gerufen hatte, ohne daß sie ihm antwortete, geriet er in Zorn und sprach: Hure, nicht einmal Antwort gibst du mir? Und er stand auf, nahm ein Messer und schnitt der Botin die Nase ab mit den Worten: Da nimm sie und präsentier' sie deinem Liebhaber. Ar. (148) T 19. 14 ity u° nid° upā° (z, R upa°, p ā°). SP 233 tataḥ punaḥ suptaḥ (α pra-s°). Hp nothing; Hm 35. 9 tathā kṛtvā punaḥ supto gopo nidrām upagataḥ. Spl 40. 5 iti vilapya punar api nid° agamat. Pṇ 29. 15 iti jalpan punar nid° upagataḥ. (149) T 19. 14 āgatā ca sā... (β kathāṃ kathayati for ka° ka° 'ti). SP 234 athāyātā (α °gatā) tantuvāyī tām apr°: kā vārtteti. Hp 69. 16, Hm 35. 10 athāgatyā (Hp °gatā sā) gopī dūtim apr°: kā vārttā. Spl 40. 7, Pṇ 29. 18 sāpi kaulikabhāryā svecchayā (Pṇ yathecchām) devadattena saha suratasukham (Pṇ °sāukhyam) anubhūya kasmīñseit kṣaṇe svagrham āgatyā (Pṇ abhetyā tām) nāpitim idam āha: api (Pṇ ayi) śivāṃ bhavatyāḥ, nāyaṃ pāpātmā mama gatāyā utthitaḥ (Pṇ adds āsit). Sy 17. 20 Als nun die Schuhmachersfrau kam und sah. Ar. (150) T 19. 16 dūtikā... āha: śivās te sarvā vārttāḥ. muñca... SP 234 dūti sāmarṣam (α adds abravīt or tām uvāca): paśyasi kā vārttā. mām muñca ga° 'ty avadat (α om av°). Hp 69. 16, Hm 35. 11 dutyoktam: paśya mām (Hp om pa° mām) mukham eva vārttām kathayati. Spl 40. 10, Pṇ 29. 21 nāpity āha (Pṇ prāha): śivāṃ nāsikayā (Pṇ °kām) vinā śeṣasya (Pṇ śeṣa-)śarīrasya. tad drutaṃ mām mocaya (Pṇ muñca mām bandhanāt) yāvan nāyaṃ paśyati (Pṇ pratibudhyate), yena svagrham gacchāmi (Spl adds iti). Sy 17. 20 daß der Botin die Nase abgeschnitten war und er selbst schlief. Ar. (151) T 19. 17 text (β anuṣṭhayanti). Spl 40. 11 tathānuṣṭhite. Pṇ cf. next. Sy 17. 23 (after next) worauf die Botin ihre Nase nahm und nach Hause ging. Ar. (152) T 20. 1 text (β om eva). SP 235 tantuvāyī dūtikāṃ mocayitvātmānaṃ baddhvā (α bandhayitvā) tathāiva sthitā. Hp 69. 17, Hm 35. 12 anantaram sā gopī tathā kṛtvatmanam baddhvā (Hp tathā baddhvātmānaṃ) sthitā. Spl nothing. Pṇ 30. 1 atha bandhukī nāpitīm bandhanān muktṛvā yathāpūrvam bhūtvā. Sy 17. 22 machte sie sie schnell los und band sich selbst an die Säule. Ar. If

ātmanān tathāi 'vā 'karot. (153) *kāulikas tu yathāpūrvam eva*
pratibuddhas tām ākrośayat. (154) *atha sā sakopaṃ sā(dhi)kṣepam*
idam āha: are pāpa, ko mām mahāsatīn virūpayitūn samarthaḥ.
 (155) *śṛvantu (me) lokapālāḥ. yady ahañ kāmāraṇ bhartāraṇ*
muktvā nā ('nyan) parapurūṣaṇ (manasā 'pi) vedmi, tad anena
satyenā 'vyaṅgaṃ mukham astu. (evam uktvā bhūyo 'pi tam
āha:) paśya re pāpiṣṭha mama mukhañ (tādṛg eva sañvṛttam).

the prec. § is orig. and in its right place in T (cf. order of Pa!), only the T version of this § can be orig., in spite of the agreement of several others against it. Note that neither H nor Spl have anything like dūtīkām mocayitvā. (153) T 20. 1 text. SP 236 pratibodhyamānaṃ (α tataḥ prabuddhe kuvinde). Spl 40. 12 bhūyo 'pi kāulika utthāya tām āha (speech, scolding her). Others nothing; but the sense seems to require something of the sort. Cf. H in next, tena gopena prṣṭā. (154) T 20. 2 asāv api duṣṭā bahu dhṛṣṭataram āha: dhig ghato 'si, ko mām nīrāgāsaṃ virū° sam°. SP 236 tam āha (α tam prati, or om tam, tantuvāyī prāba): re (α om) durātman, kaḥ satīm mām (α tr mām sa°) vir° sam°. Hp 69. 22, Hm 36. 3 (this and the following thru § 158 are put in H after the story of how the barber's wife got her husband blamed): sā ca gopī tena gopena (Hm adds punaḥ) prṣṭovāca: are... Spl 40. 14 atha... āha: dhig mūḍha, ko mām mah° dharṣayitūn vyaṅgayitūn ca (Pṇ vā) samarthaḥ. Pṇ 30. 1 sākṣepam idam āha: dhig dhig mahāmūḍha, ko mām mah° pativratām dharṣ° etc. as Spl. Sy 17. 26 Als nun die Botin gegangen war, rief jene Gott an und fluchte ihrem Mann und sprach: (cf. also parts of next). Ar. (155) T 20. 3 śṛvantu me (β om) lok°. yathāhañ... muktva (β tyaktva)... vedmi, tathā mamānena satyenāvyaṅgaṃ (α °ga-) mukham astv iti SP 237 yady ahañ tvatpuruṣāntaraṃ (α ā kumāribhāvāt for tvat) na gatā tena satyena mamedānīm aṅgaṃ vikalaṃ na (α tad anena satyenāvyaṅgatā me) bhavatu. lokapālāḥ śṛvantu (α adds paśyantu pitarāḥ). paśya re pāp° manmukham iti (α om). Hp 69. 23, Hm 36. 5 (Hp kim anyat) mama vyavahāram (Hm adds akalmaṣam) aṣṭāu lokapālā eva jñānti. yataḥ. (Vṣ Hp 100, Hm 112=Spl 182, Pṇ 141. This vs is a familiar one, occurring e. g. in Mbh. 1. 74. 30, and was doubtless inserted independently in H and Jn, being suggested by the mention of the Lokapālas. The lack of it in SP makes it very doubtful that H got it from the common orig. of SP and H.) After this vs Hm alone—not Hp—reads: yady ahañ paramasatī syām tvām viḥāyānyaṃ na jāne puruṣāntaraṃ svapne 'pi na hi bhaje tena dharmeṇa chinnāpi mama nāsikāchinnāstu. (Further insertion in Hm. Then:) Hp 70. 6, Hm 36. 11 paśya mama (Hm man-)mukham. Spl 40. 15, Pṇ 30. 3 tataḥ śṛvantu sarve (Pṇ om) lokapālāḥ. (Vs Spl 182, Pṇ 141, see under H above.) tad yadi mama satītvam asti (Spl adds manasāpi parapurūṣo nābhilaṣitas) tato (Pṇ tad ete) devā bhūyo 'pi me (Pṇ om) nāsikām tādṛgṛpām akṣatām kurvantu (Pṇ tād° nās° kur°). athavā yadi mama citte parapurūṣasya bhrāntir api bhavati tato (Pṇ athavā manasāpi yadi parapurūṣo 'bhilaṣitaḥ, tan) mām bhasmasūn

(156) athā 'sau (mūrkhah) kṛtakavacanavyāmohitacittah prajvālyo 'lkām avyāṅgamukhīm jāyām dr̥ṣtvā—(157) protphullanayanah (paricumbhya hr̥ṣṭamanās) tām (bandhanād) avamucyā (pādayoḥ patitrā) pīḍitam ca pariṣvajya śayyām āropitavān. (158) parivrajakas tv (ādita evā 'rabhya) sarvavṛttāntam ālokya tathāi 'vā 'ste. (159) sā (ca) dūtikā hastakṛtanāsāpuṭā svagrhaṁ gatvā 'cintayāt: (kim adhunā kartavyam,) katham (etan mahac chidraṁ)

nayantu. (Pñ adds iti.) evam uktvā bhūyo 'pi tam āha: bho durātman, paśya me satītvaprabhāveṇa tādṛg eva nāsikā saṁvṛttā (Pñ saṁjātā). Sy 17. 27 So gewiß ich ohne Sünde bin, soll diese meine Nase wieder heil werden. Und sie rief den Schuhmacher an und sprach: Steh' auf, du Lügner, und merke dir wohl, was ich getan habe und was du getan hast, und schau: Gott hat diese Missetat, die du an mir verübt hast, nicht gebilligt, sieh', meine Nase ist geheilt. Ar. (156) T 20. 5 text. SP 238 tathā so 'pi tanmukhaṁ (α athāsāv avyāṅgamukhīm) dr̥ṣtvā. Hp 70. 6, Hm 36. 11 tato yāvād asāu gopo dīpaṁ prajvālyā (Hp pradīpaṁ ādāya) paśyati (Hm tanmukham avalokate), tāvad akṣatamukham (Hm unnasaṁ mukham) avalokya. Spl 41. 2, Pñ 30. 12 athāsāv (Pñ om asāv) ulmukam ādāya yāvāt paśyati, tāvat tadrūpām nāsikām ca bhūtaḥ raktapravāhaṁ ca mahāntam apaśyat (Pñ tāvat tādṛg eva nāsikā raktapravāhaṁ ca bhūtaḥ mahān dr̥ṣṭah). Sy 17. 32 Er sprach: O du Hexe, was sagst du da? stand auf und machte Licht, und als er sah, daß ihre Nase heil war. Ar, KF 20. 14 Then that stupid man etc., cf. T mūrkhah; JCap 55. 27 Et audiens hoc vir miratus est intra se dicens: Quomodo potest hoc esse? etc. (157) T 20. 6 prot° pari° hr̥ṣṭ° ban° ava° pīḍ°... SP 239 śraddadhānaḥ pādayoḥ patitrā tām mocitavān (α mocayām āsa). Hp 70. 7, Hm 36. 13 taccaraṇayoḥ patitah. (Hm has addition. Other versions of H state that he ardently embraced her and apologized.) Spl 41. 4 atha sa vismitamanās tām bandhanād vimucya śayyayām āropya ca cātusātāḥ paryatoṣayat. Pñ 30. 14 tataḥ sa vismayamanās tām unmucya bandhanāc cātusātāḥ paritoṣitavān. Sy 17. 34 zeigte er Gott Reue und leistete ihr Abbitte. Ar; JCap says also 55. 29 absolvit eam a ligamento suo. (158) T 20. 7 pari°... 'rabhya yathāvṛttam artham abhijñātavān. SP 239 parivrāt sarvavṛttāntadarśi (ed., but not α, adds: dūtikā tantuvāyenetī vadann) āste (α tathāivāste). H nothing. Spl 40. 6, Pñ 29. 16 (just after § 148 above) devasarmāpi vittanāsāt kṣutkṣāmakaṇṭho naṣṭanidrās tat sarvaṁ strīcaritram apaśyat.—Also in this place, Spl 41. 5, Pñ 30. 16 devasarmāpi tām sarvavṛttāntam (Pñ tat sarvaṁ) avalokya (Spl āl°)—(then expansion, with many vss). Sy 17. 24 (between § 152 and § 154) Der Magier aber ruhte drinnen im Hause auf seinem Lager und hörte und sah alles, was die Schuhmachersfrau und die Botin redeten. Ar. (159) T 20. 9 dūtikāpi hasta°... kartavyam iti. SP 240 sā (α om) dūtikā (α inserts gr̥hita-)chinnaṁāsāpuṭaṁ gr̥hītvā (α °puṭā) gr̥haṁ gatvācintayāt: katham prachādayāmiti. Hp 69. 18, Hm 35. 12 iyaṁ ca dūtī tām chinnaṁnāsikām gr̥hītvā svagrhaṁ (Hp nijagrhaṁ) praviśya sthitā. Spl 43. 5, Pñ 32. 1 sā

prachādayāmī 'ti. (160) *atha* (t)asyā bhartā nāpito 'nyataḥ pratyūṣasy āgatya tām (*bhāryām*) āha: (161) *samarpayā* (*bhadre*) kṣurabhāṇḍam, rājakule karma kartavyam (iti). (162) *sā* ca (grh)ābhyantarasth(it)ai 'va kṣuram *eva prāhiṇot*. (163) *sa* ca *samastakṣurabhāṇḍāsamarpaṇāt* *krodhāviṣṭacitto* (nāpita) *tam*

ca dūtikā hastagatachinnanāsikāgrā (Pñ chinnanāsikā) sva° ga° cintayām āsa: kim idānīm kar°. katham...chidraṁ sthagayitavyam (Pñ āvaraṇīyam). Sy 17. 35 Die Botin ihrerseits nun gelangte nach Hause und sie überlegte, wen sie ihrem Mann und ihren Leuten als Urheber dieses ihres Unglückes angeben solle. [Schulthess sees indications that Sy orig. had direct discourse for the last; but Ar versions similar to Sy.] Ar. (160) T 20. 10 text; α pratyūṣasi; all mss. & ed. rājakulāt for 'nyataḥ. This reading is inconsistent with the next, in which it appears that he is just going to the king's palace; he could hardly be returning from the palace *to get his razors* to go to the palace! For this reason Ju, which here agrees with T, changes the next. But Pa proves that the next § had him going to the palace. Hence T's version in this § must be secondary. SP 241 athāsyā bhartā nā° 'nyata āgatya [here next §] ayācata. Hp 69. 18, Hm 35. 14 tataḥ prātar (Hm adds *eva*) anena nāpitenā (Hm adds *svavadhuh*)—[here next §] yācitā satī. Spl 43. 7 *atha tasyā evam* vicintayantyā bhartā kāryavaśād rājakule paryuṣitaḥ pratyūṣe svagṛham abhyupetya dvāradesasthaḥ pāurakṛtyotsukatayā tām āha. Pñ 32. 4 athāivam cintayantyās tasyā bhartā rājakule kāryavaśāt paryuṣitaḥ pratyūṣe ca grham abhyetya dvāri sthito 'pi vividbhāpūra° etc. as Spl. Sy 17. 38 Am Morgen früh alsdann stand der Barbier auf und sagte zu ihr. Ar. (161) T 20. 11 text (β me for *bhadre*). SP 241 (in prec.) kṣuram kartum (α om kṣ° ka°) kṣurabhāṇḍam. Hp 69. 19, Hm 35. 14 (in prec.) kṣurabhāṇḍam. Spl 43. 9, Pñ 32. 6 (Pñ *bhadre*) śighram āniyatām kṣurabhāṇḍam yena kṣaurakarmakaraṇīya (Pñ pāurakarma°) gacchāmi. Sy 17. 39 Bringe mir meine Instrumente, daß ich in den königlichen Palast gehe. Ar. (162) T 20. 11 *sā* ca duṣṭābhyantarasthāiva (β °stheva)... SP 242 *sā* cābhyantarasthitāiva kṣurabhāṇḍād ākrṣya kṣuram ekam atyanta-kunṭhitaṁ bahiḥ prākṣīpan na tu kṣurabhāṇḍam (α *sā* ca grhāntarasthāiva kṣuram ekam adāt, na bhāṇḍam). Hp 69. 19, Hm 35. 15 *iyam* (Hm om) kṣuram ekam prādāt. Spl 43. 10 *sāpi* chinnanāsikā grhamadhyasthitāiva kāryakaraṇāpekṣayā kṣurabhāṇḍāt kṣuram ekam ādāya tasyābhimukhaṁ preṣayām āsa. Pñ 32. 7 *sāpi* chinnanāsikā pratyutpannamatir 'grhā° 'va tadābhimukhaṁ kṣuram ekam preṣayām āsa. Sy 18. 1 Sie nun brachte in ihrer Verschlagenheit nur das Messer, weiter nichts. Ar. Possibly the orig. had *ekam* for *eva*, and added *na* (kṣura)bhāṇḍam. (163) T 20. 12 text. SP 243 so 'py ekakṣurapradānena kṣobbhāt (α *sa* cāika°pradānāt krudhah) kṣuram punar antaḥ (α om) prāh°. Hp 69. 20, Hm 35. 15 pascād ayaṁ nāpitaḥ kupitaḥ (Hm tato 'samagrabhāṇḍe prāpte samupajatakopo 'yam nāp° tam) kṣuram durād *eva* grhe kṣiptavān (Hp ni-kṣ°). Spl 43. 12 nāpito 'py utsukatayābhāṇḍam kṣuram ālokyā tadābhimukham *eva* tam kṣuram prāhiṇot. Pñ 32. 9 nāpito 'pi samasta° krodhāviṣṭas tasyāḥ samukham *eva* kṣuram prakṣiptavān. Sy 18. 2

eva (*tasyāḥ*) kṣuram *pratīpaṇ* prāhiṇot. (164) athā 'sāv ārtaravam (*uccāḥ*) *kṛtvā* (*pāṇinā*) nāsāpuṭam *pramṛjyā* ('*sr̥kṣpātasametām*) nāsikām *kṣitāu prakṣipyā* 'bravit: (165) paritrāyadhvam, paritrāyadhvam, (*pāpenā*) 'nenā 'ham *adṛṣṭadoṣā* virūpate 'ti. (166) *tathā* 'bhyāgatāi rājapuruṣāḥ *pratyakṣadarśanam* tām *dṛṣtvā* virūpām, (167) *laguḍaprahārāir jarjarikṛtya* (*paścād dṛḍham*) baddhvā (*tayā saha*) dharmasthānam (*upa*)nīto nāpitaḥ. (168) *pr̥cchamānaś c(a dharm)ādhikṛtāḥ*, *kim idam* (*mahad*) *viśa-sanam* *svadāreṣu tvayā kṛtam iti*, (*yadā bahūśa ucyamāno*) na

und er geriet in Zorn und warf ihr das Messer an. Ar. (164) T 20. 13 text. SP 243 atha sārtaṛavā (α sār kṛtārtaṛavā) nāsā° gr̥hītṛvā [here next] rudatī (α krośantī) sthitā. Hp 69. 20, Hm 36. 1 atha kṛtārtaṛaveyam (Hp °tanādeyam) [here next] uktvā. Spl 43. 13, Pṇ 32. 10 athāsmīn vyatikare (Spl etasminn antare) sāv duṣṭordhvāu (Spl °va-) bāhu vidhāya phūtkurvati (Pṇ °kartumanā) gr̥hān nīścakrāma. Sy 18. 3 Sie aber nahm ihre Nase, warf sie zu Boden und schrie. Ar. (165) T 20. 15 text (om pāpena). SP 244 (in prec.) pari° pari° (α adds aham) anena (ed., not α, adds durātmanāduṣṭāham) vir° 'ti. Hp 69. 21, Hm 36. 2 (in prec.) vināparādham mamānena nāsikā (Hm °rādheṇa me nāsikānena) chinnety. Spl 43. 14, Pṇ 32. 11 (Pṇ aho) pāpenānena mama sadācāravartinyāḥ paśyata nāsikāchedo vihitāḥ. tat paritrāyadhvam (Spl °yatām, and repeats tat paritrāyatām). Sy 18. 4 Wehe, er hat mir die Nase abgeschnitten, er hat mir die Nase abgeschnitten. Ar. (166) T 20. 15 text. SP cf. next. Hp 69. 21, Hm 36. 3 dharmādhikāriṇam āgatavatī (Hm °kārīsamīpam enam ānītavatī). Spl 43. 15 atrāntare rājapuruṣā abhyupetya. Pṇ 32. 14 etasminn antare rājapuruṣāḥ samabhyetya. Sy 18. 5 Und ihre Leute hörten das. Ar, KF 20. 26 Her neighbors heard her, and all came together, and saw her nose that had been cut off, and the razor lying. (167) T 20. 16 kīla-pūrṣṇilaguḍāir atīva hataḥ paścād bāhubandhaś (β °baddhaś) ca tayā... SP 245 tataḥ sa nāpito rājapuruṣāir (cf. prec.) baddhvā nīto dharmasthānam (α om). Spl 43. 16, Pṇ 32. 14 tam nāpitaḥ lagu° (Pṇ dṛḍhaprahā°) jarj° dṛ° (Pṇ dṛḍhabandhanena) ba° tayā chinnaṇāsikayā saha dharmādhikaraṇasthānam nīvantataḥ (Spl nītvā sabhyān ucuḥ, with expansion). Sy 18. 6 und sie faßten den Barbier ab und brachten ihn vor den Richter. Ar (judge orders him scourged). (168) T 20. 17 text (cādhikṛtāḥ, om -dharm-; nōttaraṁ, om kimcid). SP 245 dharmā° pr̥ṣṭo na kimcid uttaraṁ dadāu (α °cid uce). Spl 43. 19 tatas te sabhyā ucuḥ: re nāpita, kimarthaṁ tvayeyam strī vyaṅgitā, kim anayā parapurūṣo 'bhilaṣita utasvit prāṇadrohaḥ kṛtāḥ, kim vā cāuryakarmācaritam, tat kathyatām asyā aparādhaḥ. atha tam nāpitaḥ tuṣṇibhūtaḥ dṛṣtvā. Pṇ 32. 16 tataḥ sa pr̥ṣṭaś cādhikaraṇikāḥ: kim idam vāṣīsaṁ svadāreṣu kṛtam. athāśū vismayamūḍhamatir yadā nōttaraṁ pra°. Sy 18. 7 Der Richter fragte ihn: Wegen welcher Untat hast du ihr die Nase abgeschnitten? Und er konnte ihre Schuld nicht nachweisen. Ar, JCap

(*kinicid*) *uttaram prayacchati*, (169) *tadā dharmādhikṛtāḥ śūle 'vataṁśyatām ity ājñāpitavantaḥ*. (170) *atha taṁ vadyasthānaṁ nīyamānam ālokyā sarvavṛttāntadarśi parivrāḍ adhikaraṇam upagamyā dharmasthānādhikṛtān abravīt*: (171) *nā 'rthathāi 'nam adōṣakartāraṁ nāpitaṁ śūle samāropayitum*. (*yat kāraṇam, idam*) *āścaryatrayaṁ śrūyatām*.

jambuko huḍuyuddhena vayaṁ cā 'śaḍhabhūtinā

dūtikā tantravāyena trayo 'narthāḥ svayaṁkṛtāḥ. 56.

(172) †*samupalabdhatattvārthāis cā 'dhikṛtāiḥ paritrāyito nāpita iti*.†

(End of Story 3c and of the entire third story)

56. 9—et cum nesciret respondere verbum. (169) T 20. 19 text. SP 246 ato (α athā) 'sāu śūle niṣpiyatām ity ādiṣṭaḥ. Spl 44. 12, Pṇ 33. 4 (after expansion) śulāyām (Spl tac chū°) āropyatām iti. Sy 18. 9 Da befahl der Richter, daß man ihn schonungslos auspeitsche. Ar. (170) T 21. 1 niṣpā-paṁ (β niṣkrāmaṁś) ca parivrāḍ chūlasthānaṁ (α kalana- or kālā-sth°) nīyamānaṁ nāpitaṁ drṣṭvā sattvānukampayā copalabdhatattvārtho 'dhikaraṇam ... SP 246 *atha sarva°* (α om) parivrājako (α v. l. parivrāḍ) 'pi tatra kāu-tukād (α tr kāu° tatra) gato 'bravīt. Hp 68. 8, Hm 32. 12 (at beginning of story) dharmādhikāriṇā (Hp °karaṇāt) kaścin nāpito vadyabhūmim nīyamānaḥ—parivrājakena [here next] ity uktvā. Spl 44. 13, Pṇ 33. 6 *atha taṁ vadyasthānaṁ* (Spl tr, °sthāne taṁ) nīyamānam avalokyā (Pṇ ālo°) devaśarmā tān dharmādhikāriṇo (Pṇ °dhikṛtān) gatvā provāca. Sy 18. 10 Als man ihn nun auspeitschen wollte, kam jener Magier herzu und rief Gott (zum Zeugen) an und sprach zum Richter. Ar. (171) T 21. 2 text (β śulam). SP 247 *nāyam etatkartā* (α om .etat). āśc° śrū° iti (α om iti). Hp 68. 9, Hm 32. 14 (in prec.) *nāyaṁ vadhya* (Hm hantavya). Spl 44. 14, Pṇ 33. 7 bho bhoḥ sabhāsadaḥ, (Pṇ only bhoḥ), anyāyenūṣa varāko nāpito vadyate, sādhusamācāro 'yam (Pṇ om). tac chrūyatām me (Pṇ mama) vākyam. Vs 56(=55)=T 55, SP 48, Pṇ 155, Sy 38, Ar; only pratika in Spl and SPα. See vs 55 for variants of Skt. versions. Sy Der Verlust meiner Kleider rührt nicht von dem Diebe her, noch der Tod des Fuchses von den Widdern, noch der Tod der Hure von ihrem Gift [alluding to story of Treacherous Bawd, interpolated in Pa], noch die Nasenamputation dieser Frau von dem Barbier: denn ein jeder von uns hat es sich selbst zugefügt. (172) T 21. 7 text. SP 251 *ity avadat. etat sarvaṁ śrutvā rājapuruṣas tān chinnakaraṇān api kṛtvā purān niḥsārya nāpitaṁ anaparā-dhinaṁ mumucuh*. For all this α: *iti paṭhitvā nirjagāma. tad ākarṇya dharmādhikṛtāir nāpito rakṣitaḥ. tatas tantvāyī stanāu vichedya virūpitā*. Spl 44. 16 *atha te sabhyā* (Pṇ adds tam) *ucuh*: bho bhagavan, katham etat. tatas ā karṇya devaśarmā teśāṁ trayāṇān api vṛttāntān savistaram akathayat. tad ākarṇya suvismitamanasas te nāpitaṁ vimocya mithaḥ procuh [then insertion] *tad asyāḥ punaḥ karṇachedaḥ kāryaḥ. tathānuṣṭhite* [monk returns

(173) ato 'haiṁ bravīmi: jambuko huḍuyuddhene 'ti. (174) karaṭaka āha: *atha kim atra prāptakālāṁ bhavān manyate*. (175) damanako 'bravīt: (*bhadra*,) *evam (apy) avasthite buddhimatāṁ pratyuddhārasāmarthyam asty eva. (uktaṁ ca):*

samasya kāryasya samudbhavārtham

āgāmino 'rthasya ca saṁgrahārtham

anarthakāryapratishedhanārtham

yo mantryate 'sāu paramo hi mantrah. 57.

(176) tad ayaṁ piṅgalako (*mahā*)vyasane *vartate; (tad) asmāt (saṁjīvakād) viyojyaḥ. (kasmāt:)*

home]. Pṇ 33. 11 *atha etc.* as Spl to *teṣūṁ vṛttāntatrayam api savistarāṁ nyavedayat. atha tac chrutvā te sarve vismitamanaso nāpitaṁ vimucyāvaṁ procuḥ* [as Spl] *tad asyaḥ* [then insertion] *rājanigrahaḥ karṇachedaḥ kāryaḥ. tathānuṣṭhite etc.* as Spl. Sy 18. 20 Nun fragte der Richter den Magier und da wies er es ihm einleuchtend nach. Ar. The versions differ too widely to make confident reconstruction possible. SP ed. and Jn agree in having the barber's wife lose her ears; but as SP α is diff., it is likely that the agreement is accidental and secondary. (173) T A 37. 1, SP 253, Spl 44. 23, Pṇ 33. 19 text (with *varr.* in *pratika* as in vs 55). (174) T A 37. 1

text (ed. with α om *āha*; β om *prāpta*). SP 253 *damanakāt sarvaṁ śrutvā* (α only *tac chr°*) *karaṭaka āha: kim atrocitām*. Spl 51. 10, Pṇ 33. 19 *kar° āha: athāivaṁvidhe vyatikare kiṁ kāryam āvābhyām* (Pṇ *kartavyam āvayoh*). Sy A 27. 3 (after insertion) *Aber was ist jetzt zu tun? Kljlg sprach: Was scheint denn dir das Zweckmäßigste zu tun? Ar.* (175) T A 37. 1 *da-*

manakaḥ (β so 'bravīt): *bhadra, evam apy* (α om)... SP 254 *dam°* (α adds 'bravīt). Spl 51. 10, Pṇ 33. 20 *dam° 'bravīt* (Spl *āha*): *evāṁvidhe 'pi samaye mama buddhisphuraṇaṁ bhaviṣyati*. Sy A 27. 6 *Dmng sprach: (part of 'vs 39')* *Für den Augenblick liegt mir nur daran, daß mir wieder zuteil werde, was ich vordem besaß, und Sorge mich darum, daß es mir wieder zufällt.* Ar, JCap 56. 24 *Dixit Dimna: Nequaquam quero nunc addere quicquam ad nobilitatem status mei, ultra quod prius fuerat; sed quero restitui in statum in quo eram prius. So OSp, KF.* Vs 57=T 56, SP 49, N 35, Sy 39

(2nd part), Ar. a, SP, N *bhraṣṭasya for san°*. SP *samuddharārtham* (α text). c, SP, N *'pratigṛhātanārtham* (α 'pād° or 'pāt°). d, SP, N *yan* (SP α v. l. *yo*). T β so for 'sāu, changed in R ϕ to *sah*. Sy *Denn an folgenden drei Dingen muß es uns gelegen sein. Hinsichtlich der Gewinne und Verluste, die in der Vergangenheit liegen, etc. (ditto of present and future).* (176) T A 38 *tad...vartate. asmād viyojyaḥ. kasmāt*. SP 257 *piṅgalakasāṁjīvakayor vyasa-* *nam āpatitam* (α *tad ayaṁ*, then corrupt word or words, *vyasana āpāditaḥ*). *tad anayoh sarvathā viyogaḥ kartavyaḥ* (α *karaṇiyaḥ*). (Cf. § 189, which is fused with this in SP.) Hp 70. 21, Hm 37. 13 *yathā sāuhṛdyam anayoh* (Hm *yathānayoh sāuhṛdam mayā*) *kāritaṁ tathā mitrabhedo 'pi mayā kāryaḥ*. So 75cd, 76ab *tat tathāhaṁ kariṣyāmi yathokṣāyam vinankṣyati, asthānavya-* *sanāc cāyam* (B. *cāiṣa*) *nivartsyati yathā prabhuḥ*. K ϕ 283 (28) b (after § 191)

- vyasanam hi yadā rājā mohāt saṃpratipadyate
 vidhinā śāstradr̥ṣṭena bhṛtyāir vāryaḥ prayatnataḥ. 58.
 (177) *karāṭaka āha: kasmīn svāmī piṅgalako vyasane vartate.*
 (178) *iha hi sapta vyasanāni (rājñām bhavanti. tathā hi):*
 striyo 'kṣā mṛgayā pānaṃ vākpāruṣyaṃ ca pañcamam
 mahac ca daṇḍapāruṣyam arthadūṣaṇam eva ca. 59.
 (179) *damanaka āha: (bhadra,) ekam eve 'dam vyasanam pra-*
saṅgākhyam (saptāṅgam) iti. (180) *karāṭaka āha: katham ekam*
eve 'dam vyasanam bhavati. (181) *damanaka āha: (nanv iha)*
pañca mūlavyasanāni. tad yathā: abhāvaḥ pradoṣaḥ prasaṅgaḥ

jāne tāvad vibhedane (Ma. with v. l. dhi bhe°). Spl 51. 11, Pṇ 33. 21 yena prabhoḥ saṃjīvakam (Pṇ tr saṃ° pra°) viśeṣayiṣyāmi. (Pṇ adds aparaṃ ca, asmatsvāmī mahati vyasane vartate piṅgalakaḥ. yataḥ. Spl adds uktaṃ ca and a vs). Sy A 28 Was mich betrifft, so ist mir das, was ich erreicht hatte, wegen des Stieres verloren gegangen, aber für das, was mich betroffen hat, gibt's ein Mittel: daß ich jenen Grasfresser verschwinden lasse; denn wenn er vom Löwen getrennt wird, erhalte ich mein Gut zurück und dem Löwen kommt es gleichfalls zu statten. Ar. Vs 58=T 57, Pṇ 157, Ar. a, Pṇ vya° hi mahārājño. Ar, KF 21. 30 For the lion's heart has been captivated by the talk of the ox, and lo! he is reviled by all who are near him. Similarly JCap 57. 11, OSp. (177) T A 39 text (ed. with α om āha). Pṇ 33. 25 text (tr svā° pi° after vartate). Sy A 29 Kṛlg sprach: Wenn der Löwe den Stier gut hält, was für einen Schaden siehst du darin für den Löwen? Ar. (178) T A 39 iha...rājñām. Pṇ 33. 25 damanaka āha: iha... (om rājñām). This and the following, thru § 180, are found only in T and Pṇ, but are almost certainly orig., as they are needed to introduce properly the passage § 181 ff., which is proved by the agreement of Pa to be orig. Pṇ makes § 178 and vs 59 spoken by Damanaka, and at first sight this might seem to be supported by § 185 in which D. says that prasaṅga has been 'already described', referring evidently to vs 59; but this need not necessarily, and probably does not, mean 'described' by himself, but rather by K. For D.'s entire dissertation, beginning with § 179 and § 181, appears to be a correction of K.'s imperfect knowledge of the vyasanāni. K. in § 178 and vs 59 mentions seven failings which he conceives to include the entire list; D. corrects him by saying that these seven are only sub-varieties of the one failing prasaṅga, which is only one of five 'primary failings' (mūlavyasanāni). Vs 59=T 58, Pṇ 158. (179) T A 40 a. 1 damanakaḥ (β adds āha): bhadra (α om), ekatra saṅgo vyasanam abhidhiyate (β adhiyate). Pṇ 34. 3 ekam... (180) T A 40 a. 1 text (ed. with α om āha). Pṇ 34. 3 kar° pṛcchati: kim ekam evedaṃ vyasanam, āho svid anyāny api bhavanti. (181) T A 40 a. 1 text (om nanv iha; ed. with α om āha; β om iti). Pṇ 34. 5 dam° kathayati: nanv...°sanāni. (After next:) abhāvaḥ...°pratilomakaṃ ceti. Sy A 30. 1 Dmng sprach: Schaden entsteht den Herrschern auf sechs Arten: erstens der Schaden, der vom Mangel (abhāva) herrührt, zweitens

piḍanaṃ guṇapratilomatvam iti. (182) (*karatuka āha: kas teṣāṃ prativīṣeṣaḥ. dāmanaka āha:*) (183) (*tatra prathamam tāvat*) *svāmīyamātyajanapadadurgakośadaṇḍamitrāṇām ekatamasyā 'py abhāve (vyasanam) abhāva ity avagantavyam.* (184) *yadā (tu) bāhyaprakṛtayo 'ntaḥprakṛtayo vā (pratyekaśo yugapad vā) prakūpyanti, tad vyasanam pradoṣa iti (mantavyam).* (185) *prasaṅgaḥ pūrva(m) ukta eva: (striyo 'kṣa mṛgayā pānam ityādi.) tatra striyo. 'kṣa mṛgayā pānam iti kāmajo vargaḥ, vākpāruṣyādīḥ kopajo vargaḥ. tatra kāmajair vyavahitāḥ kopajeṣu pravartate. subodha eva kāmajo vargaḥ.* (186) *kopajas tu trividho 'pi viśeṣavacaneno 'cyate. parābhidrohābuddher (asamīkṣitam asad)doṣaśrāvaṇam vākpāruṣyam. nirdayo vadhabandhacheda-vidhir (annucito) daṇḍapāruṣyam. niranukrośato vittalobho 'rthapāruṣyam. evam saptadhā prasaṅgavyasanam bhavati.* (187) *piḍanaṃ (pṇar) aṣṭadhā, dāivāgnyudakavyādhimarakaviṣūci-*

der, welcher von Aufstand (pradoṣa), drittens der von der Begierde (prasaṅga, part 1), viertens der vom Zornesmut (prasaṅga, part 2), fünftens der von der Torheit ([guṇa]pratilomatva) und sechstens der von der Vorenthaltung (piḍana) herrührt. Ar. The following, thru § 188, is a nīti passage, based partly on various passages in the Kāuṭīliya; references in Hertel, WZKM. 24. 417. (182) T A 40a. 2 text (ed. with α om both āha's; β prativīṣaḥ). Pñ 34. 5 (in prec.) text (om prati; so 'bravīt). (183) T A 40a. 3, Pñ 34. 6 text (T om tatra pra° tāvat; T ed. with α inserts mitra after amātya, β text; T °daṇḍāṇām, om mitr°; T ekatarasyā; Pñ om vyasanam; Pñ 'bhāvākhyam avag°). Cf. Kāuṭīliya p. 320 top. Sy A 30. 6 Folgende sechs Dinge bedeuten für die Herrscher in der Welt einen Mangel [wenn er sie nicht hat]: ein Ratgeber, Bereitschaft, Gefolgschaft, Schatzkammer, Land und die Bewahrung vor dem Übel. Ar. (184) T A 40a. 4, Pñ 34. 8 text (T yadā bāhyāḥ pra°; Pñ om mantavyam). Sy A 30. 9 Auf- stand ist es, wenn ein Sklave, der beleidigt wird, List braucht und abfällt. Ar. (185) T A 40. 5 prasaṅgaḥ pūrvokta eva. tatra kāmajaś caturvargaḥ, kopajas trivargaḥ. tatra kāmajair vyāhatas trividhe kope pravartate. Pñ 34. 9 text. Sy A 30. 10 Die Begierde besteht darin, daß sie an Weiber oder Wein oder Jagd oder dgl. mehr gefesselt sind und es ihnen schwer fällt, ihren Sinn zu befestigen. Ar as Sy. (186) T A 40a. 6 prakāravacaneno- cyate krodho vāgarthadaṇḍapāruṣyeṇa parābhidrohābuddhiḥ krodhān nirape- kṣaḥ sarvakt. doṣaśrāvaṇam (mss. °śrav°) vākpāruṣyam. niranukrośaḥ sva- vilopo (β °lepo) 'rthapāruṣyam. nirdayo vadhabandhachedo daṇḍapāruṣyam. iti saptadhā prasaṅgo varṇyate. Pñ 34. 11 text. Sy A 30. 13 Und was den vom Zornesmut herrührenden (Schaden) betrifft, so sind sie zornig in der Rede und grausam in den (von ihnen als Strafe verhängten) Qualen. Ar. (187) T A 40a. 8 pi° aṣṭ°, dāivā°bhikṣaṇāsuri- (most mss. °bhikṣāṇy āsuri-)- vrṣṭir iti. ativ° anāvṛṣṭir ye (read yā with mss), asāv āsuritir (read with

kādurbhikṣāsuraṃṛṣṭi(bhi)r bhavati. ativṛṣṭir (ṣanāvṛṣṭir) eva 'surivṛṣṭir ucyate. tad etad (cyasanaṃ) pūḍanaṃ (nāma) mantavyam. (188) (atha) guṇapratilomatā namo ('cyate). yadā saṃdhivigrahaṃyānāsanasaṃśrayadvāidhībhāvānāṃ ṣaṇṇāṃ guṇānāṃ prātilomyena vartate, saṃdhāu prāpte vigrahaṃ (karoti), vigrahe prāpte saṃdhim karoti, evam (eva) śeṣeṣaṃ api guṇeṣu (guṇa)prātilomyena (yadā) vartate, (tadā) tad vyasanaṃ (guṇa)pratilomate 'ty (avagantavyam). (189) tat sarvathā 'yaṃ saṃjīvakāt piṅgalako viyojyaḥ. (gasmāt pradīpabhāvāt prakāśabhāvah.) (190) karaṭaka āha: asamartho bhavān, (tat) katham viyojayiṣyati ('ti).

mss. °ti) vijñeyā. etad api pīd° mantavyam. (On the text see my introduction, Chapter IX, under "Unfortunate Emendations made by Hertel"; keep mss. reading thruout.) Pñ 34. 14 pī°...°marakavidravadurbh°...ativṛṣṭir evāsuri-vṛṣṭir... Sy A 30. 18 (after next) Und der, welcher von der Vorenthaltung herrührt, ist der, daß sie von Feuer, oder Wasser, oder Krankheit, oder Regenmenge, oder Regenmangel, oder Hagel, oder Frost, oder Hitze, oder Hunger oder Pest betroffen werden. Ar (position as in T, Pñ, not as in Sy!). (188) T A40a. 10, Pñ 34. 16 text (T om atha; Pñ °lomakam, om nāma; T om ucyate; T mss. yad vā, Hertel em. yadā; Pñ om karoti after vigrahaṃ; Pñ ca for 2nd prāpte; Pñ om eva and om guṇa twice; T om yadā before vartate; Pñ om tadā; Pñ pratilomakam iti, T mss. guṇapratilomatety, but ρ text, and R °lomato, om iti; Tα avamantavyam, Pñ om). Sy A30. 16 Von der Torheit rührt (der Schaden) her, der sich im Verkehr mit den Feinden zeigt, welcher friedlich vor sich gehen sollte und nicht durch Krieg. Ar, JCap 57. 27 perversitas autem operum est, quando nititur rex facere que non debet et negligit facere que debet. (189) T A40b. 1 text. SP, So, Ks, Spl, see above, under § 176; the two passages are fused in these versions. Pñ 34. 20 tad ayam asmatsvāmī piṅgalako mukhyatame 'bhāvavyasane vartate. yataḥ saṃjīvakena vaśīkṛtaḥ sann amātyādiṣu ṣaṭsu guṇeṣu cāikatamasyāpi cintāṃ na karoti. śaṣpabhojīdharmakarmasv eva prāyeṇa vartate. tat kiṃ bahunā pralapitena, sarvathā piṅgalakaḥ saṃjīvakād viyojya eva. iti. yataḥ pradī° prakā°. Sy A30. 22 Wenn nun dem Snzbug niemand beikommt, so werden alle seine Feinde Feinde des Löwen. Ar, JCap 58. 1 Nunc autem leo confidit in Senesbam, et manifestavit ei facta propter que in ipsius oculis vilis efficietur. OSp p. 65, bottom, E el león es muy ayuntado a Senceba atanto que lo face su equal.—The orig. may have had a sentence or two before our text, stating which particular vyasana the lion is now subject to, cf. Pñ, whose text however seems not very plausible and has no direct support from any other version. Yet the Pa versions suggest that something of the sort may have been in the orig. Uncertain. (190) T A40b. 1 text (om tat; ed. with α om āha). SP 257 kara° (α adds āha): katham etac chakyam. Hp 72. 4, Hm 39 bottom, kar° brūte: astv evam (Hp eva), kiṃ tv anayor mahān nisargasnehaḥ (Hm anyonyanisargopajātasnehaḥ) katham bhedayitum śakyah. So 76cd, 77ab

- (191) damanako 'bravit: (*bhadra, upāyaś cintanīyaḥ. uktam ca*)
upāyena hi yac chakyaṁ na tac chakyaṁ parākramāḥ
kāki kanakasūtreṇa kṛṣṇasarpam amārayat. 60.
(192) karaṭaka āha: katham (cāi) 'tat. so 'bravit:

KATHĀ 4 (STORY 4: CROWS AND SERPENT)

- (193) asti, kasmiṁścit pradeśe vṛkṣaḥ. tasmiṁś ca vayasadampatī
prativasataḥ sma. (194) tayos tu prasavakāle ('samjātakriyāṇy)

etad damanakāc chrutvā vacaḥ (B. 'vocat) karaṭako 'tha saḥ, sakhe na kartum adhunā śakṣyaty etad bhavān api. Spl 51.15 kar° āha: yady api te buddhiprāgalbhyaṁ tathāpi tvaṁ piṅgalakāt taṁ viyojayitum asamartha eva. Pñ 34.24 text (om iti). Sy A30.24 Klilg sprach: Der Stier ist stark und die Tiere wagen sich nicht an ihn heran, und der Löwe stützt sich auf ihn. Was kannst du, der du von geringer Kraft bist, gegen den Stier ausrichten? Ar. (191) T A40b.2 damanakaḥ (β so 'bravit); bhadra. (α om). SP 258 damanakaḥ (α adds pratyuvāca): upāyaś... (α om uktam ca). Hp 72.5, Hm 40.2 dam° brute: up° cint° (Hm kriyatām). tathā cōktam. So 77cd tato damanako 'vādic chakṣyāmi prajñāyā dhruvam. Kṣ 283(28)a upāyaś cintaniyo 'tra. Spl 51.16 dam° āha: bhrātāḥ, asamartho 'pi samartha eva. uktam ca. (Perhaps cf. also Jn on § 175?) Pñ 34.24 so 'bravit: bhadra, yuktam idam. Sy A30.28 Dmng sprach: Rechne nicht mit meiner Schwachheit, denn nicht ein jedes Ding wird durch Stärke ausgerichtet. Ar. Possibly the agreement of SP, H, and Kṣ may be sufficient to establish upāyaś cintanīyaḥ as a certain part of the orig. text. But the words could easily be an anticipation of the next vs. Vs 60=T 59, SP 50, N 36, Hp 106, Hm 120, Spl 207, Pñ 149, cf. So 78ab, Kṣ 283(28)cd, 284(29)ab, Sy 40, Ar. a, Jn hi yat (Pñ tat) kuryāt. b, Jn tr tan (Pñ yan) na. c, Jn, Hm kākyā, SP, Hp v. l. kākaḥ (SPx, N, Hp ed. text). d, N, Jn, Hm 'sarpo nipātitaḥ, and so Hp v. l.; Hp ed. 'pam aghātayat. So na sa śaknoti kiṁ yasya prajñā nāpadi hīyate. Kṣ upāyakramasādhyam yad (ŚP. and Ma. v. l. tad) balasādhyam na tad bhavet, śrūyate kṛṣṇasarpō hi dhiyā kākena pātitaḥ (so ŚP. and Ma. v. l.; Ma. v. l. kākyā nihinsitaḥ, em. to nipātitaḥ). Sy Denn es gibt manchmal einen Schwachen, der mit Ränken das ausgerichtet, was der Starke nicht ausrichtet, wie z. B. der Rabe trotz seiner Kleinheit mit seinen Ränken die schwarze Schlange tötete. Ar. (192) T A41 text β (ed. with α om āha, and damanakaḥ for so 'bravit). SP 261 karaṭakaḥ (α adds āha)... (α om ca; sa āha). Hp 72.10, Hm 40.5 kar° prechati: katham etat. damanakaḥ kathayati. Spl 51.20, Pñ 34.28 text (om ca). Sy A31, Ar similarly. (193) T 22.15 text (vāyasāu da°). SP 262 asti kasmiṁścid vṛkṣe (α tarāu) vāyasamithunam (α vāyasadāmpatyam, v. l. 'dampatī, prativasati sma). Hp 72.11, Hm 40.5 kasmiṁścit tarāu vāy° nivasataḥ. Kṣ cf. next. Spl 52.2 kasmiṁścit pradeśe mahātarāu vāya°... Pñ 35.2 asti ka° pra° mahān nyagrodhapādapaḥ. tatra vāya° kṛtāśrayāu prati°. Sy 20.13 Ein Rabe nistete auf einem Baum bei einem Berge. Ar. (194) T 22.16 tayos tu pras° tadvṛ° (β 'nusārād) asamj° (α 'pakṣāṇy or 'pakṣmāny

eva 'patyāni (*tad*)*vrkṣavivarānusārī* kṛṣṇasarpo bhakṣayati (sma). (195) *tatas tāu nirvedād (anyavrkṣa)mūla(ni)vāsinān priya-suhṛdān gomāyūm aprēchatām*: (196) *bhadra, kim evaṁ gate prāptakālān bhavān manyate. (bālaghātivāc ca vṛddhāyor abhāva eva 'vayoh.)* so 'bravit: *nātra viṣaye viṣādaḥ kāryaḥ. nūnān sa (lubdho) no 'pāyam antareṇa vadhyāḥ syāt.*

for °kriyāny) evāpatyāni kṛṣṇasarpo (β om kṛṣṇa) bha° sma. SP 262 tasya prasavānantaram evāpatyāni (α om apa°) valmīkastho (α koṭarastho) mahān kṛṣṇasarpo (α adds 'ṇḍāny) 'bhakṣayat. Hp 72. 11, Hm 40. 6 tayoś cāpatyāni tarukoṭarāvasthiteṇa (Hm tatkoṭar°) kṛṣṇasarpēṇa khādītāni. Kṣ 284cde (29cd, 30a) vrkṣamūlāśrayaḥ sarpaḥ purā vāyasapotakān, bhakṣayām āsa. Spl 52. 2 atha tayoḥ prasavakāle vrkṣavivarān niṣkrāmya kṛṣṇasarpaḥ sadāiva tadapatyāni bhakṣayati. Pṇ 35. 3 tadapatyāni ca jātāni tadvr° kṛṣṇa° 'saṁjāt° eva bhakṣayati. Sy 20. 13 and in dem Berge war eine Höhle, darin wohnte eine Schlange; und Jahr für Jahr, wenn der Rabe Junge hatte, kam die Schlange und fraß sie. Ar. (195) T 22. 17 atha tenāpakāranirvedanād anyavrkṣamūlavāsinān priya° go° aprēchyata (β aprēchat, p aprēchata), yathā (β om). SP 263 tato vāyasaḥ prasavayogyām patnīm ekadā dṛṣtvā priya° go° aprēchat. H wholly diff. Kṣ 284ef, 285ab(30abcd) tadduḥkha-kṛṣābhūd vāyasapriyā, gomāyukaḥ suhṛt prṣtas tayā. Spl 52. 4 tatas... 'suhṛdān śṛgālān gatvocatuḥ. Pṇ 35.4 athāsau vāyaso 'pi tenāpakāranirvedanāpi [then expansion, showing some similarity to version of H, but probably without mutual interinfluence; each influenst independently by story of Strandbirds and Sea]. 36.6 tadadho nivāsinān priya° go° savinayam āhūya sarvān tad ātmaduḥkham nyavedayat, uktavānś ca. Sy 20. 16 Nun lebte an diesem Berg ein Schakal; zu dem begab sich der Rabe, erzählte ihm die Schädigungen, die ihm von der Schlange bereitet wurden, und sprach zu ihm. Ar. The most likely explanation of the inconsistencies in the several versions in this and the following seems to be that the two crows together consulted the jackal and afterwards flew off to carry out his advice, and the female crow found the necklace and stole it. Hence I have assumed that Spl is orig. here in having the dual. Most versions present only one of the crows as acting here, some making it the male, some the female. (196) T 22. 18 bhadra... (ed. with α gomāyuh for) so 'bravit. SP 264 bhadra, kim atrocitam. so 'bravit. Kṣ 285bcd(30d, 31ab) tām āha duḥkhitām, samāśvasiḥi sarpo 'yaṁ vinakṣyati (Ma. vinaṅkṣ°). Spl 52. 5 bhadra kim evaṁvidhe saṁjāta āvayoh kartavyaṁ bhavati. eṣa tāvad duṣṭātmā kṛṣṇasarpo vivarān nirgatyāvayor bālakān bhakṣayaty eva. tat kathyatām tadrakṣārtham kaścid upāyaḥ. (vs.) anyac cāsmākam api tatrasthānām pratidinān prānasamśayaḥ. sa āha: nātra... Pṇ 36. 7 bhadra kim evaṁ sati prāptakālān manyase. apatyaghātād āvayor dampatyor vighāta eva. śṛgāla āha: bhadra, paribhāvitām mayā, atra nāsukham tvayaḥ kāryam; āsannamṛtyur durātmā nṛsaṁsatvāt sa khalu kṛṣṇasarpaḥ. yataḥ. Sy 20. 19 Wenn du dich mit mir zusammentun willst, so gehen wir und kratzen ihr im Schläfe die Augen aus. Da sagte der Schakal:

- bhakṣayitvā bahūn matsyān uttamādhamamadhyamān
 atilāulyād bakaḥ paścān mṛtaḥ karkaṭakagrahāt. 61.
 (197) vāyasāv āhatuḥ: katham (cāi) 'tat. so 'bravīt:

KATHĀ 5 (STORY 5: HERON AND CRAB)

- (198) asti kasminścit pradeśe nānājalacarasanātham saraḥ. tatra
 ca kṛtāśrayaḥ kaścid bako vṛddhabhāvam upāgato matsyān
 rjapādayitum asamarthaḥ, (199) sarastīram gatvo 'dvignam ivā
 'tmānam darśayitvā ('va)sthitaḥ. (200) tatrā ('nekamatsyaparivṛta)

Das geht nicht an; suche vielmehr Mittel und Wege, die Schlange zu töten, ohne dich selbst zugrunde zu richten. Ar. Vs 61=T 60, SP 51, N 37, Hp IV. 15, Hm IV. 14, Spl 210, Pn 165, cf. So 78cd, Kṣ 285d(31b), Sy 41, Ar. c, SP, Jn kaścin for paścān. d, T karkaṭavigrahāt. So tathā ca makarasyāitām bakahantuḥ kathām śṛṇu. Kṣ bako yathā. Sy damit es dir nicht ergehe wie jenem Fischreiher, der den Krebs töten wollte und dabei sich selbst tötete. (197) T 23. 3, SP 267 vāyasaḥ (Tβ, SPα add āha)... (SPα om ca, T ed. gomāyuh for so 'bravīt, SPα gomāyur āha, Tβ, SP ed. text). Spl 52. 18 tāv ūcatuḥ: katham etat... Pn 36. 17 vāyasaḥ prcchati: katham etat. śṛgālaḥ kathayati. Sy 20. 26, Ar similarly (Der Rabe...). (198) T 23. 4 asti kaścid bako vṛddhabhāvāt sukhopāyām vṛttim ākāṅkṣa-māṇaḥ (cf. also next). SP 268 asti kaścid vṛddhabakaḥ. Hp 135. 2, Hm 118. 9 asti mālāvaviṣaye (Hm °va-deśe) padmagarbhābhīdhānam (Hm °bha-nāma-dheyam) saraḥ. tatrāiko vṛddho (Hp °dha-) bakaḥ sāmānyahīna. So 79, 80a āsit ko 'pi bakaḥ pūrvam matsyādhye sarasi kvacit, matsyās tatra palāyanta (so!) tasya dṛṣṭipathād bhayāt. aprāpnuvaś ca. Spl 52. 20 text (baka eko for kaścid bako; adds at end tatas ca kṣutkṣāmakaṇṭhaḥ). Pn 36. 19 asti kasminścit sarastīrākaśe bakaḥ. sa vṛddhabhāvāt sukhopāyām (so ed.) matsyabhakṣaṇavṛttim ākāṅkṣaś. Sy 20. 29 Es war einmal ein Fischreiher, der wohnte bei einem Wasser, in dem sich Röhricht und viele Fische befanden. Als er ins Alter kam, konnte er nicht mehr viele Fische fangen und wurde schwach. Ar. (199) T 23. 4 kasminścit saraḥpradeśe (cf. prec.) 'dhr̥tiparitam ivātmāno rūpam pradarśayann avasthitaḥ. SP 268 sa tu br̥hat-sarastīram gatvodvignamanā ivātmānam (α °vignam āt°) darś° sthitaḥ. Hp 135. 3, Hm 118. 10 udvignam ivātm° darś° sthitaḥ. So 80a mithyā. Kṣ 286a(31c) kapaṭavratam āsthāya. Spl 53. 1 sarastīra upaviṣṭo muktāphala-sadr̥śāir āsrupravāhāir dharātalam abhiṣiñcan ruroda. Pn 36. 20 tasyāiva sarasas tīre 'dhr̥tiparitam ātmānam darśayan samipatarān api matsyān abhakṣayann avasthitaḥ. Sy 20.32 Da gebrauchte er eine List und stellte sich traurig. Ar. (200) T 23. 5 text (β om 'bravīt). SP 269 sa ca vṛddhakulireṇāgatyaḥbihiṭaḥ (α sa ca kulireṇābhi°). Hp 135. 3, Hm 118. 11 sa ca kenacit kulireṇa dṛṣṭaḥ (Hp dūrād eva for dṛ°) prṣṭaḥ (Hm adds ca). Spl 53. 2 ekaḥ kulirako nānājalacarasametaḥ sametya tasya duḥkhena duḥkhiṭaḥ sādaram idam ūce. Pn 36. 22 tatra ca matsyānām madhya ekaḥ kulirakaḥ prativasati. sa āsanno bhutvābravīt. Sy 20. 33 Da sah ihn ein Krebs

ekah kulirako 'bravit: (201) (māma,) kim adyā 'hāraḥṛtyaṁ nā 'muṣṭhiyate (yathā pure) 'ti. (202) baka āha: ahaṁ matsyādaḥ, (teno 'pādhinā vinā yuṣmān bravīmi.) mayā yuṣmān āsādyā purvaṁ prāṇaraksā kṛtā. (sāṁpratam māma 'dya vṛttivichedaḥ. ato 'haṁ vīmanāḥ.) (203) (so 'bravit: māma, kena kāraṇena. baka āha:) (204) adya matsyabandhāir etatsaraḥsamīpenā 'tikrā-madbhir abhikṛitam: (205) bahumatsyo 'yaṁ hradaḥ, asmīṁ jālaṁ śvaḥ prakṣipāmaḥ, iti. tatrāi 'ko 'bravit: nagarasamīpe 'nye hrada ānāsāditāḥ, tān āsādyā 'tra punar āgamīṣyāma iti.

und fragte ihn. Ar. (201) T 23. 6 text (β om all). SP 269 kim iti bhavān āhārādiparityāgena tiṣṭhatīti (α om iti). Hp 135. 4, Hm 118. 12 kim iti bhavān atrāhāraparityāgena tiṣṭhati. Spl 53. 3 māma kim adya tvayā-hāravṛttir nānuṣṭhiyate, kevalam aśrupūrṇanetrābhyāṁ saniḥśvāsena sthiyate. Pñ 36. 23 māma kim adyāhāravilāhākriyā na kriyate, yathāprathamam. iti. Sy 20. 33 Was ist dir zugestoßen, daß du traurig bist? Ar. (202) T 23. 7 bakah (β so, or bako, 'bravit: ahaṁ . . . kṛtā (β adds yuṣmābhiś cā-, or cādyā-, 'tmapariraksā kāryā), sāṁpratam (so with mss.; ed. wrongly om. to samprāpto) . . . (β vṛttichedaḥ). SP 270 baka (α sa) āha: ahaṁ matsyādaḥ. Hp 135. 5, Hm 118. 12 bakenoktam (Hp adds bhadra, śṛṇu). matsyā mama jīvanahetavaḥ. So 80 ab tān sa matsyān abravīd bakah. Kṣ 286 b (31 d) matsyān prāha purā bakah. Spl 53. 5 sa āha: vatsa, satyam upalakṣitam bhavatā, mayā hi matsyādanam prati paramavāirāgyatayā sāṁpratam prāyopaveśanam kṛtam, tenāhaṁ samī-pagatān api matsyān na bhakṣayāmi. Pñ 37. 1 so 'bravit: yāvad ahaṁ matsyā-danena puṣṭaḥ suhitaś ca, iyān kālo mayā yuṣmān āsvādayatā sukhena nītaḥ. ataḥ param yuṣmākam atyāhitam eṣyati, iti kāraṇam mama vṛddhabhāve sukhajīvanavṛtter asyāś chedo bhaviṣyati. ity ahaṁ vīmanāḥ. Sy 20. 34 Er antwortete: Wie sollte ich nicht traurig sein? Habe ich doch alltäglich hier einen oder zwei Fische gegessen, ohne daß man es an den Fischen merkte und wobei ich mein Leben fristete. Ar. (203) T 23. 9 kulirakah (β text): māma . . . bakah (β adds āha). Spl 53. 7 kulirakas tac chrutvā prāha: kim tadvāirāgyakāraṇam. sa prāha. Pñ 37. 5 so 'br° māma, kīdrśam atyāhitam tat. iti. baka āha. (204) T 23. 9 text. SP, H, cf. next. So 80 cd ihāgato matsya-ghātī puruṣaḥ ko 'pi jālavān. Kṣ 286 c (32 a) prastuto dhīvarāir. Spl 53. 8 tan mayāitac chrutam, yad [here next]. kuliraka āha: kasmāt tac chrutam. baka āha: dāivajñamukhāt. Pñ 37. 6 adya mayā bahūnām matsyabandhānām saraḥ-samīpenātikramatām vyāhāraḥ śrutaḥ, yathā. Sy 21. 1 und nun sind heute [zwei—not in Sy ms. but in Ar] Fischer hieher gekommen und sprachen. Ar. (205) T 23. 10 text (om śvaḥ; ed. with α om iti . . . bravīt and atra, and adds at end kathayām āsuh, we with β; at end ms. R adds karkaṭa āha). SP 270 matsyāś cāvaśyam atra kāivartāir vyāpāditavyā iti śrutam mayā. Hp 135. 5, Hm 118. 13 with SP thru kāivartāir (Hm diff.) vyāpādayitavyā iti vārttā nagaropānte mayā śrutā (Hp diff.). So 81 ab sa jālenaścīrād yuṣmān grhītva nihaniṣyati. Kṣ 286 cd (32 ab) yuṣmaddbrade prātar mahākṣayaḥ. Spl 53. 9 (in prec.) dvādaśavārṣiky anāvṛṣṭiḥ saṁpadyate lagnā. Pñ 37. 7 bahumatsyam

(206) *tat, bhudra, vinaṣṭā nāma yūyam, aham (api) vṛttichedād utsanna eve 'ti (śokenā 'dyā) 'hāranivṛtto 'smi.* (207) *tataḥ kulireṇa matsyānāṁ tu niveditam. tataḥ sarvāir matsyair militvā 'bhihito (bakah, yathā):* (208) *yata evā 'pāyaḥ śrūyate, tata evo 'pāyo ('pi) labhyate. tad arhasy asmān paritrātum.* (209) *baka āha: (aṇḍaḥ) 'ham asamartho mānuṣavirodhe. kiṁ tv asmād dhradād anyam agādham jalāśayaṁ yuṣmān (ekāikaśaḥ)*

idaṁ mahāsaraḥ. tatra śvaḥ paraśvo vā jālaṁ prakṣipyate. adya punar nagarasamīpe yo hradaḥ, tasminn eva gacchāmaḥ. Sy 21. 2 Hier sind viele Fische; wir wollen morgen kommen und sie fangen. Der andere sprach: Etwas weiter von hier ist eine Stelle, da sind viele Fische, laß' uns gehen und sie fangen, und hernach fangen wir diese da. Ar. (206) T 23. 12 tat... yūyam (β vayam, but z first yūyam; R adds so 'bravīt) aham... eva. SP 271 tadārabhya vṛttichedād ahaṁ hata iva sthitaḥ (α tato 'haṁ vṛtti' eva hata iti). Hp 135. 7, Hm 118. 14 (Hp tad, v. l. om) ato vartanābhāvād (Hm adds eva) asmanmāraṇam upasthitam iti jñātvābhāsyāpi nirādarāḥ (Hm 'hāre 'py anādarāḥ kṛtaḥ). Kṣ 287ab (32cd) yuṣmadvināṣe naṣṭo 'haṁ yūyaṁ vṛttir yato mama. Spl diff. Pñ 37. 9 evam avasthite yuṣmāsu vinaṣṭeṣu vṛtti' aham api vinaṣṭa eveti... Sy 21. 6 Ich weiß, daß sie kommen und die Fische, die hier sind, fangen werden, und kann mein Leben nicht mehr fristen und komme vor Hunger um. Ar. (207) T 23. 13 tatas tāir vijñaptaḥ, yathā (β yadā). SP 271 text (α om tataḥ... niveditam; α om militvā; ed. 'bhihitam, α text; om bakah, yathā). Hp 135. 8, Hm 118. 15 tato (Hp adds sarvāir) matsyair ālocitam. Kṣ cf. next. Spl 54. 5 tataḥ sa tad ākarṇyāṇyeṣāṁ api jalacarāṇāṁ tat tasya vacanaṁ nivedayām āsa. atha te sarve bhayatrastamanaso matsyakacchapaprabhṛtayas tam abhyupetya papracchuḥ. Pñ 37. 10 tac ca duṣṭa-bhāṣitaṁ śrutvā sarvāis tāir jalacarāiḥ prāṇabhītair vijñapto bakah, yathā. Sy 21. 8 Der Krebs teilte dies den Fischen mit und die Fische kamen und baten den Fischreiher höflich. Ar as Sy. (208) T 23. 13 text. SP 272 yasmād apāyaḥ śrūyate tasmād upāyaś cintaniyaḥ (α yata evāpāyas tata evopāyaḥ śrūyate). tad asmān paritrāyadhvam (α 'yasva). Hp 135. 13, Hm 119. 5 (after insertion) ko 'tra rakṣaṇopāyaḥ. Kṣ 287c (33a) ityuktacakitān matsyān. Spl 54. 7 māmāsti kaścīd upāyo yenāsmākaṁ rakṣā bhavati. Pñ 37. 12 māmā, tāta, bhrātaḥ, sakhe, pariṇatabuddhe, yata... asmān asmān mṛtyumukhāt trātum. Sy 21. 10 Sage uns, was sollen wir tun? Denn es ziemt sich nicht für dich, uns den guten Rat vorzuenthalten. Du bist klug und wenn wir am Leben bleiben, gereicht es dir und uns zum Vorteil. Ar. (209) T 23. 14 text (om agādham and ekāikaśaḥ; ed. with α om āha). SP 273 tenoktam: nāhaṁ kāivartāir yoddhum śaktaḥ. kiṁ tv anyāṁ (α anyā) jalāśayaṁ yuṣmān nayāmi (α om iti). Hp 135. 13, Hm 119. 5 bako brūte: asti rakṣaṇopāyo (Hp rakṣāhetur) jalāśayāntarāśrayaṇam (Hp 'taraśr'). tatrāhaṁ (Hm adds ekāikaśo) yuṣmān nayāmi. So 81cd, 82 tat kurudhvāṁ mama vaco viśvāso vo 'sti cen mayi, asty ekānte saraḥ śvaccham ajñātam iha dhīvarāiḥ, eta (B. etat) tatra nivāsārtham nitvāikāikaṁ kṣipāmi vaḥ. Kṣ 287d (33b) rakṣārtham netum udyataḥ. Spl 54. 8 baka āha [describes near-by lake] 54. 10 tad yadi mama prṣṭhaṁ kaścīd āro-

saṁkrāmayiṣyāmi. (210) tatas tāir (bhayād) viśvāsam upagatais (tāta bhrātar mātula) mām mām prathamatarām naye 'ty abhihitam. (211) athā 'sāu duṣṭamatih krameṇa tām (matsyān) nītvā nā 'tidūre śilātale niṣṣipyāi 'kāikam bhakṣayan param paritoṣam upāgataḥ. (212) kulīr(ak)as tu mṛtyubhayodvigno

hati tad ahaṁ taṁ tatra nayāmi. Pp 37. 14 baka . . . mānuṣāṁ saha virodhaṁ kartum. kim punar mama śaktir asty asmiṁ jalāśayād anyam agādhaṁ jalā° saṁkramayitum. Sy 21. 13 Da sprach er: Ich und ihr sind nicht imstande, mit den Fischen zu kämpfen, aber folgendes läßt sich machen. Es gibt einen tiefen Wasserlauf, sein Wasser ist süß, es ist Röhricht darin, und er ist in der Nähe. Wenn euch jemand, einen nach dem anderen, aufhebt und dorthin schafft, so entrinnt ihr auf diese Weise. Ar. The description of the other lake was very likely longer, cf. So, Pa, and Spl 54. 8; but we have not sufficient evidence to attempt a more detailed reconstruction of the words. (210) T 23. 16 tatas tāir viśvāsam . . . mātula mātula mām naya mām naya prath° nayasvety abhi°. SP 274 matsyāis ca bhayād (α bhiyā) viśv° upag° uktam: evam astv iti. Hp 135. 14, Hm 119. 7 matsyāir bhayād uktam (Hm matsyā āluḥ): evam astu. So 83 tac chrutvā sabhayāir uce matsyāis tāir jaḍabuddhibhiḥ, evaṁ kuruṣva viśvastā vayaṁ tvayy akhilā iti. Kṣ (cf. under § 208) 288a (33c) viśvastāns tadbhayāt (so Ma. and ŚP. v. l.; ŚP. and Ma. v. l. have instead bakas tām bhakṣayan). Spl 54. 11 atha te tatra viśvāsam āpannās tāta mātula bhrātar iti bruvāṇa ahaṁ pūrvam ahaṁ pūrvam iti samantāt paritasthuḥ. Pp 37. 17 tatas tāih kṛtakavacanavyāmohitacittāir abhihitah: māma, sakhe, niṣkāraṇabandho, mām mām prath° naya. iti. Sy 21. 18 Sagen zu ihm die Fische: Tue du uns diesen Gefallen. Ar, JCap 59. 20 Non habemus ducem nec fidelem rectorem nisi te. (211) T 23. 17 asāv api duṣṭa° krameṇa nītvā kausālād ajasraṁ tām bhakṣayan param . . . (v. l. upag°). SP 274 bakas tato hrṣṭaḥ. athāsāu durātmāikāikam matsyāṁ grhītvā tricaturāṇi padāni gatvā śilāprṣṭhe pātayitvāikāikam abhakṣayat. evaṁ krameṇa sarvān abhakṣayat (α only tadāpi duṣṭātmāikāikam nītvā bahūn matsyān abhakṣayat). Hp 135. 15, Hm 119. 7 tato 'sāu (Hp adds duṣṭa-)bakas tām matsyān ekāikaśo nītvābhiakṣayat (Hm °vā khādati). So 84 tato bakas tām ekāikam matsyān nītvā śilātale, vinyasya bhakṣayām āsa sa bahūn vipralambhakaḥ. Kṣ 288ab (33cd) cf. v. l. quoted under prec.: kalam sa nināya yathārucci (ŚP. and Ma. v. l. °ciḥ). Spl 54. 12 so 'pi duṣṭāsayah krameṇa tām prṣṭham āropya jalāśayasya nātidūre śilām samāsādyā tasyām ākṣipyā svecchayā bhakṣayitvā bhūyo 'pi jalāśayaṁ samāsādyā jalacarāṇām mithyāvārttāsaṁdeśakāir manānsi rañjayan nityam ivāhāravṛttim akarot. Pp 37. 22 athāsāu duṣṭamatir antarlīnam avalasya (then insertion) matsyagaṇavijñaptam pratijñāya cañcā samuddhrtyānyatra pradeśe śilātalasyāikadeśopari nītvābhiakṣayat. pratyaham paramaharṣasāhityam ca gacchati. sametya ca tām bhūyo 'pi mithyāsaṁdeśāir viśvāsayati. Sy 21. 19 Da faßte der Fischreiher jeden Tag zwei oder drei, hob sie auf und schaffte sie fort und verzehrte sie auf einem nahen Hügel. Ar. Perhaps the original should end with abhakṣayat, omitting param . . . (212) T 24. 1 text. SP 276 tatsarovāsi kulīraś cāham api

(*muhur-muhus*) *tañ prārthitavān*: (213) (*māma*), *mām api* (*tāvad*) *arhasi* (*mṛtyumukhāt*) *paritrātum* iti. (214) *sa tu* (*duṣṭātmā*) '*cintayat*: (*nirviṇṇo* '*smṃ anenāi* '*karasena matsyapiśitena*;) *etadīyapiśitaviśeṣam apūrvam āsvādayāmi*. (215) *tataḥ kulīram utkṣīpya viyati* (*gataḥ sarvāṇy ambhaḥsthānāni parihṛtya*) *yāvat tasyāñ* (*vadhya*)*śilāyām avatārayitukāmaḥ*, (216) *tāvat kulir(ak)o* (*'pi*) *pūrvabhakṣitamatsyāsthiraśiñ dṛṣṭvāi* (*'vā*)

tatrāiva gatvā matsyāir militvā vasāmiti matvā tam avocat (α only paścāt kuliraś ca tam uvāca). Hp 135. 16, Hm 119. 8 anantaram kuliras tam uvāca. So 85, 86 dṛṣṭvā minān nayantañ tañ makaras tatsarogataḥ, eko bakañ tañ papraccha nayasi kva timin iti. tatas tañ sa tad evāha bako matsyān uvāca yat, tena bhito jhaṣo 'vocat sa [here next] tam. Spl 54. 16 anyasmin dine sa kulirakenoktaḥ. Pñ 38. 3 ekadā kulirako mṛtyubhayenodvignamanā muhur-muhus tam abhyarthitavān. Sy 21. 21 Und so kam auch der Krebs und sagte. Ar. (213) T 24. 1 text. SP 277 mām api nayeti. Hp 135. 16, Hm 119. 8 bho baka, mām api tatra naya. So 86 d (in prec.) mām api nayeti. Spl 54. 16 māmā mayā salā te pratīmanā snehasambhāṣaḥ sañjātaḥ. tat kiñ mām parityajyāñyān nayasi. tasmād adya me prāpatrāṇaṃ kuru. Pñ 38. 4 māmā, mām api mṛtyu° trātum arhasi. Sy 21. 22 Ich fürchte mich hier zu bleiben, darum nimm mich und schaffe mich fort. Ar. (214) T 24. 2 sa...°piśitena, enam (β etam, so read) api tāvad rasaviśeṣam āsvādayiṣyāmi. SP 277 sa cāpūrvakuliramāñsārthi. Hp 135. 16, Hm 119. 9 tato bako 'py apūrvakuliramāñsārthi. So 87 ab so 'pi tannāñsagardhāndhabuddhir (B. °gandhāndha°). Kṣ 288 c (34a) atilāulyoddhṛtenātha. Spl 54. 18 tad ākarṇya so 'pi duṣṭāśayaś cintitavān: nirviṇṇo 'hañ matsyamāñsādanena. tad adyāitañ kulirakañ vyañjanasthāne karomi. Pñ 38. 5 tato bakaś cintayām āsa: nirv° 'smṃ anenāikena matsyapi°... (215) T 24. 4 tataḥ samutkṣīpya viyat (β viyaḥ) sarvāmbhaḥ° parihṛtyaikadeśe taptaśil° (β °śilā nāma tasyām) avatirṇaḥ. SP 278 tam apy ānitavān. Hp 135. 17, Hm 119. 9 sādaram tañ nitvā sthale dhṛtavān (Hp °tañ nitavān. atha bakena sthale nitvā dhṛtaḥ). So 87 bcd ādāya tañ bakaḥ, utpatya prāpayati tad yāvad vadhyaśilātalam. Spl 54. 20 iti vicintya tañ pṛṣṭhe samāropya tañ vadhyaśilām uddiśya prasthitaḥ. Pñ 38. 7 iti vicintya kulīram... (taptaśilāyām). Sy 21. 23 Da faßte er den Krebs im Nu und flog davon. Als sie zu jenem Hügel gelangten, aber noch in der Luft waren. Ar, JCap 59. 25 Et accipiens illum, portabat eum ad locum ubi devoraverat alios pisces. (216) T 24. 6 kulirako 'pi (β om) pūrvabhakṣitamatsyāsarirāvayavarāśiñ... SP 278 nitvā ca (α for n° ca: tatra matsyāsthisañcayāñ dṛṣṭvā) bhakṣaṇasamayā kulireṇa cintitām. Hp 135. 18, Hm 119. 10 kuliro matsyakaukālākīrṇaṃ bhūtaḥ avalokyācintayat (Hm ku° 'pi matsyakaukālākī° tat sthalaḥ ālok°). So 88 ab tāvat tajjagdhamināsthiśakalāñy atra vikṣya saḥ. Spl 54. 21 kulirako 'pi durād evāsthiparvatāñ śilāśrayam avalokya matsyāsthini pariññāya (questions heron, who reveals his purpose). Pñ 38. 9 tāvat kulireṇa pṛṣṭaḥ (etc. as Spl; but after heron's reply) 38. 12 tataḥ kulireṇādho 'valokayatā yāvad dṛṣṭā matsyāsthikūṭa-

'eintayat: (217) bhakṣitā anena durātmanā (*prajñāpūrvakam*)
te matsyāḥ. (*tat kim adhunā prāptakālam.*) athavā:

abhiyukto yadā paśyen na kāmīcī gatim ātmanah

yudhyamānas tadā prājño mriyate ripuṇā saha. 62.

(218) †anabhijño 'pi bakaḥ kulīrakasaṁdanāśagrahasya māur-
khyāt† kulīrakasakāśac chiraśchedam avāptavān. (219) kulīr(ak)o
'pi (mr̥ṇālasadr̥śīm bakagrīvām gr̥hitvā) śanāih-śanāir (matsyān-
tikam eva) tatrāi 'va sarasy āgataḥ. (220) tāis 'cā 'bhikṣitaḥ:

karālā mahatī vadhyasīlā, athācintayat. Sy 21. 25 erblickte der Krebs die
Gräten der Fische und merkte (cf. also next). Ar. (217) T 24. 6 nihatā
anena... te mināḥ. tat... SP 278 (α sarve) matsyās cānena durātmanā bhakṣ-
itā iti. tataḥ. (α for iti tataḥ: tasmād anena yodhyāmi. tathā hi.) Hp 135. 18,
Hm 119. 11 hā hato 'smi mandabbhāgyaḥ. bhavatu, idānīm samayocitān vyava-
harāmi (Hm 'hariṣyāmi). yataḥ (Hm om). So 88cd tam budhyate sma makaro
bakam viśvāsyā (B. 'si-) bhakṣakam. Spl diff. (cf. prec.). Pñ 38. 13 aho (vss).
38. 20 tad bhakṣitā anena pūrvam khalv ete matsyāḥ, yeṣāṁ ime parito 'sthi-
kuṭāḥ. tat kim prāptakālam mayādhunā kartavyam. athavā kim atra cintyate.
(vs 169, vs 170=Hp IV. 17, but not in Hm or others). Sy 21. 26 daß es die
Fische waren, die dieser hergebracht und hier verzehrt hatte. Und er dachte.
Ar. Vs 62=T 61, SP 52, N 38, Hp IV. 18 (not in Hm), Sy 42, Ar. b, SP, N, H na
kāmīcī dhitam (SP sukhām, α trāṇam) āt° (SP edhate, α text). c, SP ed., N tathā
(SP α, H text). d, T mriyeta. Sy Wenn einer auf diese Weise in die Hand des
Feindes fällt und weiß, daß er, ob er kämpfe oder nicht, sterben muß, so
muß er doch um des guten Namens willen kämpfen. (218) T. 24. 11 text.
SP 284 ityādi paricintya tato 'sāv ayudhyata, sa yudhya ca vṛddhabakasya
(α iti samcintya [or cintayitvā] ato 'sāv ayu° yuddhe bakasya) grīvām
kulīras cicheda. Hp 136. 10, Hm 119. 12 ity āloeya (Hp adds sa) kulīras tasya
(Hp adds bakasya) grīvām cicheda. So 89 tataḥ śilātalanastamatraṣ tasya
sa tat kṣaṇam, bakasya makaro dhīmāś cakartāvihvalaḥ śiraḥ. Kṣ 288d
(34b) karkaṭena nipātitaḥ. Spl 55. 3 ity uktavati tasmin (sc. baka) svava-
danadaśadvayena mr̥ṇālanāladhavalāyām mṛdugrīvāyām gr̥hito mṛtaḥ ca.
Pñ 39. 3 ato yāvad eṣa mām atra na kṣipati, tāvad eva caturbhir api viśāṇā-
grāir grīvāyām gr̥hṇāmi. atha tathāpi kṛte gantum ārabdho bakaḥ; tathāpi
māurkhyāt kulīrasaṁdanāśagrahaṇapratividhānam ajānaḥ śiraśchedam. avāp-
tavān. Sy 21. 32 und er bog seine Scheren zusammen, packte ihn am Hals
und kniff in ihn hinein. So fielen beide herunter und sie wälzten sich
auf der Erde, und der Fischreiher starb. Ar. (219) T 24. 12 kul° 'pi
gr̥hitvā baka° utpalanālavād ākāśagamanaprasādhitacihnamārgo (α 'sādita°)
matsyāntikam eva prāyāt. So 90a gatvā ca. Spl 55. 5 atha sa tam bakagrīvām
(cf. description in prec.) samādāya śanāih-śanāis taj jalāśayam āsasāda.
Pñ 39. 7 kulīro 'pi... Sy 21. 34 Der Krebs aber wanderte gemächlich (KF
little by little) und ging zu dem Wasser. Ar. (220) T 24. 13 text.
So 90a śeṣamatsyānām. Spl 55. 5 tataḥ sarvāir eva jalacarāih prṣṭaḥ: bhoḥ
kulīraka, kinūnimitas tvam paścād āyātaḥ, kuśalakāraṇam tiṣṭhati. sa mātulo

(*bhrātāḥ*.) *kvā 'sāu māma iti.* (221) *athā 'sāv abravīt: pañcatvam upagataḥ.* (*tasyāi 'tad durātmanaḥ śiraḥ.*) *bhakṣitās teno 'padhinā bahavaḥ svayūthyā vaḥ, so 'pi matsakāśād vinaṣṭa iti.*

(End of Story 5)

(222) *ato 'haṁ bravīmi: bhakṣayitvā bahūn matsyān iti.* (223) (*atha*) *vāyaso jambukam āha: (āvayoh) kiṁ prāptakālān man-yase.* (224) *asāv āha: kasyacid dhanikasya (?rājāmātyādeḥ) su-*

'pi nāyātāḥ. tat kiṁ cirayasi, vāyaṁ sarve sotsukāḥ kṛtakṣaṇās tiṣṭhāmāḥ. Pñ 39. 8 tūis . . . bhrātāḥ, kasmāt samāgataḥ. iti. (221) T 24. 14 text (v. l. tenopādhinā). So 90bcd yathāvat sa śaśaṁsa tat, te cāpy abhinanandus taṁ tuṣṭāḥ prāṇapradāyinaṁ. Spl 55. 8 evaṁ tāir abhihite kulirako 'pi vihasyovāca: mūrkhāḥ, sarve jalacarās tena mithyāvādinā vañcayitvā nātidure śilātale prakṣīpya bhakṣitāḥ. taṁ mayāyuhśeṣatayā tasya viśvāsaghātakasyā-bhiprāyaṁ jñātvā grīveyam ānitā. tad alaiṁ saṁbhramaṇa, adhunā sarvajala-carāṇām kṣemaṁ bhaviṣyati. Pñ 39. 9 athāsāu tacchiraścihnaṁ darśayann āha: sarvato 'gre nītajalacarās tena mithyāvādena vañcayitvā etc. as Spl to 'śeṣatayā viśvastaghātako 'yam iti jñātvā tasya grīvā samānitā. tad etc. as Spl (om adhunā; adds iti at end). Sy 21. 35 und erzählte den Fischen alles, was sich begeben hatte. Ar (JCap adds at end, 60. 3 Qui exinde gavisi sunt et steterunt securi in loco suo. Similarly. OSp p. 68, middle, et moraron se en su lugar. But Wolff and KF have nothing like this; they end as in Sy). It is probable that the final statements found in Jn, So, and two Ar versions are independent additions. (222) T. 24. 16, SP 286, Spl 55. 12, Pñ 39. 14 text. Sy 21. 37, Ar similarly. (223) T 24. 16 text. SP 286 (etac chrutvā, α om) vāyaso jambukam āha: kiṁ atrocitam (α kim atāḥ, v. l. adds paraṁ kartavyam). Hp 73. 18, Hm 42. 8 yathā kartavyaṁ (Hm adds tad) brūhi. Spl 55. 14, Pñ 39. 15 vāyasa āha (Pñ prāha): bhadra, tat (Pñ om) kathaya, kathaṁ sa duṣṭasarpō vadham upāiṣyati (Pñ eṣyati, iti). (224) T 24. 17 gomāyuh (β asāv āha): suvarṇasūtram ādāyātrāvāsake (β 'trakam ādāyāsyāvāse) sthāpyatām. SP 287 sa āha: kasyacid dhanikasya grhāt suvarṇa° ādāyālivivare nikṣīpyatām (α sa āha: kasmīñcit paṭṭane rājamaḥiṣyās snānasamaye nikṣīptaṁ suvarṇa° ād° tasya ko° sthāpaya). Hp 73. 18, Hm 42. 9 vāyaso 'vadat: atrāsanne sarasi rājaputraḥ (Hp rājāḥ pu°) satatam (Hm pratyaham) āgatyā snāti. snānasamaye (Hp om) tadaṅgād avatāritaṁ (Hm adds tirthaśilānihitaṁ) kanakasūtram cañevā dhṛtvānīyāsmiṁ (Hm vidhṛtyā°) koṭāre dhariṣyasi (Hm dhārayiṣyasi). Kṣ 289ab (34cd) upāyaś cintyatām sarpavadhe. Spl 55. 15 śṛgāla āha: gacchatu bhavān kiñcin nagaraṁ rājādhiṣṭhānaṁ. tatra kasyāpi dhanino rājāmātyādeḥ pramādiṇaḥ kanakasūtraṁ hāraṁ vā grhītvā tatkoṭāre prakṣīpa. Pñ 39. 16 śṛgāla āha: gacchatu bhavān kiñcit sthānaṁ maheśvarādhiṣṭhitaṁ. tasmāt kasyāpi dhaninaḥ kanakasūtraṁ hāraṁ vā pramādino grhītvā tatra prakṣīpatu. Sy 22. 1 Um aber die Schlange zu töten, gibt es dieses Mittel. Du suchst herum, bis du Gelegenheit findest, Leuten einen Gegenstand zu entföhren, dann wirst du abwechselnd fliegen und dich niederlassen, damit sie dich sehen und dir nachfolgen, und ihn

varṇasūtram ādaya tasya koṭare sthāpyatām. (225) tajjighṛkṣavas
 tam (kṛṣṇasarpaṁ) vyāpādayiṣyanti. (226) (Pity uktvā sa sṛgālo
 'pakrāntaḥ.) (227) atha vāyasāu (tad ākarṇya suvarṇasūtrānveṣ-
 ṇāv ātmeccayo) 'tpatitāu. (228) tataś ca kākī kiṁcit sarāḥ
 prāpya yāvat paśyati, tāvat tanmadhye kasyacid rājño 'ntalpurāṁ
 jalāsannanyastakanakasūtramuktāhāravastrābharaṇaṁ jalakrī-
 ḍaṁ karoti. (229) atha sā vāyasī kanakasūtram ekam ādaya
 viyatā śanāir ātmānaṁ darśayanti svam ālayaṁ prati prāyāt.
 (230) tataś ca kaṇcukino (varṣadharāś ca) tan nīyamānaṁ

schließlich da niederlegen, wo die Schlange wohnt. Ar, JCap 60. 7 speaks of
 aliquod iocalium mulierum; similarly Wolff, KF. (225) T 24. 18 asaṁśayaṁ
 tatsvāmī (β adds eva) tam kṛṣṇasarpaṁ (β om) ghātayiṣyati. SP 288 tajji°
 tam (α adds sarpaṁ) vyāp°. Spl 55. 17, Pṇ 39. 18 yena (Pṇ yathā) sarpaḥ
 tadgrahaṇena vadhyate. Sy 22. 6 und wenn sie kommen und den Gegenstand
 finden, so werden sie auch die Schlange totschiagen. Ar. (226) only
 in T, 24. 18; originality very doubtful. (227) T 25. 1 atha vāyasaḥ
 suvarṇasūtrānveṣī rājagrhaṁ prāyāt. SP, H cf. § 224. Kṣ 289 b (34 d) śrutveti
 vāyasī. Spl 55. 17 atha tatksaṇāt kākāḥ kākī ca tad ākarṇyātmeccayotpatitāu.
 Pṇ 39. 19 atha kākāḥ kākī ca tatksaṇād ātmeccayotpatitāu. Sy 22. 8 Als sich
 nun der Rabe umschaute. Ar, JCap 60. 13 Fecit itaque corvus; perambulavit
 per aerem; KF 26. 15 So the raven flew away and soared; OSp p. 68, below
 middle, Et fizo el cuervo lo que le aconsejó el lobo cerval. See my note on
 § 195, and cf. vs 60c; note that T's prose story is inconsistent with its form
 of the vs, which latter is apparently orig. (228) T 25. 1 dṛṣṭam ca
 tenāntalpurāikadeśe dhātavastrayugalapari suvarṇasūtram (α suvarṇam)
 uttamamaṇiviracitaṁ mahārbaṁ prakṣālyacetikayāsthāpitam. tac cāvasthāpyā-
 nyayā saha kathāṁ kartum ārabdhā. SP cf. § 224. Hp 73. 20, Hm 42. 11 atha
 kadācit snātum jalaṁ praviṣṭe rājaputre. Kṣ cf. next. Spl 55. 18 tataś ...
 jalāsannaṁ nyasta°sūtram muktamuktāhāra° jala° kurute. Pṇ 39. 19 text (om
 tāvat). Sy 22. 8 erblickte er eine Frau, die sich auf dem Dache den Kopf
 wusch und ihr Kleid und ihren Schmuck auf die eine Seite gelegt hatte.
 Ar; JCap like Sy, but 60. 15 ablueret corpus. (229) T 25. 3 vāyasas tu
 tad grhītvā viyatā ... darśayan ... SP 288 tathāivānuṣṭhite (α tathā cānu°).
 Hp 73. 21, Hm 42. 12 vāyasyā tad anuṣṭhitam. Kṣ 289 cd, 290 abc (35, 36 a) jahāra
 rājanilayāt sabasā hemasūtrikāṁ, ādaya svakulāyāgranamraśākḥāvalambinīm,
 cakāra. Spl 55. 21 atha ... ādaya svagrābhīmukhaṁ pratasthe. Pṇ 39. 22
 atha ... ādaya svavṛkṣābhīmukhī pratasthe. Sy 22. 10 und er erraffte ein
 Halsband und entfernte sich auf die angegebene Weise, bald fliegend, bald
 sich niederlassend. Ar. (230) T 25. 4 athārakṣipuruṣāḥ (β atha ra°)
 prāsamudgaratamarapāṇibhir mahatā javena (mss. janena, corr. R) gatvā
 vṛkṣo 'valokitaḥ. yāvat tena tat svaniḍe sthāpitam. Hp 73. 21, Hm 42. 13 atha
 kanakasūtrānūsaraṇapravṛttāḥ puruṣāḥ (Hm rāja-p° tatra taru-) koṭare. Kṣ
 290 cd (36 ab) dadṛśus tām ca narāḥ sarpadurāsādām. Spl 55. 22, Pṇ 39. 23
 text (edd. tam for tan; Spl upalakṣya for aval°; Spl prakṣīpya suduram ava°).

avalokya (grhītalagudāḥ satvaram) anuyayuh. kākya api sarpa-koṭare tat kanakasūtram niṣṭipya sudūratarāṃ avasthitā. (231) atha rājapuruṣā yāvat taṃ vṛkṣam ārohaṇti, tāvat (koṭaragataḥ) kṛṣṇasarpaḥ (prasāritabhoga) āste. (232) tāis cā 'sāu (lagudaprahārāir) ghātitaḥ. (233) (tat kṛtvā kanakasūtram ādāya yathābhilaṣitam sthānam gataḥ. vāyasadampatī api tataḥ parāṃ sukhena vāsataḥ.)

(End of Story 4)

(234) ato 'haṃ bravīmi: upāyena hi yac chakyam iti. (235) (?tan na kiñcid iha buddhimatāṃ asādhyam asti.) uktāṃ ca: yasya buddhir balam tasya nirbuddhes tu kuto balam paśya siṃho madonmattaḥ śaśakena nipātitaḥ. 63.

Sy 22. 12 und legte es dann bei der Schlange nieder. Und als die Leute gingen. Ar, JCap 60. 16 Homines vero ipsum sequebantur usque ad locum ubi posuit illud. (231) T 25. 6 tatṛāikenārohatā dr̥ṣṭam (mss. °rohatā; α dr̥ṣṭaḥ) kṛṣṇa bhujaṃgo vāyasaṃpotān bhakṣayitvā nidrāvaśam agamat. Hp 74. 1 nirūpyamāṇe (not in Hm; cf. prec. and next). Kṣ 291b (36d) (after next) ārohaṇodyatāḥ (Ma. °tān, v. l. °tāḥ). Spl 56. 1 atha yāvad rāj° taṃ vṛ° āruhya tat koṭaram avalokayanti, tāvat kṛṣṇa° prasā° tiṣṭhati. Pñ 40. 1 text. Sy 22. 13 und das Halsband fanden. Ar, JCap 60. 17 Cumque accepissent iocale, viderunt serpentem stantem in foramine. (232) T 25. 7 tena cāsāu supta eva ghātitaḥ. SP 288 tat kṛtam (α tad vṛttam). Hp 74. 1, Hm 42. 14 kṛṣṇasarpō dr̥ṣṭō vyūpāditaś ca. Kṣ 291ab (36cd) vidhāya dalaśō bāṇāir vyālam (ŚP. and Ma. v. l. vyājam). Spl 56. 2, Pñ 40. 3 tatas (Pñ atha) taṃ lagudaprahārāir (Spl °reṇa) hatvā. Sy 22. 14 schlügen sie die Schlange tot. Ar, JCap 60. 19 proieceruntque super eum lapidem et mortuus est. (233) T 25. 7 tat kṛtvā suvarṇasūtram ādāya gata iti. Spl 56. 3 text (om tat kṛtvā). Pñ 40. 3 kanaka°... (ca for api). Kṣ 291cd (37ab) hr̥ṣṭā vilokya tat (Ma. tān, v. l. tat) kākī svayaṃ bhūṣaṇam atyajat. (234) TA 42, SP 289, Hp 74. 2, Hm 42. 14, Spl 56. 4, Pñ 40. 6 text. (235) TA 42 samāpte cākhyāne punar āha. SP 289 tathā ca. Kṣ 292ab (37cd) asmābhir apy upāyāṇśaḥ (Ma. em. upāyo 'tra, mss. 'sāu or as ŚP.) kartavyo vṛṣabhedane. Spl 56. 6, Pñ 40. 11 text (Pñ °asti, iti. uk° ca yataḥ). Sy A32 Kṛlīḡ sprach: Der Stier ist nicht nur stark, sondern auch klug. Was kannst du also gegen ihn tun? Dmng sprach: Wenn er auch Klugheit besitzt, so besitzt er doch nicht mehr als ich. Und er fürchtet den Löwen und ist in seinen Augen verächtlich. Darum will ich ihn zum Besten halten. Ar still more expanded. The parenthesis seems possibly supported by Pa (and Kṣ?). Vs 63=T 62, SP 54, N 39, Hp 108, Hm 122, Spl 214, Pñ 172, So 91, Kṣ 292cd (38ab), Sy 43, Ar. a, SP, N, H buddhir yasya (read so?). b, T ed. abuddhasya, v. l. abuddhasya and (β) abuddhes tu, šu-(so!), durbuddhes tu. c, Jn vane for paśya. SP, N siṃhaṃ madonmattaṃ, T jātibalaḥ siṃhaḥ. d, SP, N nipātitaṃ. So prajñā nāma balam tasmān niṣprajñasya balena kim, etāṃ ca siṃhaśaśayoh kathāṃ atrāparāṃ

(236) karāṭaka āha: katham etat. so 'bravīt:

KATHĀ 6 (STORY 6: LION AND HARE)

(237) asti kasmiñścid vanoddeśe madonmatto nama siñhaḥ.

(238) sa (cā) 'jasraṁ (eva) mṛgotsādanam kurute. (239) atha te mṛgāḥ sarva (eva) militvā prañatacittās tañ mṛgarājāñ vijñāpayām āsuh: (240) deva, kim anena (paralokaviruddhena

śṛṇu. Kṣ upāyena bataḥ pūrvam śaśakenāpi kesarī. Sy gleich jenem Hasen, der mit seiner Kleinheit und List den Löwen tötete. (236) T A 43 kar°

(β adds āha): katham cātat. damanakaḥ (β text). SP 292 kar° (α adds āha)... damanaka āha (α text). Spl 56. 9 kar°... sa āha (Hamburg mss. text, Hertel, HOS 13, Spec. I, 1. 3). Pñ 40: 14 kar°... damanakaḥ kathayati. Sy A 33, Ar similarly. (237) T 25. 13 asti, kas° vanāntare mahāñ siñhaḥ prativāsati sma. SP 293 asti kas° vanod° (α adds madotkato nāma) si°. Hp 73. 2, Hm 41. 3

asti mandarābhidhāne (Hm °ra-nāmnī) parvate durdānto nāma siñhaḥ. So 92a abhūt kvāpi vane siñha. Kṣ 293a, c (38c, 39a) abhūt [here next] siñhas (SP. siñham). Spl 56. 11 kasmiñścid vane (Hamburg mss. vanamadhye) bhāsurako nāma siñhaḥ prativāsati sma. Pñ 40. 16 asti... °matto mandamatināmā siñhaḥ. Sy 22. 26 Es war ein Wald, darin war Weide und Trank. Da wohnte ein Löwe. Ar. (238) T 25. 13 so 'jasraṁ mṛgotsādam kurute. SP 293 sa ca sarvāñ mṛgāñ avaṣṭabhyābhakṣayat (α asāu sar° mṛ° yatheṣṭam bhakṣayati). Hp 73. 2, Hm 41. 4 sa ca sarvadā paśuvadham vidadhāna evāste (Hm paśunām badham kurvan āste). So 92bcd ekavīro 'parājitaḥ, sa ca yañ yañ dadarsātra sattvañ tañ tañ nyapātayat. Kṣ 293ab (38cd) samastaharīnavrātasamhāratatparaḥ. Spl 56. 11 athāsāu vīryātirekāñ nityam evānekāñ mṛgaśaśakādīñ vyūpādayan nopararāma. Pñ 40. 16 text; then: mṛgasya dṛṣṭasya na sahate. Sy 22. 27 Und die Tiere jener Ebene hatten zwar Weide und Wasser, aber sie waren von der Furcht vor dem Löwen bedrückt. Ar, adds at end—JCap 61. 10—qui omni

die rapiebat de illis et devorabat. (239) T. 25. 14 atha... evābhimukhāḥ prañata° haritatṛṇāṅkuravaktradhāriṇo 'vanitalāśaktajānavas tañ... SP 293 tato mṛgāir militvā siñho (α om mi° si°) vijñāpitaḥ. Hp 73. 3, Hm 41. 5 tataḥ sarvāñ paśubhir militvā (Hm adds sa) siñho vijñāptaḥ. So 93ab tataḥ so 'bhyarthitaḥ sarvāñ sambhūyātra mṛgādibhiḥ (DP. v. l. has before this, and B. after it as 93cd, the following: sammantrya ca samam tatra jagade mṛgarāḍ asāu). Kṣ 293cd (39ab) sametya (Ma. em. tam etya; mss. as SP. or tatratya) sārāṅgāḥ kṣayārtā idam abruvan. Spl 56. 12 athānyedyus tadvanajāḥ sarve sārāṅgavarāhamahiṣaśaśakādayo militvā tañ abhyupetya procuḥ. Pñ 40. 18 atha tadvanajāḥ etc. as Spl (inserts gavaya after mahiṣa) to militvā dinānanā mahītalāvasaktajānavas prañataśirasas savinayās tañ mṛgapatiñ vijñāpayitum ārabdhāḥ. Sy 22. 29 Nun baten sie ihn höflich, sprechend. Ar, JCap 61. 10 Et habito consilio inter se venerunt ad ipsū dicentes ei. Similarly OSp, KF. (240) T 25. 15 bho mṛgarāja, kim... °sādanakarmanā kṛtena (α °sādanakṛtena karmaṇā). SP 294 deva, sarvamṛgocchedaḥ kimartham kriyate. Hp 73. 4, Hm 41. 6 kim iti sarvapaśūcchedaḥ (Hm mṛgendra kimartham ekadā paśughātaḥ) kriyate. So 94ab (after § 242 in DP.;

svāmīno nṛśaṁsena) niṣkāraṇaṁ sarvaṁṛgotsādanakarmaṇā kṛtena. (241) vayan tāvad vinaṣṭā eva, tavā 'py āhārasyā 'bhavaḥ, tad ubhayata upadravaḥ. (242) (tat prasīda,) vayan eva svāmīna āhārārtham ekāikaṁ vanacaram (vāreṇa svajāti-samutthan) pratyahaṁ preṣayāmaḥ. (243) siṁheno 'ktam: evam astv (iti). tataḥ prabhṛti pratidinam tāiḥ preṣitam ekāikaṁ

but B. has the order of our text, making this half-śloka 94ab, and § 242 its 94cd) sarvān no yugapad dhatvā svārthahānīm karoṣi kim. Kṣ 294ab (39cd) prāṇayātrākṛte svāmin ko 'yaṁ sarvakṣayādarah. Spl 56. 14 svāmin, kim anena sakalamṛgavadhena nityam eva, yatas tavāikenāpi mṛgeṇa tṛptir bhavati. Pñ 40. 20 alam, deva, paralokaviruddhenātinṛśaṁsena niṣkāraṇa-sarvasattvotsād° kṛ°. (vss.) 41. 4 tad etaj jñātvā māsmatkulotsādanam kartum arhasi. Sy 22. 29 Du fängst mit großer Mühe die Tiere, um sie zu fressen. Wenn du aber machen willst, daß die Tiere sich nicht mehr vor dir fürchten müssen. Ar. (241) T 25. 17 text (ed. with α ubhayopadravaḥ). So, cf. prec., 94b. Spl 56. 17 (after next) evam kṛte tava tāvat prāṇayātrā kleśam vināpi bhaviṣyaty asmākaṁ ca punaḥ sarvocchedanam na syāt. Pñ 41. 6 (after next) evam sati devakiyavṛtter asmajjāteṣ ca vichedo na bhavati. Sy, Ar, cf. prec. (242) T 25. 18 text (tu for eva, om āhārārtham and pratyahaṁ). SP 294 vayan eva sarve pratyaham ekāikaṁ sattvam āhārārtham preṣayāmaḥ (α saṁpādayāmaḥ). Hp 73. 4, Hm 41. 6 (Hm yadi prasādo bhavati, tadā) vayan eva bhavadāhārāya (Hp °rārtham) pratyaham ekāikaṁ paśum (Hm adds upa-)jdhaukayamaḥ. So 93cd āhārāya tavāikāikaṁ preṣayāmo dine dine. Kṣ 294cd (40ab) vāreṇa preṣayāmas te mṛgam ekaṁ sadā kṣaye (ŚP., and Ma. v. 1., kṣayam). Spl 56. 15 tat kriyatām asmābhiḥ saha samayadharmah. adyaprabhṛti tavātropaviṣṭasya jātikrameṇa pratidinam eko mṛgo (Hamburg mss. °viṣṭasyāpy ekāiko dinam prati) bhakṣārtham sameṣyati. Pñ 41. 4 yatkāraṇam, vayan eva svāmīna ekāikaṁ vanacaram vārakeṇa sthānasthitasyāivāhārārtham pratyaham preṣayiṣyāmaḥ. Sy 22. 32 so wollen wir dir jeden Tag ein Tier schicken. Ar, JCap 61. 15 omni die offeremus tibi sponte in hora cibi unam bestiam de nobis pro tuo cibo. (243) T 26. 1 tathā kṛte (β sthite). SP 295 tenoktam... (α om iti, α tadāprabhṛti, α om tāiḥ preṣ°, α v. 1. bhakṣya, bhakṣayitvā). Hp 73. 5, Hm 41. 8 (Hm tataḥ) siṁhenoktam: evam astu (Hm yady etad abhimatam bhavatām tarhi bhavatu). tataḥ prabhṛty ekāikaṁ paśum dadantaḥ samāsate (Hm paśum upakalpitam bhakṣayann āste). So 94cd, 95ab iti tadvacanam siṁhaḥ sa tathety anvamanyata. tataḥ prāṇinam ekāikaṁ tasminn (B. °māy) anvaham aśnati (B. °te). Kṣ 295 (40cd, 41ab) evam astv iti siṁhasya vijñāya hariṇā matam, preṣayām āsur avyagrā ekāikaṁ kṛtasamvidaḥ. Spl 57. 20 atha teṣāṁ tad ākarṇya bhāsuraka āha: aho satyam abhihitam bhavadbhiḥ. (Then expansion).—nirvṛtibhājas tatrāiva vane nirbhayaḥ paryatanti. ekaś ca pratidinam krameṇa yāti (then expansion)—teṣāṁ madhyāt tasyāhārārtham madhyāhnasamaya upatiṣṭhate. Pñ 41. 24 atha tadvacaḥ samākarṇya mandamatir āha: aho etc. as Spl to tatra (om eva) vane nirbhayaś te paryat°. ekaś ca jātikrameṇa (then expansion) tasyāhār° madhyāh° pratidinam upati°. Sy 22. 33 Da freute sich der Löwe und schloß mit ihnen

mṛgaṃ bhakṣayan sthitaḥ. (244) atha kadacij (jātikramāc) chaśakasya vāraḥ samāyātaḥ. (245) sa (tu) sarvāir mṛgāḥ preṣitāś cintayām āsa: (246) antakaro 'yaṃ mṛtyumukhapraveśaḥ. kim adhunā prāptakālāṃ mame ('ti). (247) athavā buddhimatāṃ kim aśakyam. (tat) siṃham evo 'pāyena vyāpādayāmi. iti. (248) tata (āhāra) velātikramāṃ kṛtvā mandāṃ-mandam agacchat.

den Vertrag. Darauf schickten ihm die Tiere Tag um Tag das (Tier), dessen Los herauskam. Ar. (244) T 26.1 kālapyayāc (β °paryāyāc) chaśakasya vāro 'bhyāgataḥ. SP 296 atha kad° dhūrta- (α inserts vṛddha-) śaśakasya vāra āyātaḥ. Hp 73. 6, Hm 41. 9 atha kad° vṛddhaśaśakasya (Hp adds kasyacid) vāraḥ sam° (Hp samāgataḥ). So 95cd ekadā śaśakasyāgād vāra ekasya tat-kṛte. Kṣ 296ab (41cd) atha kālena śaśako vāreṇa. Spl 58. 3 text. Pñ 42. 7 atha . . . chaśakasyāvasaraḥ samjātaḥ. Sy 22. 35 Und so traf das Los einen Hasen. Ar. (245) T 26. 1 sa tu sarvamrgājñāpito ruṣitamanāś (so ed. em.; β only manasi; α ruṣitamanaś) cintayām āsa. SP 297, Hp 73. 7, Hm 41. 10 so 'cintayat. So 96ab sa sarvāḥ preṣito gacchaṃ śaśo dhīmān acintayat. Kṣ 296bc (41d, 42a) preṣito hareḥ, acintayat. Spl 58. 3 sa samastamṛgāḥ prerito 'nicchann (Hamburg mss. preṣitāś cāni°) api. Pñ 42. 7 sa ca sarvāir mṛgagaṇāir ājñāpita iti cintayām āsa. Sy 22. 35 Da sprach der zu den Tieren: Wenn ihr es so macht, daß ihr, wenn ich gehe, mich auf dem Wege nicht vor euch hertreibt und ich mich ein wenig verspäten kann, so mache ich, daß ihr euch nicht mehr zu fürchten braucht. Da schickten sie ihn. Ar, JCap 61. 19 cui preceperunt leoni se presentare; thereupon as Sy. (246) T 26. 2 text. SP 297 mṛto 'ham (ed. adds, but α om, kim karomi kva yāsyāmi). So 97a (in next) upasthito 'pi mṛtyāu. (247) T 26. 3 text with β, om tat; α also om tat and reads aham for siṃham, and adds siṃha (ed. em. to °ham) before iti. SP 297 (yad vā yena jīvāmi, om α) tam upāyam (α tad upāyāntaram) cintayāmi. kim aśakyam buddhimatām. ataḥ (α tataḥ or tat) siṃham evopāyāntareṇa vyāpādayāmi (α °yiṣyāmi). Hp vs 109, Hm vs 123 trāsaheṭo vinitas (Hm °tis) tu kriyate jivitāśayā, pañcatvaṃ ced gamiṣyāmi kim siṃhānunayena me. So 96cd, 97ab sa dhīro yo na saṃmoham āpatkāle 'pi gacchati, [prec. inserted,] tad (B. tu) yuktīm tāvat karomy aham. Kṣ 296cd (42ab) budhaḥ kāla- (ŚP. and Ma. v. l. °lām) daṇṣ-ṭrāpāte 'py asaṃbhramah. Spl 58. 4 (in next) tasya vadhopyayam cintayan. Pñ 42. 8 katham eṣa duṣṭasiṃho vadhyo bhaviṣyati. athavā (vs 184, beginning kim aśakyam buddhimatām). tat siṃham eva vyāpā°. Sy, Ar, cf. § 245. (248) T 26. 4 tasyahūravelām kṣapayitvā (α kṣapitvā) gataḥ. SP 299 tato velā° kr° (α gatvā) kathamcin (α om) mand° . . . (α agamat). Hp 73. 10, Hm 41. 13 tan mandam mandam gacchāmi (Hp upa-g°). So 97cd ity āloeya sa tam siṃham vilambya śaśako 'bhyagāt. Kṣ 297a, c (42c, 43a) āhārakāle 'tikrānte [here next] gamiṣyāmi to 'gacchac. Spl 58. 4 mandam-mandam gatvā [here prec.] velā° kr° [then expansion in KB, but not in Hamburg mss.] 58. 8 dinaśeṣe bhāsurasamīpaṃ prāptaḥ. Pñ 42. 13 atha mandam-mandam gatvā kālātikramam vidhāya vyākulahrdayas tasya vadhopyayam cintayan dinaśeṣe siṃhasamīpaṃ prayātaḥ. Sy 23. 1 und er ging gemächlich fort. Als nun die Fressens-

(249) *siñho 'pi kṣutkṣāmakaṇṭhaḥ kopāviṣṭo (bhartsayaṁs tam) āha: (250) sukruddhāir api kiṁ kriyate 'nyatra prāṇaviyogāt. (sa tvam adya gatāsur eva. kathaya,) ko 'yaṁ tava velātyayaḥ. (251) atha (praṇamya) savinayaṁ śaśakaḥ provāca: svāmin, nā ('yaṁ) mamā 'parādhaḥ. (252) (aham āgacchan) pathi*

zeit des Löwen gekommen war. Ar, JCap 61. 26 ivit ad leonem et retardavit presentare se sibi, donec hora cibi preteriit. (249) T 26. 4 asāv api kṣut° krodhasamraktanayanah sphuradvadanadaśanasanṅgharṣadaṅṣṭrākaraḷo lāṅgul-āsphālanākārabbhayakṛt tam āha. SP 299, Hp 73. 10, Hm 41. 13 (H tataḥ) siñho 'pi kṣutpipāsābhibhutaḥ (α kṣutpipābhi°, H kṣudhāpīditah) krodhād (H kopāt tam) uvāca. So 98 ab āgataṁ tu vilambena kesarī (B. keś°) nijagāda sah. Kṣ 297 b, d, 298 a (42d, 43bc) kṣutkṣāme kuñjaradviṣi [cf. prec.], chaśakaḥ kupitaṁ harim, garjatā tena prṣṭo 'sāu. Spl 58. 9, Pñ 42. 15 si° 'pi velātikrameṇa kṣut° kopāv° srkviṇī (Spl °vaṇī, Hamburg mss. °viṇī) parilihaṇ (Spl parilelihaḍ)—[after expansion] Spl 58. 12 prajvalitātmā bhāsurako bhartsayaṁ āha, Pñ 42. 19 kopajvalitātmā bhartsayaṁāṇaḥ prāha. Sy 23. 3 und er kein Tier vorfand, wurde er zornig und machte sich auf den Weg. Da sah er auf einmal den Hasen allein kommen. Und als der angelangt war, fragte er ihn. Ar. (250) T 26. 6 text (β satyam for sa tvam; ed. with α om kathaya). SP 300, Hp 73. 11, Hm 41. 14 kutas tvam vilambyāgataḥ (Hp °bād āg°, Hm °bya samāg°, H adds 'si). So 98 cd, 99 ab are velā vyatikrāntā mamāhāre katham tvayā, vadhād apy (B. abhy) adhikaṁ kiṁ vā kartavyam te mayā śaṭha. Kṣ 298 b (43d) velātikrāntikāraṇam. Spl 58. 13, Pñ 42. 19 re śaśakādhama (Pñ and Hamburg mss. of Spl re adhama) ekas (Spl ekaṁ but Hamburg mss. ekas) tāvat tvam laghuḥ prāpto (Pñ om) 'paraṁ velātikrameṇa tad asmād (Pñ °krameṇa prāptas tasmād etasmād) aparādhāt tvam nipātya (Pñ vyāpādyā) prātaḥ sakalāny api mrgakulāny ucchedayiṣyāmi (Pñ adds iti). Sy 23. 6 Woher kommst du und wohin gehst du? Ar (several versions include question about reason for delay). (251) T 26. 7 śaśakaḥ (β asāv āha): na mamātmavaśasyātikrāntā, svāmin, āhāraṇā (β °veleti). SP 300 so 'bravit: (α adds svāmin or deva) nāham aparāddhaḥ. Hp 73. 11, Hm 41. 14 so (Hm śaśako) 'bravit: nāyam mamā-parāddhaḥ (Hm deva, nāham aparādhyah). So 99 cd, 100 ab ity uktavantaṁ taṁ siñhaṁ prahvaḥ sa śaśako 'bravit, na me devāparādhō 'yam svavaśo nāham adya yat. Spl 58. 15 atha śa° savi° prov°: svā° nāparādhō mama na ca sattvānām. tac chrūyatām kāraṇam. Pñ 42. 22 atha . . . svāmin, aparādhō nāsmākaṁ na cānyamrgāṇām, yat kāraṇam, tac chrūyatām. Pa nothing. —After this T 26. 8 inserts siñhaḥ (β asāv aprachat): kena vidhrto 'si. śaśah (β so 'bravit). This is represented in Jn, but nowhere else; T and Jn do not correspond very well, and it seems probable that the passage is a secondary insertion, perhaps made independently in T and Jn, perhaps going back to their common secondary source, the 'Ur-T.' Spl 58. 16, Pñ 42. 24 siñha āha (Pñ and Hamburg mss. of Spl add tat) satvaram nivedaya, yāvad daṅṣṭrāntargato (Pñ mama daṅṣṭrāgato) na bhavasiti (Iñ om iti). śaśaka āha. (252) T 26. 8 siñheneti (only!). SP 301 pathi siñhāntareṇa samrudhya bhakṣitum (α v. l. nirudhya tādayitum) upakrāntaḥ.

siñhāntareṇa nirudhya bhakṣitum upakrāntaḥ. (?tato mayā 'bhikhitam: ahañ svāmīno madonmattasya siñhasya bhojanārtham gacchāmi. tatas tenā 'bhikhitam:† cāurarūpī sa madonmattaḥ. tatas tam āhūya drutam āgaccha, yena yaḥ kaścid āvayor madhyāt parākrameṇa rājā bhaviṣyati, sa sarvān evāi 'tān mṛgān bhakṣayiṣyati 'ti.†) ato 'hañ svāminam nivedayitum āgato

tasmāt katham api palāyyāgato (α atikramyā° or ākramyā°) 'smi. Hp 73. 12, Hm 41. 15 (Hm āgacchan) pathi siñh° balād dhṛtaḥ (Hp adds san, Hm tasyāgre) punarāgamanāya śapatham kṛtvā svāminam nivedayitum atrāgato 'smi. So 100cd mārge vidhāya siñhena dvitīyenojjhitaś cirāt. Kṣ 298cd (44ab) abravīd deva siñhena sañniruddho 'smi vartmani. Spl 58. 17 samastamṛgair adya svāmīn jātikrameṇa mama laghutarasya prastāvañ vijñāya tato 'hañ pañcaśaśakāiḥ samam preṣitaḥ. tataś cāham āgacchann (Hamburg mss. om aham āg°) antarāle mahatā kenacid apareṇa siñhena vivarān nirgatyābhikhitāḥ: re kva prasthitā yūyam, abhiṣṭadevatāñ smarata. tato mayā-bhikhitam: vayañ svāmīno bhāsurakasya siñhasya sakāśa āhārārtham samayadharmeṇa gacchāmaḥ. tatas tenābhikhitam: yady evañ tarhi madīyam etad vanañ mayā saha samayadharmeṇa sarvāiḥ svāpadair vartitavyam. cāurarūpī sa bhāsurakaḥ. atha yadi so 'tra rājā tato viśvāsasthāne caturaḥ śaśakān atra dhṛtvā tam āhūya drutataram āgaccha, yena dvayor madhyād yaḥ kaścit parākrameṇa rājā bhaviṣyati, sa sarvān etañ bhakṣayiṣyatiti. ato 'hañ tenā-diṣṭaḥ svāmīsakāśam āgataḥ. etad velāpyatikramakāraṇam. tad atra svāmī pramāṇam. Pñ 43. 1 in general like Spl: adya samast° jāti° prast° vijñ° laghutar° mama tato pañcaś° sahāham (so Hamburg mss. of Spl) preṣ°. tataś cāntarāle mahataḥ kṣitīvivarān nirgatyāikena siñhenābhikhitāḥ: kva etc. as Spl to svāmīno mandamateḥ siñhasya bhojanārtham samay° etc. as Spl to evañ tan madī° etad vanañ tato mayā saha sama° samastair api mṛgair vart°. sa cāur° mandamatiḥ. tatas tam . . . (text to) bhakṣayiṣyati. tato 'hañ tenādiṣṭaḥ svāmīsakāśam abhyāgataḥ. etan mama velātikram° etc. (as Spl; add iti at end). Sy 23. 6 Spricht er zu ihm: Die Tiere haben dir einen Hasen geschickt und mich haben sie mit ihm geschickt, damit ich ihn dir bringe. Aber in einiger Entfernung von hier ist ein Löwe und als wir dorthin gelangten, hat er den Hasen weggenommen. Ich sagte zu ihm: Dieser Hase ist an den Löwen abgeschickt, aber er schimpfte und fluchte nur auf dich. Ar; versions are more or less like Sy, but in part closer to Skt. orig.; Wolff p. 48 has the other lion represented as saying 'Mir gehört diese Gegend an, sowie alle Thiere, die sich darin befinden,' at the time when he takes the other hare away. At end JCap 62. 10 more fully: Qui cum audiret, blasphemavit, dicens: Ego sum dignior ipso regnare in hoc loco.—On account of the wide divergence in the versions the reconstruction of this is uncertain. But the general sense of Jn, to the extent indicated, seems supported by Pa and at least in part by H. The plurality of hares in Jn might seem also to get some support from Pa; but the correspondence on this point is seen on closer inspection to be very remote and probably secondary in each case. The motivation is wholly diff. In Pa the hare intends to show

(smi). (253) tac chrutvā siñhaḥ sakopam āha: *katham anyo 'tra (madbhujaparirakṣite vane) siñhaḥ. satvaraṁ (gatvā) mama taṁ durātmānaṁ darśaya*(sve 'ti). *śaśaka āha: (yady evaṁ tad) āgacchatu svāmī, taṁ darśayāmi* ('ti). (254) *asāv (api śaśakas) taṁ gṛhītvā vimalajalasampannaṁ mahāntaṁ kūpam atra (?taṁ)*

the lion an image of both lion and hare in the well; hence the second hare. Only one hare is said to have been intended for the lion's dinner. Jn has no sign of the double-image motif; on the other hand Jn's four other hares are represented as a captatio benevolentiae of the lion, to make up for the small size of the single hare. Note the lion's complaint on this score, Spl 58. 13, Pñ 42. 19. (253) T 26. 8 tac (β adds ca) chrutvā paramodvignahṛdayaḥ siñho (β om) 'bravit: katham... siñha iti. śaśo (β om) bāḍham ity (β inserts asāv) āha. atha siñho 'py (so mss., except R 'dhy; ed. em. vy-) acintayat: kim anena hatena kāraṇaṁ mama. taṁ sapatnaṁ saṁdarśayiṣyati (β ākhyāsyati), taṁ ca vyāpādyāinaṁ bhakṣayiṣyāmi. iti tam āha: mama taṁ (β adds śighraṁ) durātmānaṁ darśayasveti. SP 301 siñha āha: kvāsū (α om asū) durātmā. sa āha: tvaritam āgaccha svāmin (α °chatu svāmī) taṁ darśayāmi. Hp 73. 13, Hm 42. 2 siñhaḥ sako āha: satvaraṁ gatvā durātmānaṁ (Hj, mām!) darśaya sa durātmā kvāste (Hm kva sa durātmā tiṣṭhati). So 101, 102 ab tac chrutvā sphālyā lāṅgulāṁ siñhaḥ krodhāruṇekṣaṇaḥ, so 'bravit ko dvitīyo 'sū siñho me darśyatām tvayā. āgatya drśyatām devety uktvā. Kṣ 299 (44 cd, 45 ab) śrutveti kopād āsphālyā lāṅgulāṁ dhūtakesaraḥ, so 'vadad darśaya kvāsū kim matto 'py adhiko hariḥ. Spl 59. 5, Pñ 43. 12 tac chrutvā bhāsuraka āha (Pñ mandamatiḥ prāha): bhadra, yady evaṁ tarhi satvaraṁ darśaya me (Pñ mama) taṁ cāurasipham, yenāhaṁ (Pñ yenāitaṁ) mrgakopaṁ tasyopari kṣiptvā svastho bhavāmi. [Then insertion.] Spl 61. 1, Pñ 44. 23 śaśaka āha: yady evaṁ tarhy (Pñ and Hamburg mss. of Spl tad) āgacchatu svāmī. Sy 23. 12 Da sprach der Löwe zu ihm: Komm', zeige mir jenen Löwen. Ar. (254) T 26. 13 asāv api śaśo 'ntarlinam avahasya bṛhaspatyūśanasor nītiśāstraṁ pramāṇikṛtya svārthasiddhaye vimala° dvipurusaḥ prāpyodakam iṣṭakācītaṁ (α dvipurusaṁ prāpya sodakam iṣṭikā°) mahāntaṁ kūpam adarśayat. SP 303 tatas (α om) taṁ gṛhītvā tivanirmalajalā-pūrṇakūpaṁ (α °tinimnaṁ kūpaṁ) gataḥ. tatra paśyeti tasya (α tasmāi, om tatra paśyeti) pratibimbaṁ darśayām āsa. Hp 73. 14, Hm 42. 3 tataḥ śaśakas taṁ gṛhītvā gambhīrakūpaṁ (Hm adds darśayitūṁ) gataḥ. atrāgatya (Hm tatr° and adds svayam eva) paśyatu svāmity uktvā tasmīn kūpajale tasyāiva (Hm tasya svāhasyāiva) pratibimbaṁ darśitavān. So 102 bcd, 103 abc so 'pi nināya tam, tathety anvāgataṁ siñhaṁ dūraṁ kupāntikaṁ śaśaḥ, ihāntaḥsthaṁ (B. ihāntas taṁ) sthitaṁ paśyety uktas tatra ca tena saḥ, śaśakena. Kṣ 300 (45 cd, 46 ab) agresaro 'tha śaśako bhūtva karaṭivāriṇaḥ, vāidūryasphaṭikasvacchaṁ (ŚP. and Ma. v. l. vāid°) mahākūpam adarśayat. Spl 61. 1, Pñ 44. 23 evam uktvāgre vyavasthitaḥ. tataḥ kaṁcit (Spl tatas ca tenāgacchatā yaḥ kūpo drṣṭo 'bhūt tam eva—cf. § 248; but Hamburg mss. with Pñ) kūpam āśādy (then insertion) Spl 61. 5, Pñ 45. 4 darśitas tena kūpaḥ (Pñ tasya taṁ kūpam adarśayat). Sy 23. 13 Und ich (! read er?) ging und zeigte ihm eine

paśye 'ty adarśayat. (255) (tataḥ) so 'pi mūrkhah (siṅha) ātma(naḥ) pratibimbam jalamadyagataṁ dr̥ṣṭvā 'yam asāu sapatna iti matvā 'tikopavaśāt (siṅhanādaṁ mumoca. tatas tatpratīśabdena dviguṇataro nādaḥ kūpāt samutthitaḥ. athā 'sāu tam nādam ākarṇya śaktataro 'yam iti matvā) tasyo 'pary ātmānam nīkṣipya pañcatvam (upa)gataḥ. (256) śaśako 'pi hr̥ṣṭamanāḥ sarvān mṛgān ānandya tāiḥ praśasyamāno yathā-sukhaṁ tatra vane (ni)vasati sma.

(End of Story 6)

(257) ato 'ham bravīmi: yasya buddhir balam tasya 'ti. (258)

Zisterne mit klarem Wasser und sprach: Hier ist er. Und sie traten näher, um beide in die Zisterne zu schauen. Ar (lacks last sentence of Sy). (255) T 26. 15 asāv apy ātmakāyapratibimbānabhiññatayā kumārgāpānaccitto 'yam asāu sapatna iti matvā sahasāiva tasyopari saṁnipatito mūrkhyaṭ pañcatvam agamat. SP 304 sa cātikopavaśād ātmanāḥ pratibimbam dr̥ṣṭvā siṅhāntara-bhrāntīyā jāle (α only: sa cātikopam upagatas) tasyopari nipatyā pañc° upag°. Hp 73. 16, Hm 42. 6 tato 'sāu krodhādhmāto darpāt tasyo°... (om upa). So 103cd, 104, 105 krudhā garjan siṅho 'ntaḥ kūpam āikṣata, dr̥ṣṭvā svacche ca toye svam pratibimbam nīsamya ca, svagarjitapratiravaṁ matvā tatrāti-garjitam (B. °nam), pratīśinham sa kopena tadavadhāya mṛgādhipaḥ, ātmānam akṣipat kūpe mūḍho 'trāiva vyapādi ca. Kṣ 301abcd (46cd, 47ab) pratibimbā-kṛtīm dr̥ṣṭvā svām tatrākulakesaraḥ, sa kūpamagnaḥ prayayāu pralayaṁ śaśavañcitāḥ. Spl 61. 6, Pñ 45. 4 sa ca siṅho 'timūrkhatayātmanāḥ (Spl tataḥ so 'pi mūrkhah siṅhaḥ kūpamadya ātma-) pratibimbam jalamadyagataṁ dr̥ṣṭvā siṅhanādaṁ mumoca. tatas tatpratīśabdena (Spl om tat; adds kūpamadyad) dviguṇataro nādaḥ (Pñ adds kūpāt) samutthitaḥ. atha tena tam śatruṁ (Pñ athāsāu tam nādam ākarṇya śaktataro 'yam iti) matvātmānam tasyopari prakṣipya prāṇāḥ parityaktāḥ (Pñ kṣiptvā prāṇān mumoca). Sy 23. 16 und es erschien ihr Spiegelbild im Wasser. Spricht er zu ihm: Das ist der Löwe und da der Hase, den er genommen hat. Wie er nun sein Spiegelbild sah, hielt er es für Wirklichkeit, geriet in Wut, stürzte sich in die Zisterne, um mit ihm zu kämpfen, und ertrank. Ar (lacks speech of hare to lion). The parenthetized passage with Jn, supported by So; hence probably orig., tho found nowhere else, and tho its omission in the Hamburg mss. of Spl (Hertel, *HOS.* 13, Spec. I, end) makes it questionable whether Spl originally had it. (256) T, SP, H, Kṣ, Sy nothing. Text Spl 61. 9 (but not in Hamburg mss.—sarvamṛgān, and adds saha after tāiḥ) and Pñ 45. 8 (vasati, om ni). So 106 śaśaḥ sa prajñayottīrya mṛtyor uttārya cākhilān, mṛgān gatvā tad ākhyāya svavṛttaṁ tām anandayat. Ar, JCap 62. 17 Et rediens lepus ad socios suos, narravit eis omnia que fecerat; qui ipsum laudaverunt super hoc. Similarly Wolff. KF nothing. OSp p. 71 top, Et tornóse la liebre, e estorcieron las bestias del miedo en que eran, e fincaron seguras por siempre. (257) T A 44. 1, SP 306, Hp 73. 17, Hm 42. 7, Spl 61. 10, Pñ 45. 10, text; cf. So 107, 108ab, Kṣ 301ef (47cd). (258) T A 44. 1 tac

(*tac chrutvā*) *karāṭaka āha: yady evaṃ tarhi gaccha, śivās te panthānaḥ santu. (yathābhipretam anuṣṭhīyatām iti.)* (259) *atha damanakaḥ piṅgalakasamīpaṃ gatvā praṇamyo 'paviṣṭaḥ.* (260) *tenā 'bhīhitaḥ: kuta āgamyate bhavatā. cirād dr̥ṣṭo 'si.* (261) *so 'bravit: deva, ātyayikaṃ (manyamāno) bhartre nivedayitum āgato ('smi).* †*na cā 'yaṃ manorathaḥ saṃśritānām. kiṃ ca, uttarakriyākālavinipātābhitāir nivedyate.† tathā hi:*

chrutvā kar° 'bravit: śivās te pan°. yathā°... SP 306 kar° (α adds āha): tarhi (α om) gaccha...santu. Hp 74. 2, Hm 42. 15 kar° brute: yady... (Hp tadā for tarhi) santu (Hm before pan°). So 108cd evaṃ damanakenokte tūṣṇīm karāṭako 'bhavat. Spl 61. 13 kar° āha: bhadra, yady... (om iti). Pp 57. 19 etad ākarṇya kar° āha: yady evaṃ bhavān api kṛtaniścayaḥ, tato gacchatu bhavān abhimatasiddhaye, śivās te santu panthānaḥ. Sy A 34. 1 Kṛiṅg sprach: Wenn du den Stier so zu töten vermagst, daß dem Löwen kein Schaden entsteht, so zögere nicht, sondern beginn' damit. Denn solange der Stier lebt, hast du den Nachteil davon. Sei vorsichtig, daß dir nichts Schlimmes passiert. Ar as Sy. (259) T A 45. 1 atha damanakaḥ sinhasyopaśiṣṭaḥ praṇataś ca tasmāi. SP 307 dam° ca (α om ca) piṅg°... (α om upav°). Hp 74. 3, Hm 43. 1 tato dam°... (om upaviṣṭaḥ). So 109 tato damanakaś cāpi (B. gatvā) tasya piṅgalakasya saḥ, sinhasya svaprabhor āsīd antike durmanā iva. Kṣ 302 (48) ab ity uktvā piṅgalam draṣṭum yāto dr̥ṣṭvā praṇamya ca. Spl 61. 14 atha damanakaḥ saṃjīvakaviyuktaṃ piṅgalakam avalokya tatrāntare praṇamyāgre samupaviṣṭaḥ. Pp 57. 21 ity ukte 'sāv api sinhasakāśam gataḥ, praṇamyopaviṣṭaś ca. Sy A 34. 6 Darauf blieb Dmng einige Tage, ohne den Löwen zu besuchen, und als er ging, stellte er sich bedrückt. Ar as Sy. (260) T A 45. 1 text. So 110a pr̥ṣṭaś ca kāraṇaṃ tena. Spl 61. 16 piṅgalako 'pi tam āha: bhoḥ kasmāc cirād dr̥ṣyase. Pp 57. 21 sinhenābhīhitaḥ: kuto bhavānś cirād dr̥ṣṭaḥ. Sy A 35. 1 Als ihn der Löwe sah, sprach er zu ihm: Kommst du wohlbehalten? Wie lange hast du dich nicht bei mir sehen lassen! Ar. (261) T A 45. 2 text (om deva, many°, & āg° 'smi). SP 307 'bravit: ekaṃ (α for ekaṃ: deva, sāparādham, v. l. adds ātmānaṃ) manyamāna āgato 'smi. āha (α uvāca) ca. Hp 74. 4, Hm 43. 1 uvāca: deva, ātyayikaṃ manya° āgato 'smi. yataḥ. So 110bcd tam uvāca janāntikam, buddhvā na yujyate tūṣṇīm sthātum deva vadāmy atah. Kṣ 302 (48)cd, 303 (49) idam damanako vākyam ekānte virato (Ma. em. 'bhigato) 'bravit, kulakramāgataḥ blṛtyā hitavākyesu mukatām, yat prayānti (ŚP. prā°) sadotsekāḥ (Ma. em. °ki-) svāmināḥ sāvalipatā. Spl 61. 16 damanaka āha: na kimcid devapādānām asmābhiḥ prayojanaṃ tena nāgacchāmaḥ. tathāpi rājaprayojanavināśam avalokya saṃdahyamānahr̥dayo vyākulataḥ svayam evābhyāgato vaktum. uktaṃ ca (vs). Pp 57. 22 so... ātyayikam adya kimapi svāmināḥ. tenāpriyam api bhadraya niveditum āgataḥ. na... kiṃ tu samanantarakriyākālātipātābhitāir hi nivedyate. uktaṃ ca. Sy A 35. 3 and A 36. 1 Dmng sprach: Möge es gut gehen. Jetzt jedoch geht's nicht gut. Der Löwe sprach: Was hat dich betroffen? Dmng sprach: Das, was mich betroffen hat, möge meinen Herrn nicht treffen. Der Löwe sprach: Was

aniyuktā hi sācivye yad vadanti maṇiṣiṇaḥ

anurāgadravasyāi 'taḥ praṇayasyā 'tibhūmayāḥ. 64.

(262) (*atha*) piṅgalakāḥ (*śraddheyavacanatvāt taṁ*) sādaram āha: kiṁ bhavān vaktum icchatī 'ti. (263) so 'bravīt: ayam tavat saṁjīvakas tavo 'pari drogḍhamatiḥ. (264) viśvāśopagataś

ist's denn? Und Dmng sprach: Das muß ich dir heimlich sagen. Und so fragte ihn der Löwe heimlich und Dmng sprach: Wenn einer, der an angenehme Worte gewöhnt ist, etwas Unangenehmes hören muß, so ist es schwierig für einen, es zu sagen. Wenn jedoch der, dem es gesagt wird, ein Weiser ist, so hört er es bereitwillig an, und wenn er es anhört, nützt es ihm, und wenn er es nicht anhört, schadet es ihm. Ar (OSp and KF fairly close to Sy; JCap confused). The last part of Pa probably represents a rather mangled version of the last part of our text; at least it shows that something of more or less this sort was in the orig., tho it is lacking in SP and H, and wholly diff. in Spl, while the Br versions may or may not contain remote reflexes of the phrase, which I print between daggers, following T with the support of Pp. Vs 64=T 63, SP 55, N 40, Pp 219, cf. So 111, Sy 44, Ar. a, Pp anuyuktā; N abhiyuktā ca saṁcintya; SP tu for hi (α text). b, SP ye (α, N text). Pp hitāṣiṇaḥ. c, SP °vasyāite (α, N text). d, N corrupt. So (combines this with vs 79, q. v.) aniyukto 'pi ca brūyād yadicchet svāmīno hitam, tad viḥāyānyathābuddhiṁ madvijñaptim imāṁ śṛṇu. Sy Mein Herr ist weise, und wer aus Freundschaft ein Wort spricht, dem entsteht kein Schaden. Ar, JCap 63. 9 referenti vero nec bonum nec malum est, nisi quia adimplet mandatum et ostendit dilectionem quam habet erga ipsum. Similarly OSp and KF, the latter corruptly. (262) T A 46 a. 1 śraddhe° ca damanakasya sādaram aprechat: kiṁ bhavatā tarkitam iti. SP 311 piṅg° sādaram . . . Hp 74. 15, Hm 43. 11 pi° sād° āha: atha bhavān kiṁ vaktum ic°. Spl 61. 22 atha tasya sābhiṣṭrāyaṁ vacanam ākārṇya piṅgalaka āha: kiṁ vaktumanā bhavān. tat kathyatām yat kathaniyam asti. Pp 58. 5 atha pi° śraddheyavākyaṭvāt taṁ sād° aprechat: kiṁ bhavān vivakṣuḥ. iti. Sy A 38. 1 Der Löwe sprach: Was war das Wort? Ar. (263) T A 46 a. 1 damanakāḥ (β so 'bravīt): ayam . . . (α drogḍhamatiḥ, β text, Hertel em. to drogḍhamatiḥ, without reason. Several times below the same word, or with -buddhi for -mati, occurs, with the same variant readings, and emended by Hertel in the same way. See §§ 310, 312, 317, 455; especially § 317, where the other versions point to -buddhiḥ preceded by a past participle.) SP 311 so . . . tavopary asadṛśavyūpāraṁ karoti (α °pāra-kāri). Hp 74. 15, Hm 43. 11 damanako brute: ayam etc. as SP (°vyavahāri; Hm da° br° deva saṁj° tavop° asadṛśavyavahā-riva lakṣyate). So 112a vṛṣaḥ saṁjīvako 'yam (B. eṣa saṁjīvakokṣā). Kṣ 304 (50) ab saṁjīvako 'yam vṛṣabhaḥ svāmīdrohe samudyataḥ. Spl 61. 23 sa prāha: deva, saṁjīvako yuṣmatpādānām upari drohabuddhir iti. Pp 58. 5 so 'bravīt: deva, saṁj° tavopari duṣṭabuddhyā. Sy A 38. 2 Dmng sprach: Ich habe vernommen, daß Snzbug [here next] — A 38. 6 Das habe ich vernommen und ich bin zur Überzeugung gelangt, daß Snzbug ein Verräter ist. Ar. (264) T A 46 a. 2 text (eva vanam for evāhaṁ rājyam). SP 312 tathā ca viśvāsān

cā 'yaṁ matsaṁnidhāv āha: dr̥ṣṭā 'sya piṅgalakasya mayā sārāsārātā śaktitrayasya, yata enaṁ hatvā svayaṁ evā 'haṁ rājyaṁ grahiṣyāmi 'ti. (265) (e) tac (ca vajrāśanidūḥsahataram vacanam) śrutvā kṣubhitahṛdayaḥ piṅgalako moham upāgato na kiñcid ūce. (266) damanakas (tu tasyā 'kāraṁ dr̥ṣṭvāi 'vam) āha: ayaṁ tāvad ekamantriprādhānyena mahān doṣa (āpatitaḥ). sādhu ce 'dam ucyate:

(α for all this: kiñ cāsū) matsaṁ^o eva svāmināḥ śaktitrayanindāṁ kṛtvā rājyaṁ eva (α evā-) kāñkṣati. Hp 74. 16, Hm 43. 12 tathā cāsmatsaṁnidhāne svāmināḥ (Hm śrīmaddevapādānūḥ) etc. as SP (evābhilaṣati). So 112-115 ab tvāṁ hatvā rājyaṁ cikīrṣati, mantriṇā hi satānena tvāṁ bhirur iti niścitāḥ, dhūnoti tvāṁ jighāṁsuḥ ca (B. tvāṁ ji^o dhunoty eṣa) śṛṅgayugmaṁ nijāyudham, nirbhayaḥ jivatha sukhaṁ mayi rājāi tṛpāsane, tad eta (B. eva) hanmo yuktyāmuḥ mṛgendraṁ mānsabhojanam, āsvāsyopajapaty evaṁ prāṇinaḥ ca vane-vane, tad etaṁ cintaya vṛṣaṁ nāsty asmin sati śarma te. Kṣ 304 (50) cd yathā vakrāñcitagrīvaḥ (Ma. cakr^o) saṁgrāmārthīva lakṣyate. (Cf. also § 310, which perhaps has also influenst Kṣ here.) Spl 62. 1 viśvāsagatasya mama vijāna idam āha: damanaka, dr̥ṣṭāsyā pi^o sārā^o tad ahaṁ enaṁ hatvā sakalam api mṛgādhipatyāṁ tvatsācivyaśamanvitāṁ kariṣyāmi. Pṇ 58. 6 viśvāsam upagato matsaṁnidhāu rahasi viśvāsāt prastāveṣv āha: dr̥ṣṭāsyā mayā tvatsvāmināḥ śaktitraye 'pi sārā^o. tad enaṁ... evāhaṁ suklena rājyaṁ grahi^o. [Then insertion.] Sy A 38. 2 des öftern mit den Tieren geredet und gesagt habe: Schon lange prüfe ich den Löwen auf sein Wesen und bin zu dem Resultat gekommen, daß er keinen Mut besitzt; folglich ist die Sache mein. (Cf. also Sy A 38. 8, quoted under vs 66; it probably contains a partial reflex of this passage as well.) Ar. (265) T A 46 b. 1 tac ca... (β °sahataravac^o)... kiñcid abhihitavān. SP 313 etac chrutvā piṅg^o sabbhayaṁ sāsācaryaṁ saśāṅkaṁ (α om) na kiñcid ūce. Hp 74. 18, Hm 43. 14 as SP to sāsācaryaṁ, then (Hm insertaḥ matvā) tūṣṇīm sthitaḥ. Spl 62. 4 piṅgalako 'pi tad vajrasāraprahārasa-dr̥ṣaṁ dāruṇaṁ tadvacaḥ samākārnya moham upagato na... Pṇ 58. 10 tac ca vajrapātaduḥsaha^o vac^o upaśrutyātīva kṣubh^o pi^o mo^o upagato na kiñcid uvāca. Sy A 49 (??) Da wurde er unschlüssig und ängstlich und sprach zu Dmng: [supplied from Ar: Was rätst du mir nun? Dmng sprach.] Ar. (266) T A 46 b. 2 text (om tu; asāv for tāvad; om mahān; ed. with α cāitad for cedam [or ca] of β). SP 314 dam^o punar āha: ayaṁ (α inserts tāvad) ekas tava pradhāno mantri. tathā cuktam. Hp 74. 18, Hm 43. 15 dam^o punar āha: deva, sarvāmātyaparitāyāgaṁ kṛtvāika (Hp om eka) evāyaṁ yat tvayā sarvādhikāri kṛtaḥ sa eva (Hp evāyaṁ sakalakāryādhikāre niyuktaḥ, ayaṁ ca mahān) doṣaḥ. yataḥ. So, cf. 112 e mantriṇā hi satānena. Spl 62. 5 sa damanako 'pi tasya tam ākāraṁ ālokya cintitavān: ayaṁ tāvat saṁjīvakānibaddharāgas tan nūnam anena mantriṇā rājā vināśam avāpsyatiti. uktaṁ ca. Pṇ 58. 11 dam^o tu tadākāraṁ parijñyābravit: ayaṁ eva mantriprādhānye mahān doṣaḥ. sādhu... Sy, Ar, perhaps fused with their version of vs 66,

atyucchrite mantriṇi pārthive ca
 viṣṭabhya pādāv upatiṣṭhate śrīḥ
 sā strisvabhāvād asahā bharasya
 tayor dvayor ekataraiṃ jahāti. 65.

ekaiṃ bhūmipatiḥ karoti sacivaiṃ rājye pramāṇaiṃ yadā
 taiḥ mohāc chrayate madah sa ca madālasyaena nirvidyate
 nirvinṇasya padaṃ karoti hṛdaye tasya svatantrasprhā
 svātantryasprhayaḥ tataḥ sa nṛpateḥ prāṇān abhidruhyati. 66.

viṣadigdhasya bhaktasya dantasya calitasya ca
 amātyasya ca duṣṭasya mūlād uddharaṇaiṃ sukham. 67.

q. v. Vs 65 = T 64, SP 56, N 41, Hp 113, Hm 127, Pn 221, So 117 cd, 118, Sy 46, Ar. In Pa badly misunderstood, if this really represents our vs. a, T α, SP α abhyucchrite. Pn vā for ca. b, Pn -vaṣṭabhya (SPα v. l. also cāvaṣṭ°). SP, Pn avatiṣṭhate. c, SPα sū śrī(h) sva°. T mss. asabhāratasya, em. Hertel. SP asahā calā ca, v. l. text. d, Pn dvayos tayor. So yas tulyaḥ kriyate rājñā na tadvac chriḥ prasarpati, dvayor dattapadā sā ca tayor ucchritayoś calā, na śaknoti ciraiṃ sthātum dhruvam ekaiṃ vimuñcati. Sy Wenn ein Herrscher den, welcher gewürdigt worden ist, ihm gleich zu sein, nicht stürzt, so stürzt dieser ihn. Ar similarly. Before next vs T inserts suṣṭhu cedam ucyate, Pn kiṃ ca. Vs 66 = T 66, SP 57, N 42, Hp 114, Hm 128, Spl 240, Pn 223, Sy A 38. 7, Ar. In Pa (probably fused with reflex of § 264 and § 266, above) before prec. vs; in T, Pn after next vs. a, SP, N rājya- (SPα v. l. and H text). SP yatas (α text). b, Jn madād dāsyena, T madāt tasyāiva (but nir-vid does not appear ever to govern the genitive, except its participle), N madolampena. SP, H nirbhidyate (SPα, N text). SP, H nirbhinnasya (SPα, N text). N madaiṃ. d, T mss. svātantryasya tayā (α tathā), em. Hertel. Spl svātantryān nṛpateḥ sa rājyam athavā prāṇān. SPα tadā sa, tad asya, for tataḥ sa; T sa eva. Tα prāṇād, Pn prāṇeṣv, N, H prāṇāntikaṃ dru°. SP api druhyati, SPα v. l. and Pn abhidruhyate, Spl api cyāvayet. Sy Du hast ihn auf diese hohe Rangstufe erhoben und da hat er sich zu dem Gedanken verleiten lassen: Da ich dem Löwen in jeglichem gleichstehe, so töte ich ihn und seine Herrschaft fällt mir zu. Es heißt ja. Ar, JCap 64. 3 Cum autem ostendisti sibi honorem et eum tibi coniunxisti, et eum super domum tuam ordinasti et fecisti consiliarium et secretarium tuum, ipse autem putat esse sicut tu, et estimat tibi esse successurum in regno, si te contingat a regno discedere. KF 30. 11 similarly, but more orig. in the end:— he craved to obtain your royal rank, and raised his neck, yea hardened it, and studied to seize your crown by fraud. Before next vs Tβ inserts api ca, Pn tena hi. Vs 67 = T 65, SP 59, N 43, Hp 115, Hm 129, Pn 222, Sy 57, Ar (JCap 68. 19, KF 35. 6). Out of place in Pa; in T, Pn before prec., which may possibly be orig. order. a, T, Pn kaṇṭakasya ca (T ed. with α tu) bhagnasya (but Pa proves that the reading of SP, N, H is orig.). Hp vidagdhasya ca (Hm text). SP bhakṣyasya (v. l. text); N, Hp bhuktasya (Hm and

(267) sa cā ('*dhunā niravagrahaḥ*) sarvakāryeṣu svecchayā pravartate. tat kim atra yuktam. (*api ca*.)

kāryāṇy arthopamardena svanurakto 'pi sādhasyaṇ

no 'pekṣyaḥ sacivo rājūā sa taṁ mathnāty upekṣitaḥ. 68.

(268) (*tac ca śrutvā siṅho 'bravīt: ayaṁ tāvad asadr̥ṣo mama bhṛtyaḥ, katham mama 'pari vikariṣyati.*) (269) (*so 'bravīt: deva, bhṛtyo 'bhṛtya ity anāikāntikam etat. uktaṁ ca*.)

na so 'sti puruṣo rājñām yo na kāmāyate śriyam

aśaktā bhagnamānās tu narendran paryupāsate. 69.

(270) siṅha āha: bhadra, tathā 'pi tasyo 'pari mama cittam na pradur̥ṣyati. yat kāraṇam:

Hp v. l. text). d, SP balād (α text). Sy Ein angefressener Zahn und eine faule Speise lassen nicht eher zur Ruhe kommen, als bis sie hinausbefördert sind. So Ar. (267) T A 47 text (icchatī pravartitum for sve° pra°). SP 326 sa ca sarvakāryeṣu svecchayā (α svecchātāḥ) pravartate. tad atra pramāṇam svāmī. Hp 75. 15, Hm 44. 13 as SP α (add at end etac ca jānāmi [Hm jānāti]). Spl 62. 12 kim atra yuktam iti. Pṇ 58. 23 so 'yam adhunā saṁjivako nirava°... pravartate. tad etad evātra yuktam. yad uktam. Sy A 39. 1(?) Darum sprach ich zu dir: Du bist klug und gewandt und tust das Rechte. Ar. Vs 68=T 67, SP 61 (in proper order in α), N 44, Pṇ 224; possibly cf. Sy and Ar under vs 65 above. a, T α arthopasandena, Pṇ arthāvamardena, SP arthavimarśena (α text), N athāvamanyeta. b, T ed. with β svānu°, SP sānu°, N citte rakto; SP α -raktena, SP ed.-rakto hi (best ms. 'pi). T sādhasyet (so SP v. l.). c, Pṇ nāpe°. d, SP, N nāyam artho hi (SP α 'pi or 'ti, N 'ti) puṣkalaḥ; Pṇ vāñchatā bhūtim āyatāu. (268) T A 48. 1 text (α vikāriṣyati). [So cf. 115 c d? evaṁ damanakenoktaḥ sa taṁ piṅgalako 'bhyadhāt.] Spl 62. 12 piṅgalako 'pi cetanām samāsādyā katham api tam āha: damanaka, saṁjivakas tāvāt prāṇasamo bhṛtyaḥ sa katham mamopari drohabuddhiṁ karoti. Pṇ 58. 32 tac chrutvā piṅgalako 'bravīt: ayaṁ tāvan mama... viparyayaṁ kariṣyati. (269) T A 48. 2 text β; ed. with α only damanakaḥ. Spl 62. 14 damanaka āha: deva... Pṇ 58. 33 damanaka āha: bhṛtyo na bhṛtya iti nāitad ekāntikam. uktaṁ ca. Vs 69=T 68, SP 60, N 45, Hp 118, Hm 131, Spl 241, Pṇ 226; Sy perhaps cf. 48, under our vs 78? a, SP, N, H loke for rājñām. c, T aśakta- (so ms. P, other mss. °ti-); Pṇ na śaktir; SP, Spl text (SP v. l. aśakto). T mss. and SP v. l. bhagnamānās tu; Spl eva sarvatra; Pṇ yāvād anyāpi. For c d N, H parasya yuvatiṁ ramyaṁ sūkāṅkṣaṁ (N °ṣā, Hm sādaranī) nekṣate (N, Hp v. l. nekṣyate) 'tha (Hm 'tra, Hp v. l. ca) kaḥ (Hp yaḥ, v. l. kaḥ). d, Pṇ tāvāt samsevate param. (270) T A 49 siṅhaḥ (β adds āha): bhadra (β om)... me (β mama)... SP 331 siṅhaḥ: bhadra, tvayāiva saṁjivake mama mahān snehaḥ kṛtaḥ (α siṅho 'bravīt: tathāpi saṁjivake [v. l. adds mahān] snehaḥ). Hp 75. 19, Hm 45. 2 siṅho vimṛśyāha: bhadra, yady apy evaṁ tathāpi saṁjivake (IIm °kena saha) mama mahān snehaḥ. paśya. Spl 62. 18 piṅgalaka āha... 'pi mama tasyopari cittavṛttir na vikṛtiṁ yāti. athavā sādha

anekadoṣaduṣṭo 'pi kāyaḥ kasya na vallabbhaḥ

kurvann api vyalikāni yaḥ priyaḥ priya eva saḥ. 70.

(271) damanaka āha: *ata evā 'yañ doṣaḥ. vyudasya sarva(m) mṛgajanam (svāminā) yasyo 'pary āsthā pratibaddhā, so 'yam (adhunā) svāmitvam (abhi)vāñchati. api ca:*

yasminn evā 'dhikaṁ cakṣur āropayati pārthivaḥ

sute vā svakulīne vā sa lakṣmyā harate manaḥ. 71.

(272) (?*yac ca mahākāyo 'yam iti tvam upakārāya cintayasi, tad api viparitam eva. yataḥ:*)

idam ucyate. (Similar sentiments exprest also in Spl 63. 10, 63. 20.) Pñ 59. 3 siñha... 'pi mama tasyopari cittaṁ na paridu°. yataḥ. Sy A 44 Als Dmng sah, daß er mit den Worten, die er gesprochen, den Löwen gegen den Stier nicht mißtrauisch zu machen vermochte, [dachte er: Ich muß härter sprechen]. Ar. T vs 69, nowhere else. Vs 70=T 70, SP 62, N 46, Hp 119, Hm 132, Spl 242, Pñ 227. N, H put cd before ab. a, N anekaduṣṭadoṣo. (271) T A 50, text (om svāminā; ed. with α om āha). SP 334 damanakaḥ (α adds āha): tasyāivāyaṁ (α asyāi°) doṣaḥ sarvaparitayāgena (α sarvabandhupari°) yasmin rājyaṁ niveṣitam, tathāpi sa eva svāmitvaṁ vāñchati. tathā ca (α yasmin rājyānubandhaḥ svāminā kriyate sa ca svā° vāñ°). Hp 76. 4, Hm 45. 8 damanako vadati (Hm da° punar evāha): deva, sa eva doṣaḥ (Hm evātidōṣaḥ). yataḥ.—After vs 75: Hp 76. 11, Hm 45. 13 tvayā ca mūlabhrtyān apāsyāyam āgantukaḥ puraskṛtaḥ. etac cānucitaṁ kṛtam. yataḥ (Hp paśya). Spl 62. 22 dam°... doṣaḥ. uktaṁ ca. Pñ 59. 8 dam°... doṣo 'bhyudayasya. yat sarvamṛgajanam parihrtya svāminā... adhunā svayaṁ svā° abhi°. uktaṁ ca. Sy A 43 GewiB, aber gerade deshalb hat er sich gegen dich gewendet: wegen der Wohltaten, die du ihm erwiesen hast und weil du ihn dir gleichgestellt hast. Heißt es doch. Apparently not in Ar. Vs 71=T 71, SP 63, N 47, Hp 121, Hm 134, Spl 243, Pñ 229. Hertel thinks this is Sy 48, but I think this is scarcely possible; see our vs 78. a, Pñ apy for eva. c, Spl akulīnaḥ kulīno vā, Pñ ajñāte sakulīne vā, H, N, sute 'mātye 'py udāsine, SP ahito vā kulīno vā, SPα text, T tat- for sva-. d, Spl sa śriyo bhājanam naraḥ, SP sa rājyam abhikāṅkṣati (α text), N, H sa lakṣmyādriyate (Hm °āśriyate) janah. After this appears in T and Pñ a prose passage (T A 51. 1 tad asaṁbhāvyam etat parihaṇiṣyaṁ dūreṇa prakāṣaṁbandheṣu; Pñ 59. 12, not very close to T), which appears to me to have extremely slight claims to originality, as it is repetitious and has no support in other versions. After it Pñ has its vs 230, which is SP 64; but it is not found in SPα, nor in N nor H, and I therefore think that it is a secondary and independent insertion in Pñ and SPβ. The insertion was easy and natural because its meaning is close to that of the preceding vs.—The originality of the passage next following (§ 272, vs 72, and § 273) is also doubtful; no trace of it is found outside of T and Jn. (272) T A 51. 1 yac... tad api nāivam (β nāiva). Pñ 59. 18 text (om tvam; cintayate). Spl 63. 3 atha yady evaṁ cintayasi, mahākāyo 'yam anena

- (?kiñ gajena prabhinna gajakarmāṇy akurvata
sthale vā yadi vā nimne śreyān kṛtyakaraś ca yaḥ. 72.)
(273) (?tena hi deva nā 'yam upāyaḥ.)
satām matim atikramya yo 'satām vartate mate
na sa jīvaṇītuṃ śakyah sarvabhakṣa ivā 'turaḥ. 73.
yo na niḥśreyase jñāne suhṛdām vartate vaśe
acirāt sa cyutaḥ sthānād dviṣatām vartate vaśe. 74.
apriyasyā 'pi vacasaḥ pariṇāmāvirodhinaḥ
vaktā śrotā ca yatrā 'sti ramante tatra saṃpadaḥ. 75.
mūlabhṛtyoparodhena nā 'gantūn pratimānayet
nā 'taḥ parataro 'nyo 'sti rājabhedakaro gadaḥ. 76.
(274) sinha āha:

ripūn vyāpādayiṣyāmi, tad asmān na sidhyati (then expansion). Vs 72=
T 72, Pñ 231. b, Pñ rājakarmāṇy. T most mss. akurvataḥ. c, Pñ sthulo vā
yadi vāsthulāḥ. d, Tḥ ca saḥ (p carah), Pñ pumān. (273) T A 52 text.
Pñ 59. 21 athavā devapādānām asyopary anukampā tad apy ayuktam. yataḥ.
Vss 73 and 74. Vs 73 is SP 65, N 48, Pñ 232; its ab is T 73ab, and seems
clearly reflected in So 121ab; its cd is omitted in T and replaced by two
diff. pādas in Pñ, but is clearly reflected in So 119cd and Sy 51 (Ar like-
wise). Vs 74 is SP 66, N 49, Pñ 233; its ab is omitted in T, which puts its cd
with 73ab; but 74ab is clearly represented in Sy 50; So 121 stands for 74cd.
Two mss. of SP agree with T in omitting 73cd and 74ab. Variants: 73a, T
matam, and so v. l. of SP. b, SP vaśe for mate (best ms. text). cd, Pñ kālena
vyasanam prāpya paścāttāpam sa gacchati. 74a, Pñ niḥśreyasaṃ, SP nāiś-
reyase or niśreyasi (ed. text), N vāiśreyasi. SP ed. jñāte (α, N text), Pñ
jñānam. b, Pñ suhṛṇ pratipadyate. cd, N dṛṣṭārdṛṣṭaphalabhraṣṭo mṛto vā
naṣṭa eva saḥ. So 119 prabhuś ca yo hitam dveṣṭi sevate cāhitam sadā,
sa varjaniyo vidvadbhir vāidyāir duṣṭāturo yathā; So 121 na śṛṇoti satām
mantram asatām ca śṛṇoti yaḥ, acireṇa sa saṃprāpya vipadam paritapyate.
Sy 50 and 51 Der Freund, zu dem man aus Freundschaft nützliche
Worte spricht, und der sie nicht in die Tat umsetzen will, hat stets die
Folgen seiner Handlungen zu erleiden, wie der Kranke, der nicht diejenige
Kost ißt, die ihm der Arzt verordnet, sondern die, nach der ihm gelüstet.
Ar as Sy. Before next vs T inserts tena, H śṛṇu deva, Pñ api ca. Vs 75
=T 74, SP 67, N 50, Hp 122, Hm 135, Pñ 235, So 120. a, N, H pathyasya
for vac°. b, SP, N pari° (SPα text); H pariṇāmāḥ sukhāvahāḥ. c, Tα tr ca
śrotā. SP yatrāste (α text). So apriyasya prathamataḥ pariṇāme hitasya ca,
vaktā śrotā ca yatra syāt tatra śrīḥ kurute padam. Before next vs T inserts
api ca. Vs 76=T 75, SP 68, N 51, Hp 123, Hm 136, Pñ 237. a, T māula°. SP
'ya-virodhena (α text), N 'yāparodhena, Hp 'yāparādhena, Hm 'yān
parityajya. b, Pñ na hy āgantūn prapūjayet, SP yaś cāgantūn ca mānayet
(α text). Hm pratipālayet. c, SP, N, Hp paṭutaro (SPα, Hm text). SP dharma
for 'nyo 'sti (α nāsti, or 'nyo 'sti; N, H text, except Hm doṣo!). d, SP, N, H
mataḥ for gadaḥ (SPα text, Hm yataḥ). (274) T 29. 3 sinhaḥ (β adds

ukto bhavati yaḥ pūrvam guṇavān iti saṁsadi
 na tasya vācyam nāirguṇyam pratijñam parirakṣatā. 77.
 (275) (*anyac ca*) mayā ('yam) śaraṇāgata (iti kṛtvā) 'bhayavācam
 dattvā 'nūto vardhitaś ca. tat katham (*ayam akṛtajño*) druhyati.
 damanaka āha:

durjanah prakṛtiṁ yāti sevyamāno 'pi yatnataḥ
 svedanābhyañjanopāyaḥ śvapuccham iva nāmitam. 78.
 (*api ca*)

āha). SP 350 sinhaḥ (α piṅgalaka āha). Hp 76. 16, Hm 46. 1 sinho brute.
 Spl 63. 6 piṅgalaka āha. Pñ 60. 3 sinha āha: bhadra, mā māivam vocaḥ.
 yataḥ. Sy A 41. 1 Der Löwe sprach. Ar. Vs 77=T 76, Spl 214, Pñ 238,
 Sy A 46. 2 (not recognized by Hertel), Ar (JCap 67. 10, KF 33. 26—38,
 OSp). a T mss. bhakto for ukto, em. Hertel. c, Spl tasya doṣo na vaktav-
 yaḥ. d, Jn pratijñābhaṅgabhiruṇā. Sy so erweise ich mich, wenn ich
 den mit ihm geschlossenen Vertrag breche und die Dienstleistung, die er
 mir erwiesen hat, verleugne, als Undankbaren. Ar shows more clearly than
 Sy correspondence to orig. (KF, much expanded: lines 33ff. 'and with what
 great praises I extolled him to all my companions. If I reverse these things
 and am false to my promises, and insult my own nobility, I shall be ashamed
 before my companions'—). (275) T A 53 anyac ca mayāśya śara^o . . .
 'bhayam abhyavapattiś ca dattā. tat . . . akṛtajñah. damanakaḥ (β so 'bravit').
 SP 350 mayāyam abhayavācam (α mayābhayavācam) dattvā saṁmānito
 (α dattvā-nīto) var^o ca. tat katham druḥ^o. so 'bravit (α damanaka āha). Hp 76. 16,
 Hm 46. 1 kim āścaryam. mayā yad (Hp yan mayāyam) abhayavācam datt-
 vānitaḥ saṁvardhitaś ca, tat katham (Hm adds mahyam) druhyati. dam^o vadati
 (Hm brute), deva. So 116ed dattābhayam katham hanyām enam (B. etaṁ)
 ca śaraṇāgatam; So 122 (speech of Damanaka) tad asminn ukṣṇi kaḥ snehas
 tava deva kim asya vā, druhyato 'bhayadānam tac charaṇāgatatā ca kā.
 Spl 63. 9 anyac ca, mayāśya tava vacanenābhayapradānam dattam. tat katham
 svayam eva vyāpādayāmi. (Then insertion.) 63. 20 damanaka āha: svāmin,
 nāṣa dharmo yad drohabuddher api kṣamyate. uktaṁ ca. Pñ 60. 6 tathā
 tasya mayā śaraṇāgato 'yam iti pūrvam abhayapradānam dattam. tat katham
 asāu kṛtaghno bhaviṣyati. damanaka āha. Sy A 41. 1 and A 42 doch ich
 zweifle sehr, daß Snzbyg Böses gegen mich sinnt, da ich ihm doch nicht Böses,
 sondern Gutes erwiesen habe. Ar. Vs 78=T 77, SP 69 (not in N),
 Hp 124, Hm 137, Pñ 240, Sy 48 and 49, Ar. b, SP, H 'pi nityaśaḥ. d,
 SP^z 'puccha iva nāmitaḥ. Sy 48 (perhaps confused with our vs 69 ? but
 I think certainly not a reflex of our vs 71, as Hertel says; rather merely
 a distortion of the first part of vs 78) Ein Geringer und Treuloser ist be-
 strebt, dem, der größer ist als er, zu dienen, bis er ihm gleichkommt, und
 so lange er sich vor ihm zu fürchten und ihn nötig hat; 49 ist er aber
 selbständig geworden und hat er keine Furcht mehr, dann läßt er seine
 treulose Gesinnung zum Vorschein kommen, (und ist) wie der gekrümmte
 Schweif des Hundes etc. Ar like Sy. Before next vs T api ca; SP ato

apṛṣṭas tasya tad brūyād yasya ne 'cchet parābhavam
eṣa eva satām dharmo viparīto mato 'nyathā. 79.

(276) (*anyac ca: yenāi 'tad abhīhitam:*)

(svajano 'tha suhṛṇ nṛpo gurur vā
puruṣeṇo 'tpathago nivāraṇīyaḥ
vinivartayituṃ sa ced aśakyah
paratas tasya mano'nugam vidheyam. 80.)

(277) (*sa tāvad drohī. kim tu:*)

hitakṛdbhir akāryam ihamānāḥ
suhṛdaḥ kleśaparigrahān nivāryāḥ
paripūrṇam idaṃ hi sādhuṣṛttaṃ
kathitaṃ sadbhir asādhuṣṛttaṃ anyat. 81.

sā snigdho 'kuśalān nivārayati yas tat karma yan nirmalaṃ
sā strī yā 'nuvidhāyini sa matimān yaḥ sadbhir abhyar-
cyate

sā śrīr yā na madam karoti sa sukhī yas tṛṣṇayā no 'hyate
tan mitraṃ yad ayantraṇaṃ sa puruṣo yaḥ khidyate
ne 'ndriyāḥ. 82.

'ham upadiśāmi (but α om all this); H ato 'ham bravīmi. Vs 79=T 78, SP 71, N 53, Hp 127, Hm 140, Pñ 49, So cf. 111, Sy A 37?, Ar? a, SP nāpṛṣṭas (α text). N apṛṣṭenāpi vaktavyam, H apṛṣṭo 'pi hitam brūyād. b, T mss. necchan (except R text). d, SP, N, Hm, Hp v. l. viparītam, Pñ 0tas. Pñ tato, SP, Hm, Hp v. l. ato, N om, T 'satām. T mataḥ for 'nyathā; Hp v. l. 'satām. Hp has d entirely as our text. Perhaps d should be read with SP, N, Hm (and Hp v. l.). So, see under vs 64. Sy (uncertain as to correspondence) Ich habe ein Wort gehört und weiß, daß du es nicht glauben wirst; aber weil unser Leben an dich gebunden ist, müssen wir, wenn wir von einem Nachteil sehen und hören, es dir sagen, auch wenn du nicht fragst, denn es heißt (vs 45, not in Skt). Ar as Sy. (276) T A 54 text (α yena tad). Pñ 65. 1 damanakaḥ punar abravīt. Vs 80=T 79, Pñ 249; seems to be confused with Pa — particularly Ar versions — as quoted under our vs 81, q. v. a, Tα sujano. Pñ tr gurur nṛpo. c, Pñ cen na śakyah. (277) T 29. 18, Pñ 65. 6 text (in Pñ preceded by deva). Vs 81=T 80, Pñ 250, Sy 52, Ar. ab, T mss. ihamānaḥ suhṛdā keśapari° nivāryāḥ; em. Hertel. Sy Wie es den Freunden ziemt, einen, der das Rechte tut, zu loben, so (ziemt es ihnen) auch, ihn vom Unrechten abzuwenden. Ar; JCap 66. 12 Decet autem familiarem regis exponere personam suam morti in re que est utilis regi, et debet cogitare in suis negociis suo intellectu et connumerari ei malum et adversitatem que possunt sibi contingere. The application to a king's counsellor seems to point to a confusion of this with our vs 80, q. v. Vs 82=T 81, SP 73, N 54, Hp 128, Hm 141, Pñ 251, Sy 53, Ar. a, SP, Pñ vyasanān for 'ku°; Tβ kuśalo. SP nivartayati. T yat kausalam for

suptaṁ valināu śiraḥ kṛtvā bhujaiṅgaprastare varam
 apy upekṣeta sanmitraṁ na punar vyasanonmukham. 83.
 (278) tad (yad) idaṁ saṁjīvakas(saṁsarga)vyasanam, tad deva-
 pādānāṁ trivargahānikaram. (279) atha bahuprakāraṁ vijñā-
 pyamānā (api deva)pādā (madvacanam ākṣipyā) kāmataḥ pra-
 vartante; tad uttaratrā ('pacāre) bhṛtyadoṣo na (kārya) iti.
 uktaṁ ca:

nṛpaḥ kāmāsakto gaṇayati na kāryaṁ na ca hitaṁ
 yatheṣṭaṁ svachandaḥ pravicarati matto gaja iva
 tato mānādhmātaḥ patati sa yadā śokagahane
 tadā bhṛtye doṣaṁ kṣipati na nijaṁ vetty avinayam. 84.

yan nirmalaṁ. b, T sa ca pumān yaḥ sad°. c, N, H mucyate for noh°. d, SP
 avañcanam for ayan° (α text), H akṛtrimaṁ. Pṇ nāpadi for nendr°. Sy denn
 derjenige Freund ist gut, der seinen Freund vom Unrechten abwendet, und
 derjenige Baum ist gut, dessen Früchte süß sind, und diejenige Frau ist
 gut, die ihrem Gatten zu Gefallen lebt, und derjenige Gelobte ist wirklich
 zu loben, der vom Rechtschaffenen gelobt wird, und derjenige Genuß ist
 wirklich genußreich, bei dem keine Unmäßigkeit stattfindet. On Ar versions
 see my Introduction, under "Agreements of Ur-SP and Pṇ", p. 168. Before
 next vs T deva, Pṇ kiṁ ca. Vs 83=T 82, Pṇ 252, Sy 54, Ar. a, Tα
 supto, zṛ suptāu, R supyād. b, Pṇ °srastare 'pi vā. c,d, T rucimadvyasanāsvāde
 nānyathopekṣitaṁ manaḥ. Sy Der, zu dessen Häupten Feuer ist und der im
 Bett auf einer Schlange liegt, darf sich eher vom Schläfe umfassen lassen,
 als der, dem sein Feind aufpaßt, wenn er sich zur Ruhe legt, und der sich
 der-Ruhe hingibt. Ar, OSp in end (p. 75, middle) quite close to Sy (por
 mayor folgura lo habría que non temerse del enemigo que amanesce e
 anochesce con él). JCap and KF not so close but apparently confusions of
 the same idea. Wolff p. 57 middle: Wenn ein Mann sich auf Feuer legt und
 auf Schlangen sich bettet, so ist es billig, daß seine Leute ihm zu Hülfe
 eilen, und solches ist der Fall, wenn er an seinem Freunde feindselige
 Absichten auf sein Leben entdeckt. Pa presupposes a text which either
 contained, or was misunderstood by the translator as containing, the word
 amitra (unless, indeed, the translator understood vyasana as "enemy"?).
 Evidently it comes closer to Pṇ than to T; hence I have adopted the text
 of Pṇ. (278) T A 55. 1 tad etat saṁjī° pādānāṁ trivargaghātāyati. SP
 369 tad yadi saṁjīvakavyasanād. Hp 77. 9, Hm 46 bottom, yadi saṁjīvaka-
 vyasanārdito (Hm adds vijñāpito) 'pi. Pṇ 65. 17 text. (279) T A 55. 1
 text (om api deva; β °pacāreṇa). SP 369 bahuśo vijñāpyamāno 'pi svāmī (α
 after nivart°) na nivartate, tata (α om) uttaratra bhṛtye na doṣaḥ. tathā
 ca. Hp 77. 9, Hm 46 bottom, svāmī na nivartate, tadā (Hm tad idṛśi) bhṛtyāśya
 (Hm °tye) na doṣaḥ. tathā ca. Pṇ 65. 17 atha bahu° vijñ° devap° asmadvacanam
 anādrtya kām° pra° tad āyatāu duḥkhāpāte bhṛt° na grāhyaḥ. uktaṁ ca.
 Vs 84=T 83, SP 75, N 55, Hp 129, Hm 142, Pṇ 253, Sy 55, Ar. a, SP, Hp tr na
 gaṇayati (best ms. of SP, with N, Hm, text). b, T mss. yatheṣṭaḥ (corr. R). SP

(280) *siṅha āha: (bhadra), evam avasthite kim asāu pratyādeśyaḥ.* (281) *damanaka āha: katham pratyādiśyate. kataru eṣa nayah.*

pratyādiṣṭas tvarate ripur apakartuṃ balāt prahartuṃ vā tasmāt pratyādeṣṭuṃ nyāyyo 'riḥ karmaṇa na girā. 85.

svachandāt (α text), N °dām. Pñ pracarati hi. c, N, H tr sa patati. SP sahasā for sa yadā (α text). Sy Der Herrscher, der seinen eigenen Willen durchsetzt, kennt seinen eigenen Vorteil nicht und achtet den Schaden für nichts. Wie ein brünstiger Elefant gebärdet er sich nach eigenem Belieben, und wenn der Schaden da ist, macht er sein Gefolge dafür verantwortlich. (280) T A 56 text (ed. with α om āha). SP 375 *siṅhaḥ* (α adds āha): *tarhi* (α tat *katham*) *saṃjīvakāḥ pratyādiśyatām*. Hp 77. 16, Hm 47. 6 *piṅgalakāḥ svagatam* (two vs, then) *prakāśaṃ brūte: tadā* (Hp *tataḥ*) *saṃjīvakāḥ* (Hm adds *kiṃ*) *pratyādiśyatām*. Pñ 65. 24 text (sthite, om ava). Sy A 50. 1 Der Löwe sprach: Allerdings. Aber wenn es mit Snzbug soweit gekommen ist, so will ich ihn rufen, seine Handlungsweise erfahren und ihm den Laufpaß geben. Ar as Sy. (281) T A 56 text (ed. with α om āha). SP 375 *dam°* (α adds āha): *na hi na hi* (for this α *deva, etāvanmātreṇa mantrabhedo jāyate*). Hp 77. 22, Hm 47. 10 *damanakāḥ saṁbḥramam āha: deva mā māivam, etāvātā mantrabhedo jāyate. tathā cōktam*. So 117a b (?) *etac chrutvā damanakāḥ prāha mā smāivam ādiśa*. Pñ 65. 24 *dam° āha: kim iti pratyā°...* (adds *yataḥ* at end). Sy A 50. 4 Da dachte Dmng: Wenn er den Stier diese Sache wissen läßt, so rechtfertigt sich dieser und ich stehe als Lügner da. Und Dmng sprach: Mein Herr möge prüfen, ob es das Richtige ist, daß er den Snzbug auf seine Schädlichkeit aufmerksam mache. Ar. Vs 85=T 84, Pñ 254, Sy 58, Ar; on SP, N, H, see below. ab, Pñ *praty° puruṣas tvarati vikartuṃ bhayāt pra° vā. b, Tα upakartum for apa°, apakartuṃ for pra°; Tβ om balāt*. SP 375 *pratyādiṣṭas cāsāv apakāram* (α adds *maḥāntam*) *karoti*. Here SPα has *tathā ca*, and vs SP 74 (in ed. put before our § 278); and here the same vs is found in N (56) and H (Hp 132, Hm 145); it reads: *mantrabijam* (N °bhedam) *idaṃ rājyaṃ* (SPα, N *pakvaṃ*, H *guptaṃ*) *rakṣaṇiyaṃ prayatnataḥ* (Hm, N *yathā tathā*, Hp *tathā yathā*), *manāḡ api na bhidyeta bhinnam hy etan na* (H *tad bhinnam na pra-*, N *bhinan na prati-*) *rohati*. After this Hp 78. 7, Hm 48. 2 *tad avaśyaṃ samārabdham mahatā prayatnena saṃpādanīyam. kiṃ ca.* (vs) *yac cāsāu* (Hm *yady asāu*) *drṣṭadoṣo 'pi doṣān nivartya saṃdhātavyas tad atīvānucitam. yataḥ*. Sy Denn wenn er merkt, daß du auf ihn acht gibst, könnte er eine Gelegenheit zur Flucht wahrnehmen und du hättest als Verächtlicher und Geringer das Nachsehen. Oder er läßt sich auf einen Kampf mit dir ein, wobei dann eines von zweien eintritt: entweder stirbt er oder er tötet dich. [Und (wirklich) ist ein ruhmvoller Tod besser als ein Leben in Schmach. (This sentence omitted in Ar and seemingly secondary.)] Aber ein weiser Mann zieht eine im Geheimen begangene Schuld nicht öffentlich zur Rechenschaft. Ar mainly as Sy; for the last sentence it has a statement that a crime committed openly should be punished openly, and one committed secretly, secretly. Is this a remote reflex of cd of the vs above,

(282) *siṅha āha: sa tāvac chaṣpabhuk, vayaṁ piṣitabhujāḥ; tat kim asāu mamā 'pakartuṁ samarthaḥ.* (283) *damanaka āha: evam etat; sa śaṣpabhuk, (deva)pādāḥ piṣitabhujāḥ; so 'nnabhūtaḥ, (deva)pādā bhoktrbhūtaḥ.* (284) *tathā 'py asāu yadi svayam anarthaṁ na kariṣyati, tato 'nyasmād utpādayiṣyati.* (285) *(siṅha āha: kā śaktir asya svato 'pakartuṁ parato 'pakartuṁ vā. so 'bravīt:)* (286) *tvam tāvad ajasram anekamattagaja(gavayama-hiṣavarāhaśārdūlacitraka)yuddheṣu (nakha)dantasamnipātakṛta-vraṇaśabalatanuḥ. ayaṁ (punaḥ sadā) tvatsamipavāsī prakir-ṇaviṇmūtraḥ. tadamuṣaṅgāc (ca) kṛmayāḥ (saṁ)bhaviṣyanti. te*

pratyādeṣtuṁ nyāyō 'riḥ karmaṇā na girā? On the whole Pa's version looks like a rather remote reflex of T-Pñ; and it looks not at all like the vs of SP, N, H.

(282) T A 57. 1 text (ed. with α om āha). SP 376 *siṅhaḥ: kim asmān asāu kartuṁ (α v. l. apakartuṁ) samarthaḥ.* Hp 78. 17, Hm 48. 8 *siṅho brūte: jñāyatām tāvat kim asmākam asāu kartuṁ samarthaḥ.* So 116ab *balivardo varāko 'yaṁ kiṁ kuryāt tṛṇabhuṁ mama.* Spl cf. under next. Pñ 65. 28 *piṅgalaka āha: sa tāvac chaṣpabhoktā, vayaṁ tu piṣita°, tat katham asāu ...* Sy A 46. 1 *Aber da Snzbug meine Speise ist und mir nichts antun kann.* Ar, JCap 67. 7 *si Senesba inimicaretur mihi sicut tu asseris non posset utique nocere mihi. Quomodo enim posset tractare contra me, cum ipse comedat herbas, ego autem carnes et sit mihi in cibum?* (283) T A 57. 1 text (*pādā[h]*, om *deva*, twice; ed. with α om āha). SP 376 *damanakaḥ: deva (α sa āha).* Hp 78. 17, Hm 48. 8 *damanaka (Hp sa) āha: deva.* Spl diff. (cf. 64. 3 *saṁjivakaḥ śaṣpabhojī bhavān mānsādas).* Pñ 65. 29 *dam° 'bravīt: evam ...* Sy A 46. 6 *Dmng sprach.* Ar has better representation of orig.: JCap 67. 15 *Inquit Dimna: Nequaquam decipiatur cor tuum dicens, esse ipsum tibi in cibum.*

(284) T A 57. 2 text (β om *yadi; α utpādayiṣyati or pāta°).* SP 376 *kim ajñātaśīlasya jñāyate. tathā cektam.* So 125abc *durjanaḥ cet svayam doṣaṁ (B. doṣo) vipaścin na karoti tat, utpadyate (B. utpatsyate) sa tatsaṅgād.* Kṣ 305 (51) *a ayaṁ cābheṣajo doṣo.* Pñ 65. 30 text. Sy A 46. 6 *Wenn er auch selber nicht imstande ist, dich zu schädigen, so kann er dich doch durch andere schädigen. Es heißt. —* Sy A 48, after story of Louse and Flea, to same effect. Ar as Sy, both times. (285)

T A 57. 3 text (ed. with α om āha, and *damanakaḥ* for so 'bravīt; β *parād* for *parato*). Pñ 66. 1 *siṅha āha: katham. so 'bravīt.* (286) T A 57. 4 *bhavāns tāvad anekagajayuddharadana(mss. mostly racana)samnipātavraṇaśabalatvān nityam itthaṁ bhūtaḥ. ayaṁ tvat° ...* (ed. with α om *ca; α om te ... pravekṣyanti; β & ed. also om te; ed. with α om 'pi; mss. om tvam, em. Hertel).* So 123, 124

kim cāitasya bhavatpārśve nityasamnihitasya goḥ, deva kiṭāḥ prajāyante ye (B. te) tanmūtrapuriṣayoh, te ced (B. ca) viśanti mattehbadantāghātavraṇāvrte, śarīre bhavataḥ kiṁ na vṛttaḥ (B. vṛtaḥ) syād yuktito vadhaḥ. Kṣ 305 (51) *bed yad etacchakṛdubbhavāḥ (ŚP. and Ma. ms. etatkakudubbhavāḥ), kṛmayo nityasaṅgrāmaavraṇeṣu viṣamās tava.* Pñ 66. 1 text (*bhaviṣyanti*, om *saṁ; kṛtavivarānu°; adds iti after eva).* Spl 64. 2 has a quite diff. passage, in

*yusmaccharīrasāmīpyāt kṣatavivarānusārīṇo 'ntaḥ pravekṣyanti.
tathā 'pi tvaṁ vinaṣṭa eva. uktaṁ ca:*

na tv avijñātaśīlāya kaścīd dadyāt pratiśrayam *

tiṇṭhibhasya hi doṣeṇa hatā mandavisarpiṇī. 86.

(287) piṅgalaka āha: katham etat. 'so 'bravit:

KATHĀ 7 (STORY 7: LOUSE AND FLEA)

(288) *asti kasyacid rājño (vāsagrhe) sarvaṇuṇopetam ananyasa-
dṛśaṁ śayanam. (289) tatra (prachadapaṭāikadeśe) mandavisar-
piṇī nāma yūkā prativasati sma. (290) sā ca tasya mahīpate
raktam āśvādayanti sukhena ciraṁ kālāṁ nayamānā tiṣṭhati.
(291) atha (kadācit) tasmiṁ (chayane) tiṇṭhibho nāma matkuṇo*

which D. sets forth that all the beasts are hungry because the lion hunts no more; they will desert him, and then — 64.5 — tato 'pi tvaṁ vinaṣṭa eva. Vs 86=T 85, SP 76, N 57, Spl 252, Pṇ 256, cf. So 125 d, Kṣ 306 (52), Sy 56, Ar. a, T mā tv; Jn na hy avi°. Spl °śīlasya. b, Jn pradātavyaḥ pariśrayaḥ. SP grhe da°, N grhaṁ deyaṁ. c, Tz tiṇṭabhasya, v. l. pi°; SP diṇḍimasya ca, α diṇḍikasya hi, N piṇḍikasya hi, Spl matkuṇasya ca, Pṇ diṇḍukasya hi. T tu for hi (but v. l. of α hi). So atra ca śrūyatām kathā (cf 134 ab, at end of story). Kṣ avijñātasvabhāvāir hi saṅgatir vipadām padam, hatā matkuṇadoṣeṇa yukā mandavisarpiṇī. Sy Wessen Charakter du nicht wohl kennst, den mach' dir nicht zum Haus- und Tischgenossen, sonst hast du ähnlich zu leiden wie die Laus durch den Umgang mit dem Floh. (287) T A 58 pi° (β adds āha): katham etat (β cāitat). damanakaḥ (β text). SP 380 pi° sahāsam: katham cāitat. damanakaḥ (α siṁha āha . . . as text). Spl 64. 21 text. Pṇ 66. 7 so 'bravit: katham etat. damanakaḥ kathayati. Sy A 47, Ar similarly. (288) T 31. 4 text (ed. om vāsagrhe; β reads grhe only). SP 381 asti (α om) kasyacid rājño mahāśayyā (α śayyāyām, om mahā). So 126 a rājūḥ kasyāpi śayane. Kṣ 307 (53) ab dugdhābhiphenadhavalakṣmāpaśayyātālāśrayā. Spl 65. 2 asti kasyacin mahīpater manoramam śayanasthānam. Pṇ 66. 9 text (śayanīyam). Sy Story VIII. 1 Im Bette eines Vornehmen. Ar. (289) T 31. 4 tasmin pra° . . . SP 381 tasyām (α om) mand° nāma vastrayukā (α om vastra) bahukālām (α cirak°) prati° sma. So 126 cd yūkā kutaścīd āgatyā nāmnā manda°. Kṣ 307 (53) b (cf. prec.), c yukā. Spl 65. 2 tatra śveta-tarapaṭayugalamadhyasamsthītā manda° . . . (om nāma). Pṇ 66. 10 tatprachādanapaṭāik° . . . Sy VIII. 1 war eine Laus. Ar. (290) T nothing. SP cf. prec., bahukālām (α cirak°). So 126 b ciraṁ āśid alakṣitā. Spl 65. 3 text (om ciraṁ). Pṇ 66. 11 putrapūtraduhitrāduhitrādimahāprasavasantatiparivṛtā rājānam sup-tam antar bhakṣayati. tacchopitena puṣṭā darśanīyā ca sā samvṛtā. Sy VIII. 1 die biß den Mann, wenn er schlief, behutsam, daß er es nicht merkte, und wohnte da lange Zeit, ohne daß jemand sie fing. Ar. (291) T 31. 5 text (om kadācit and chayane; α tiṇṭa°, piṇṭa°). SP 382 tasyām vūtāhataḥ kadācid diṇḍimo (α tasyām ca dāivād āgato diṇḍiko) nāma mat° prapātati (α prati-

vāyu(nā) preritah saṁnipatitah. (292) (sa tu tac chayanam atisūkṣmottarachadam ubhayopadhānaṁ jāhnavīpulīnavīpulāṁ paramamṛdu surabhiḡandhaṁ dṛṣṭvā paraṁ paritoṣam upagataḥ.) (293) (tatsparśākṛṣṭamanā itas̄ ce 'tas̄ ca paribhraman) katham api tayā mandavisarpiṇyā dṛṣṭah. tayā cā 'bhīhitah: (294) kutas tvam asminn ayogyādhivāsa āgataḥ. apagamyatām asmād iti. so 'bravit: (295) ārye, mayā tāvad anekaprakārāṇi (brāhmaṇakṣatriyaviṭchūdrāntaḥsthāni) rudhirāṇy āsvādītāni, (tāni tu rūkṣāṇi pichilāṇy atuṣṭikarāṇy amanojñāni.) (296) yāḥ punar asya śayanasyā 'dhiṣṭhātā, tasyā ('saṁśayan) manoramam

vasati) sma. So 127 akasmāt tatra copetya kuto 'pi pavaneritah, viveśa śayanīyam taḥ ṭītibho (B. ṭītibho) nāma matkuṇaḥ. Kṣ 307 (53)cd dadarsa pavanānītam ṭītibhamatkuṇam. Spl 65.5 anyedyuṣ ca tatra śayane kvacid bhrāmyann agnimukho nāma matkuṇaḥ samāyātah. Pñ 66.13 evaṁ ca tasyās tatra vasantṛyā dūṇḍuko nāma matkuṇo vāyupreritas tasmīṁ śayane patitah. Sy VIII.3 Da kam einmal ein Floh angehüpft. Ar. (292) T 31.6 text (α surabhi sugandhaṁ, β text, ed. em. surabhi ca, om gandhaṁ; mss. om dṛṣṭvā; β v. l. upāgataḥ). Pñ 66.14 text (atisūkṣmottaraprachūdanapaṭam; jāhnavīpulapulinasadṛṣaṁ; °gandhi; agamat). Cf. Kṣ 307 (53)ab, see under § 288. (293) T 31.8 text (cetaḥ pari°, om ca; sametaḥ for dṛṣṭah; tayābhi°, om ca). SP 383 sa ca (α om sa ca) mandavisarpiṇyātithisatkāram krtvā. So 128cd iti mandavisarpiṇyā sa dṛṣṭvā jagade tayā. Kṣ 308 (54)a taṁ dṛṣṭvā sābravīd. Spl 65.6 atha taṁ dṛṣṭvā sā viṣaṇṇavadanā provāca. Pñ 66.16 text (dāivavaśān for tayā; militah for dṛṣṭah). Sy VIII.4 und als sie ihn sah, rief sie ihn und sprach zu ihm. Ar. (294) T 31.9 text (ed. with α matkuṇaḥ [mss. maṅk°] for β so 'bravit [ρ sa āha]). SP 383 prasthāpito (α prahito) 'pi na yayāu, avadac (α vadati) ca. So 128ab, 129cd mannivāsam imaṁ kasmād āgatas tvam vrajānyataḥ,—tām avādīt so 'pi ṭītibhaḥ (B. ṭīṭi°). Kṣ 308(54)abc deyo na te tīkṣṇamukhāśrayaḥ. tac chrutvā so 'vadad. Spl 65.6 bhō agnimukha kutas tvam atrānucitasthāne samāyātah. tad yāvan na kaścid vetti tāvac chīghraṁ gamyatām iti. sa āha. Pñ 66.18 kutas tvam asmin prabhuyogye 'dhivāsthāne samāyātah. gamyatām asmāt tvaritam; iti. tataḥ so 'bravit. (295) T 31.10 ārye mayā tāvad ihāneka° (β om iha) mānsāny (β om) āsvād° brāh° rudh° (β tr before brāh°) ca (β om), tāni tu . . . Spl (after insertion) 65.14 aparaṁ mayānekamānuṣṇāṁ anekavidhāni rudh° āsvād° āhāradoṣāt kaṭutiktakaśāyāmlarasāsvādāni. Pñ 66.20 ārye (here insertion as Spl) mayā . . . °śūdrāṇāṁ ru° āsvā°. tāni ca kṣārāṇi pichilāṇy aṇuṣṭikarāṇi ca. Possibly the orig. may have had none of this; yet a few stray words in other versions (e. g. So 129a apītapūrvam) seem to suggest something of the sort. (296) T 31.12 text (om asaṁśayan; om ca; β °śleṣmāvirodhād; α °nīrodhānāmatayā; β upacita-). So cf. next. Spl 65.15 na ca kadācin madhuraraktam samāsvādītam. [Here first part of next.] — vividhavyaṇjanāṇnapānacoṣyalehyasvādvāhāraśād asya śarīre yaṁ miṣṭam raktam saṁjātām. Pñ 66.25 text (°bhiṣagbhiḥ kriyamāṇāṣadhādyu-

amṛtopamam (cā) 'sṛg bhaviṣyati. (ajasraṁ bhiṣagbhiḥ prayatnād āṇṣadhādyupakramād vātapittasleṣmanirodhād anāmāyatayā snigdhaṭṭhadravāḥ sakhaṇḍaguḍadādādimatṛikatukapatubhiḥ sthalajajalajakhecarabalavatpradhānapīṣitopabrūhitāir āhārāir upacitāir rudhiram rasāyanam iva manye.) (297) tac (ca surabhi puṣṭikaram) ce 'ecchāmy aham tvatprasādād āsvādayitum iti. (298) ato 'sāu (mandavisarpiṇy) āha: asaṁbhāvyam etat tvadvīdhānām agnimukhānām daṁṣavṛttinām. ato 'pagamyatām (asmāc chayanād) iti. (299) tataḥ so ('syāḥ) pādayor (ni)patya punas tad eva prārthitavān. (300) sā tu dākṣiṇyāt tathā nāme 'ti pratipannā. kiṁ tu nāi ('rā) 'kāle (na cā 'timṛdubhāge) trayā 'sya prahartavyam iti. (301) (so 'bravīt: ko 'sya kālāḥ, anabhijño 'ham aparicitatvāt. sā tv akathayat:) (302) madhupānaśramā-gatanidrasya rativilāsanirbharasuptasya ca śanāir mṛdatayā

pakramaprayatnavasād °sleṣmaṇām avirodhād anām° snigdhadravapeśalāḥ sakhaṇḍadādimā° [om balavat] °piṣitopaskṛtāir āhārāir upabrūhaṇḍ upacari-tam rudh°... Sy VIII. 6 denn der Besitzer des Bettes hält feine Mahlzeiten und hat süßes Blut. Ar. (297) T 31. 16 text (β subhaga or °ge for surabhi; mss. āsvādayitum, corr. R). SP 384 tvatprasādād (α tava pr°) aham rājño rudhiram āsvādayāmi. So 129abc apitapūrvam pāsyāmi rājāsrk tat prasāda me, deliḥa vastum iti. Kṣ 308 (54)cd dīnam ekarātrīm (Ma. em. °tram) vāṣāmy aham. Spl 65. 16 tad yadi tvam prasādām karoṣi, tad asya nṛpater [here last part of prec.] — tadāsvādanena sūkhyam saṁpādayāmi jihvāyā iti. (Then addition.) Pñ 67. 5 tatas tat surabhi tuṣṭipuṣṭikaram svādu ca tava prasādād āsvād° icchāmi. (298) T 32. 1 text (β om manda°; om 2d ato; ed. with α om iti). SP 384 mandavisarpiṇyoktam: tvam tikṣṇadaśanaḥ kālānabhij-ñāś ca (α om ca). ato (α tad) gaccha. Kṣ cf. 308 (54)b tikṣṇamukha. Spl 66. 5 tac chrutvā manda° āha: bho matkūṇasya nṛpater nidrāvaśam gatasyāham raktam āsvādayāmi, punas tvam agnimukhaś capalāś ca. Pñ 67. 7 sābravīt: asaṁ°... (299) T 32. 2 tato 'sāu tasyāḥ pād° nipatitaḥ. SP 385 ity ukto 'pi matkūṇaḥ pād° patitvā sthitaḥ. So 130a tato 'nurodhād. Pñ 67. 12 text. (300) T 32. 3 text (β na cābhāge). SP 386 sā tu dākṣ° abravīt. So 130 āha sma sā tam yady evam āssva tat, kiṁ tv asya rājño nākāle daṁśo deyas tvayā sakhe. Kṣ 309 (55)ab dattāśrayo 'tha kṛpayā tayā. Spl 66. 6 tad yadi mayā saha raktapānam karoṣi tat tiṣṭha, abhiṣṭataram raktam āsvādaya. Pñ 67. 13 sā tu dākṣiṇyaparayatayā tat tathā, iti pratipannavati. (Then insertion.) 67. 18 tadvacanam pratipadyābhihitavati: param nādeśe nākāle tvayāsyā bhakṣaṇ-ṇopasthātavyam. Sy VIII. 5 Komm hieher, ich gebe dir ein weiches Bett und süßes Blut. Ar. (301) T 32. 4 text. Pñ 67. 19 so 'bravīt: ko deśaḥ ko vā kālāḥ, anabhijño 'ham navasamāgamatvāt. sābravīt. (302) T 32. 5 text (mss. °paritakāle as text, ed. em. to °kāyo, without reason). SP 386 surataśramakhedasuptasya raktam pāsyasiti. So 131ab deyo 'sya daṁśaḥ suptasya ratīśaktasya (B. ratisa°) vā laghu. Pñ 67. 20 madaśramanidrāpari-

bharatā vicāraṇīyam. (madaśramanidrāparitakāle nā 'śu prabudhyata) iti. (303) tathāi 'va ca tena pratipannam. evaṁ vartamāne (prathama)pradoṣa eva tena (kālānabhiñjēna) bubhukṣayā (cā) 'rtēna suptamātra eva (prṣṭhapradeśe) daṣṭo rājā. (304) asāv api (pārthiva ulmukadagha iva) sasambhramam utthāyā 'hā: are daṣṭo 'smi kenāpi, nirūpyatām iti. (305) atha matkuṇaś (cakitatvād rājavacanāṁ śrutvā śayanād avatīryā) 'nyad vivaraṁ praviṣṭaḥ. (306) śayyāpālāir api (svāmyādeśād)

takāyo yadā nṛpatir bhavati, tadā nibhṛtaṁ pādayos tvayā daṇṣṭavyaḥ. etāu deśakālāu. (303) T 32. 7 evam avasthāpīte prathamapradoṣa evākālajñēna daṣṭaḥ. SP 386 tathā karomīty uktvā sa cāti tvaritavān (α only sa cātitvarayā, or 'tvaravān) pradoṣa (α adds -kāla) eva rājānaṁ daṣṭavān. So 131cd, 132ab tac chrutvā ṭiṭibhaḥ (B. ṭiṭi°) so 'tra tathety uktvā vyatiṣṭhata, naktāṁ śayyāśritāṁ (B. °sthitāṁ) tāṁ ca nṛpaṁ āśu dadaṁśa saḥ. Kṣ 309(55)bc sa sahasā nṛpaṁ, adaśad. Spl 66. 7 so 'bravīt: bhagavaty evaṁ kariṣyāmi. yāvat tvaṁ nāsvādayasi prathamāṁ nṛparaktāṁ tāvan mama devagurukṛtaḥ śapathaḥ syād yadi tad. āsvādayāmi. evaṁ tayoḥ parasparaṁ vadatoḥ sa rājā tacchayanam āśvāya prasuptaḥ. athāśau matkuṇo jihvālūlyot-krṣṭāntusukyāj jāgratam api tāṁ mahīpatim adaśat. Pn 67. 22 text (om prathama). Sy VIII. 7 In der Nacht nun, als der Mann in seinem Bette schlief, biß ihn der Floh heftig. Ar. (304) T 32. 7 asāv api pā° (misprinted parthiva in ed.) ulmukadagha (mss. °daṣṭa, corr. R) iva saṁlīnakukṣipradeśaḥ saśaṁ utthāyāha (β om utthāya): aho (mss. ahaṁ). daṣṭo 'smi kenāpi. SP 387 rājāpi prālārikān (v. l. pratiḥā°) āha: kenacid (α kenāpi) daṣṭo 'smi. nirūpyatām (α om) iti. So 132cd uttasthāu ca tato rājā hā daṣṭo 'smi sa bruvaṁ. Kṣ 309(55)c yena tatkrōdhād. Spl 66. 17 athāśau mahīpatīḥ sūcyagravidhā iva tac chayanam tyaktvā tatkṣaṇād evotthitāḥ: aho jñāyatām atra prachādanapaṭe matkuṇo yukā vā nūnaṁ tiṣṭhati, yenāhaṁ daṣṭa iti. Pn 67. 24 asāv apy ulkādagha iva vṛścikadaṣṭa iva ulmukasprṣṭa iva tvaritataram utthāya prṣṭhapradeśaṁ saṁsprṣṭva parivartakam āha: are daṣṭo 'smi kenāpi, asmiṁ śāyane sunipūṇaṁ kiṁcit svedajājātim anveṣayata. iti. Sy VIII. 8 Sogleich stand er auf und forschte nach, wer ihn da gebissen. Ar. (305) T 32. 9 atha... vivaram āśritāḥ. SP 388 tadanantaram eva matkuṇo 'pi (α om) vivarāntaram (α vivaraṁ) praviṣṭaḥ. So 133ab tataḥ palāyite tasmiṁs tvaritāṁ matkuṇe śatḥ. Spl 66. 20 (after next) atrāntare sa matkuṇaś cūpalyāt khaṭvāntaram praviṣṭaḥ. Pn 68. 3 rājavacanāṁ śrutvā dūṇḍuko bhayāt praṇaśya khatvāvivaram ekam āśritāḥ. Sy VIII. 9 und der Floh hüpfte davon. Ar. (306) T 32. 10 text (om dīp° ād°; ed. with α parivart°, om saṁ). SP 389 yāmikāis ca dīpikāṁ (α dīpaṁ) ādāya śayyāṁ (α om) nirikṣadbhir (α nirūpayadbhir). So 133c vicitya rājabhrtyāiḥ. Kṣ 309(55)d (after next) sevakāiḥ. Spl 66. 19 atha ye kaṇcukinas tatrā sthitāḥ te satvaraṁ prachādanapaṭaṁ grhītvā sūksmadṛṣṭyā vikṣāṁ cakruḥ. Pn 68. 4 atha tāir nṛpādeśakāribhir āgatya svāmyādeśād dīpikāṁ grhītvā suni° anveṣayadbhir. Sy VIII. 10 Als jener nun das Bett besichtigte. Ar

dipikām ādāya (*sunipuṇam*) anviṣadbhir (*vastram saṅkparivar-tayadbhir*), (307) (*antarlinā*) mandavisarpiṇī *drṣṭā* vyāpādītā ca.

(End of Story 7)

(308) ato 'haṁ bravīmi: na tv aviññātāsilāye 'ti. (309) (*ākhyāte* cā 'khyāne) piṅgalaka āha: (*bhadra*), katham asāu jñātaryo (*mayā*) drohabuddhir (iti, *kaś cā 'sya yuddhamārga*) iti. (310) *damanako 'bravīt: (anyadā 'sāu srasātāngo devapādāntikam āgacchati. adya)* yadī śṛṅgāgrapraharaṇābhīmukho (*yuddha-cittaḥ sa*)cakito diśo 'valokayaṁś co 'paśliṣyet, tad (*deva*)pādāir

(JCap 68.8 Candela accensa —; Ar versions also have the hunting done by domestics). (307) T 32. 11 ant° mand° samāsādītā vyā° ca. SP 389 mand°... So 133cd sā labdhā yukā vyapādyata (so, vyā°! B. vyapātyata). Kṣ 309 (55) d dhatā yukāiva. Spl 66. 21 sā mand° api vastrasamdhyanantargatā tūr drṣṭā vyā° ca. Pp 68.6 vastraromāntarlinā mand° vidhinyogād āsādītā saparijanā vyā° ca. Sy VIII. 10 fand er nichts als die Laus und tötete (folglich) sie. Ar. (308) T A 59. 1, SP 391, Spl 66. 22, Pp 68.8 text (two pādas in T). So 134ab evaṁ tiṭibhasamparkān (B. tiṭi°) naṣṭā mandavisarpiṇī. Here T, Jn, Kṣ insert story of the Blue Jackal, found also in H Book 3. See my Introduction, p. 74 f.: Chapter IV, under Secondary Stories in Ur-Tantrākhyāyika. (309) T A 62. 1 ākhyāte... bhadra kas tasya yuddha° iti. SP 391 sinhaḥ (α pi° āha): katham... °buddhir iti (om mayā). Hp 79. 15, Hm 50. 5 rājāha etc. as SP. Spl 68. 21 tad ākarnya pi° āha: bho damanaka, kaḥ pratyayo 'tra viśaye yataḥ sa mamopari duṣṭabuddhiḥ. Pp 70. 1 pi° āha: katham jñeyo 'sāu mayā duṣṭabuddhir iti. kaś... [Sy A 51 Der Löwe sprach: Wenn ein Herrscher Hiebe verordnet, ohne Gewißheit zu haben, so sollten sie für ihn bestimmt sein. Und ich kenne keine Schuld an Snzbug. Ar similarly.] (310) T A 62. 1 damanakaḥ (β asāv abravīt): anyadāsāu (α anyad asāu) sras° pādāntikam... yuddhacittaḥ (so mss., ed. em. yoddhu°, without reason) sacak° copaś° tat pādāir ava° drogdhubuddhir (so ed. em.; α drogdha°, β text; see § 263) ayam iti. SP 392 dam° (α adds āha): yadā śṛṅgāgrāṁ praharaṇābhīmukhaṁ kṛtvā tvatpādānām antikaṁ (α śṛṅgāgrapraharaṇāir bhīta iva tava pādāntikaṁ) āgacchati, tadā jñāsyasi svāmin (v. l. °syati svāmi). Hp 79. 15, Hm 50. 5 dam° kathayati (Hm brūte): yadāsāu (Hm adds sadarpah) śṛṅgā° cakita evābhigacchati (Hm cakitaṁ ivāga°) tadā jñāsyati svāmi. So 134cd, 135 tat saṁjīvakasaṁgas te na śivāya bhaviṣyati. na me pratyēṣi cet tat tvam svayam drakṣyasi upāgatam, śiro dhunānam darpeṇa śṛṅgayoḥ śulaśātayoḥ. Kṣ cf. 304 (50) cd, see § 264. Spl 68. 22 sa āha: yad adya mamāgre tena niscayaḥ kṛto yat prabhāte piṅgalakam vadhiṣyāmi tad atrāiva pratyayaḥ. prabhāte 'vasaravelāyām āraktanayanaḥ sphuritādharo diśo 'valokayann anucitasthānopaviṣṭam tvam krūradrṣṭyāvalokayiṣyati, tad evaṁ jñātvā yaḍ ucitam tat kartavyam. Pp 70. 2 so 'bravīt:... °praharaṇābhīyuktacittaḥ sacak° copaśliṣyati, tad... duṣṭabuddhir iti. Sy A 52 Dmng sprach: Sieh, wenn Snzbug dir vor die Augen kommt, so achte auf ihn,

avagantaryam drugdhabuddhir ayam iti. (311) *evam uktvā* (?†*siṅhaṁ vikṛtahṛdayaṁ vidhāya† damanakaḥ*) *saṁjīvakasa-*
kāsaṁ prāyāt. (312) *tasyā 'pi mandagatir* *adhr̥tiparitam* *ivā*
'tmānam adarśayat. (313) (*tatas*) *tena (sādaram)* *abhihitāḥ*:
bhadra, (*bhavataḥ*) *kuśalam* (*iti*). (314) *damanako 'bravit:* *kutaḥ*
(*khalu*) *kuśalam anujīvinām. (kasmāt:)*

und du wirst sofort erkennen, daß er nicht im Frieden kommt. Das Zeichen dafür ist nämlich dieses: Sein Leib ist verwandelt und zittert, und seine Hörner sind zum Durchbohren bereit, und er schaut sich nach allen Seiten um. Ar. (311) T A 63. 1 *evam uktvā saṁjī° prāyātaḥ*. SP 393 *evam uktvā saṁjīvakasaṁjīpaṁ prāyāt.* (The following is omitted in SP_α) *piṅgalakaḥ sabhayaṁ sāścaryaṁ duḥkhaṁ manasi nidhāya cintayann āste.* Hp 79. 17, Hm 50. 7 *evam uktvā saṁjīvakasaṁjīpaṁ gataḥ*. So 136, 137 *ity uktvā vikṛtiṁ tena nīto damanakena saḥ, siṅhaḥ piṅgalakaś cakre vadhyaṁ saṁjīvakaṁ lṛḍi. labdhvā tasyāśayaṁ svāiraṁ kṣaṇād damanakas tataḥ, tasya saṁjīvaka-*
syāgāt sa viṣaṇṇa ivāntikam (cf. next). Kṣ 316 abc (62 cd, 63 a) *upapattisahāir vākyāir viraktahṛdayaṁ nr̥paṁ, vidhāyati hariṁ gatvā.* Spl 69. 3 *iti katha-*
yitvā saṁj° gataḥ. Pn 70. 5 *evam uktvotthāya damanakaḥ saṁj° prāyāt.* Sy A 53 Der Löwe sprach: Wenn Snzbug in der von dir behaupteten Weise kommt, so werde ich wissen, daß er nicht im Frieden kommt. Als nun Dmng erkannte, daß er ihn gegen den Stier mißtrauisch gemacht hatte, so daß er vor ihm auf der Hut sein würde, sprach er in der Erwägung: Wenn ich zu dem Stier gehe, soll er mich nicht tadeln, (zum Löwen): Ich will zu Snzbug gehen und sehen, ob er mir vielleicht das Geheimnis offenbart. Er sprach: Gehe. A 54. 1 Und er ging. Ar similarly. The parenthetized words are based on Br and Pa, perhaps supported by SP text (but note that SP_α and H have nothing of the sort). (312) T A 63. 1 *tasyāpi drogdhumatir* (α *drogḍha°*, β *drugdha*, ed. em.; cf. § 263) *adhr̥° āt° adar°*. SP 394 *so 'pi cintayitvā tatra gatvā mandam-mandam anirvṛtam ivātmānam adarśayat* (α only: *tatra gataś ca mandam-mandam apadhṛtiparigatam āt° darśayan, v. l. adds iva*). Hp 79. 17, Hm 50. 7 *tatra* (Hp *tatrā-*) *gataś ca mandam-mandam upasarpan vismitam ivāt° adar°*. So 137 d, cf. prec. Spl 69. 3 *taṁ praṇamyopaviṣṭaḥ. saṁjīvakō 'pi sodvegākāraṁ mandagatyā samāyāntaṁ tam udvikṣya.* Pn 70. 5 text. Sy A 54. 1 Vor Snzbug nun wieder stellte er sich betrübt. Ar. (313) T A 63. 1 *tena cābhihitāḥ: bhadra, kuśalam iti.* SP 395 *saṁjīvakenābhihitam* (α °*taḥ*): *bhadra kuśalam.* Hp 79. 18, Hm 50. 8 *saṁjīvakena sādaram uktam: bhadra, kuśalam te.* So 138 *kim idṛg asi kiṁ mitra śarīre kuśalam tava, iti prṣṭas ca tenātra vṛṣeṇa.* Spl 69. 4 *sādarataram uvāca: bho mitra, svāgatam. cirād drṣṭo 'si. api śivaṁ bhavataḥ. tat kathaya, yenādeyam api tubhyaṁ gr̥hāyātāya prayac-*
chāmi. (Here vs inserted.) Pn 70. 6 *tatas tenābhihitāḥ . . . (om iti).* Sy A 54. 2 und als Snzbug ihn fragte: Es ist lange her, seit ich dich gesehen habe; du kommst doch wohlbehalten zu mir auf Besuch? Ar. (314) T A 63. 2 *dam°* (β so °*bravit*): *kutaḥ . . .* SP 396 *damanakaḥ: anuj° kutaḥ kuś°.* Hp 79. 19, Hm 50. 9 *dam° brūte: etc. as SP (adds yataḥ).* So 138 d, 139 a *sa jagāda tam, kiṁ sevakasya kuśalam.* Spl 69. 10 *dam° āha: bhoḥ kathaṁ śivaṁ sevakajanasya.*

saṁpattayaḥ parāyattāḥ sadā cittam anirvṛtam
svajīvite 'py aśvāsas teṣāṁ ye rājasamśritāḥ. 87.
suṣṭhu ce 'dam ucyate:

ācāryā narapatayaś ca tulyaśilā

na hy eṣāṁ paricitir asti sāuhṛdam vā

śukrūṣāṁ ciram api saṁcitāṁ prayatnāt

saṁkruddhā raja iva nāśayanti meghāḥ. 88. (api ca:)

ko 'rthān prāpya na garvito bhuvi naraḥ kasyā 'pado
'staṁ gataḥ

stribhiḥ kasya na khaṇḍitaṁ bhuvi manah ko nāma
rājñāṁ priyaḥ

kaḥ kālasya na gocarāntaragataḥ ko 'rthī gato gauravaṁ
ko vā durjanavāguraṇipatitaḥ kṣemeṇa yātaḥ pumān. 89.

tat sarvathā:

kaḥ kālaḥ kāni mitrāṇi ko deśaḥ kāu vyayāgamāu

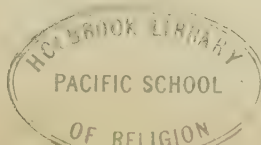
kaś cā 'haṁ kā ca me śaktir iti cintyaṁ muhur-muhuḥ. 90.

(315) (*hr̥dayāntarnihitabhāvasya tasya vacanaṁ śrutrā*) saṁjī-

Pp 70. 6 so 'bravīt: kutaḥ kuśalam ... Sy A 54. 4 sagte Dmng: Mögest du beständig fortleben. Dir geht's gut. (Cf. next vs.) Ar. Vs 87=T 87, SP 77, not in N, Hp 139, Hm 152, Spl 263, Pp 262, Sy 59, Ar. a, SP saṁpadaś ca (α text). H parādhīnāḥ. d, SP rājasamśrayāḥ (best ms. text), Jn, Hm °sevakāḥ; Hp text. Sy aber die, welche nicht über sich selbst verfügen können und deren Leben von Anderen abhängt und deren Geheimnis im Nu preisgegeben wird, was haben die noch zu hoffen? After this vs, T has pratika of T vs 88, found nowhere else; then T 34. 9 suṣṭhu ... Something of this sort in Ar versions (JCap 70. 23). Vs 88=T 89, Sy 61, Ar. Sy Die Lehrer stehen zu den Schülern, die Huren zu den Männern, die Herrscher zu ihrem Gefolge in keinem Freundschaftsverhältnis; geht einer von ihnen weg, so holen sie sich einen andern für ihn. Ar similarly. T adds api ca. Vs 89=T 90, SP 79, N 58, Hp 140, Hm 153, So 139bcd, Sy 60, Ar. (In Pa before prec. vs.) a, SPα, H viṣayaṇaḥ for bhuvi naraḥ (Hp v. l. bhuvi madaḥ; SP ed., N text). b, SP, N nanu for bhuvi (SPα text). c, SPα, Hm kālasya bhujāntaraṁ ca na (Hm na ca) gataḥ. d, SP, N, H vāgurāsu pat°. So kaś ca rājñāṁ sadā priyaḥ, ko 'rthī na lāghavaṁ yātaḥ kaḥ kālasya na gocarāḥ. Sy Denn wer kämpft gegen das Schicksal? Wer gelangt zu Größe und wird nicht berauscht? Wer pflegt Freundschaft mit jemandem und es tritt ihm nicht sein Widersacher entgegen? Wem haben nicht die Weiber den Sinn verwirrt? Wer ist seiner Todesstunde entronnen? Wer hat sich einem Herrscher angeschlossen und hat dieser ihn unverbrüchlich in Ehren gehalten? Before next vs: T 34. 19, SP 405, Pp 70. 28, tat sarvathā. Vs 90=T 91, SP 80, N 59, Pp 271. c, T ko vāhaṁ. d, N cintā. (315) T A 64a. 1 text (om atra; β om bhadra). SP 408 saṁjī°: atha kim atra. Hp 80. 6, Hm 51. 2 saṁjivakenoktam: sakhe brūhi (Hm adds kim etat). So 140 ity uktavantaṁ papraccha taṁ sa saṁjivakaḥ punaḥ,

vako 'bravīt: (bhadrā,) atha kim (atra). (316) sa āha: yady api rājaviśvāso na kathaniyāḥ, tathā 'pi bhavāṁs (tāvan) mat-sampratyayād āgataḥ sthitaś ca. tad avaśyaṁ mayā tava hitam ākhyeyam. (317) ayaṁ svāmī piṅgalakas tavo 'pari drugdha-buddhiḥ. anena cā 'dya 'bhihitam: (318) sañjivakaṁ hatvā

kim udvigna ivāivaṁ tvaṁ vayasyādyocyatām iti. Spl 70. 7 sañj° āha: atha bhavān kiṁ vaktumanāḥ. Pñ 70. 30 hṛday° damanakasya vac° . . . bhadrā kathaya kiṁ vaktukāmas tvam. Sy prose after vs 59 (our vs 87) Der Stier sprach: Was ist denn jetzt geschehen? A 55. 1 Snzbug sprach: Was bedeutet diese Rede? Ich muß denken, es sei dir vom Löwen eine Kränkung widerfahren. Ar as Sy. (316) T A 64a. 1 damanakaḥ (β sa āha): bhavāṁs tāvan mama suhṛt. avaśyaṁ ca mayā . . . SP 408 sa āha: yady api rājaviśvāsān (α °so) na kathaniyam (α °yah), tathāpi bhavān mat-sampratyayād āgataḥ (α pratyayāga°, om matsam) sthitaś ca. tan (α atha) mayā . . . Hp 80. 15, Hm 51. 9 damanakaḥ sunibhṛtam āha . . . (om tāvan; asmadiyapratyayād; Hm om sthitaś ca tad; mayā paralokārthināvaśyaṁ tava°). So 141ab tato damanako 'vādic chṛṇu prityā vadāmi (B. bravīmi) te. Spl 70. 7 sa āha: mitra svāmināṁ sacivānāṁ mantrabhedāṁ kartuṁ na yujyate. (vss.) tathāpi mayā tava snehapāśabaddhena mantrabhedāḥ kāryo yatas tvaṁ mama vacanenātra rājakule viśvastaḥ praviṣtaś ca. Pñ 70. 31 so 'bravīt: etc. as T. Sy A 55. 3 Dmng sprach: Mir ist zwar keine Kränkung widerfahren, wohl aber muß ich mich immer wieder erinnern, wie ich als Gesandter vom Löwen zu dir kam, und dich von da an bis jetzt lieb habe und mich deiner Wohlfahrt freue. Wenn ich nun von irgendeinem Unheil höre, so ist es meine Pflicht, dir zu sagen, was ich weiß. Es ist etwas, was man nicht öffentlich sagen darf. Ich habe es nicht gesagt, weil ich nicht meinen eigenen Schaden suchen wollte. Ar. (317) T A 64a. 2 text (om ayaṁ; ed. em. drogdhumatih, α drogda°, β drugdha°; zR °buddhiḥ, cf. § 263; ed. with α tena cābhihitam, β text). SP 409 ayaṁ svāmī tavopari vikṛtabuddhiḥ (α adds iti). vakti ca. Hp 80. 17, Hm 51. 11 śṛṇu. ayaṁ svāmī tavopari vikṛtabuddhiḥ rahasyaṁ (Hm rahasy) vakti ca (Hm uktavān). So 141cd, 142a mgarājo viruddho 'sāu jātaḥ piṅgalako 'dya te, nirapekṣo 'sthirasneho. Spl 70. 17 tat tavopari piṅgalako 'yaṁ duṣṭabuddhiḥ. kathitaṁ cādyānena matpuraś ca tuṣkarṇatayā yat. Pñ 70. 32 ayaṁ hi tāvat svāmī . . . krudhabuddhiḥ . . . Sy A 55. 11 Snzbug sprach: Was denn? Dmng sprach: Ich habe gehört, daß der Löwe sich über dich beriet. Ar. (318) T A 64a. 3 sañj° ha° sarvakravyādāns tadām° tarpayāmiti. SP 410 kuto 'py āgataḥ sañjivako 'yaṁ ajñātapūrvo balavān atyucchrita āste. tad enam abhihatya svaparivāraṁ tarpayāmiti (for all this α sañj° eva hatvā svakiyaṁ parivāraṁ tarpayāmi). Hp 80. 18, Hm 51. 12 as SPα (sva-pari°; Hp adds iti). So 142bcd hatvā tvāṁ bhoktum icchati, hiṁsraṁ parichadaṁ cāśya paśyāmi prerakaṁ sadā (B. tathā). Spl 70. 18 prabhāte sañj° hatvā samastanīrgaparivāraṁ cirāt trptim neśyāmi. Pñ 70. 33 sañj° ha° sarvakravyabhakṣāṇāṁ trptim utpādayiṣyāmi. iti. tac chrutvāhaṁ paraṁ viśādam āgamam. Sy A 55. 13 Der Stier ist fett und taugt mir zu keinem Dienst, darum will ich ihn töten und mit dem Ge-



svapariivārāṇi (tadāmiṣeṇa) tarpayāmi. (iti.) (319) (c) tac chrutva saṁjivakāḥ paraṁ viśādam agamat. (320) damanaka āha: yad atra karaṇyam, tad ahinākālaṁ saṁcintyatām (iti). (321) pūrvakālaṁ śraddheyavacanatvāc ca damanakasya sutarām āvignahṛdayaḥ paraṁ bhayam upāgataḥ saṁjivaka āha: suṣṭhu khalv idam ucyate: durjanagamyā nāryaḥ prāyeṇa 'pātrabhṛd bhavati rajā kṛpāṇanusāri ca dhanāṁ devo giryudadhivarṣi ca. 91. (322) evaṁ cā 'cintayat: kaṣṭāṁ (bhoḥ). kim idam āpatitāṁ (mame 'ti. api ca:)

ārādhyamāno nṛpatīḥ prayatnād

ārādhyate nāma kim atra citram

ayaṁ tv apūrvāḥ pratimāviśeṣo

yaḥ sevyamāno riputām upāiti. 92.

folge verspeisen. Ar. (319) T A 64 b. 1 tac chrutvāsāu paraṁ... SP 411 text. Hp 80. 19, Hm 51. 13 text. Spl 71. 9 atha saṁj° tad vajrapātadāruṇaṁ vacanaṁ śrutvā moham upāgataḥ. Pñ 71. 1 tac ca tadvacanaṁ vajrapāta-sadrśam ākarṇya saṁj°... Br, Pa cf. § 321. (320) T A 64 b. 1 text (ed. with α om āha). SP 412 damanakaḥ: cintayā kiṁ phalam. prāptakālaṁ anuṣṭhiyatām (α only: dam° prāptakāryam anu°). Hp 80. 20, Hm 51. 14 dam° punar āha: alaṁ viśādena, prāptakālakāryam anuṣṭhiyatām. Spl 71. 9 (before prec.) tad yat te pratibhāti tat kuruṣveti. Pñ 71. 1 (before prec.) tad yad anantaraṁ karaṇyam, tat kriyatām. iti. Sy A 55. 15 Und als ich dies hörte, beschloß ich, dich davon in Kenntnis zu setzen. Schau beizeiten zu, ob es einen Ausweg gibt. Also cf. Sy A 62 below, just before our § 332: Dmng sprach: So warte also nicht länger zu, sondern suche dir einen Ausweg. Ar as Sy both times. (321) T A 64 b. 2 text (ed. with α om āha). SP 412 saṁjivakaḥ: suṣṭhu... Hp 80. 20, Hm 51. 15 saṁj° kṣaṇaṁ vimṛśyāha: suṣṭhu... So 143 vaco damanaka-syāitāt sa pūrvapratyayād gjuh, satyaṁ vicintya vṛṣabho vimaṇā nijagāda tam. Kṣ 316 d, 317 a (63 bc) cakre śaṅkākulaṁ vṛṣam, so 'bravid. Spl 71. 10 atha cetanaṁ labdhvā savārīgryam idam āha: bhoḥ sādhy idam ucyate. Pñ 71.2 sarva-kālaśraddheya°... āha: sādhy idam uc°. Sy A 55. 17 Um der Freundschaft willen, die ihn mit Dmng verband, seit er vom Löwen geschickt worden war, glaubte ihm Snzbug alles, was er ihm da sagte, und Furcht befahl seinen Sinn unterschauderte. Und er sprach zu Dmng. Ar. Vs 91 = T 92, SP 81, N 60, Hp 143, Hm 156, Spl 278, Pñ 272, Sy A 55 end, Ar. (In Hm, not Hp, after first part of next §.) b, SP °pātrabhāg (α text); Spl prāyeṇasnehavān. d, SP parjanyaś cābdhivarṣi, α devaḥ śakro 'py udadhi°; Spl meghe giridurgavarṣi; N, Hp text; Pñ, Hm giriśaladhi°, T °udakavarṣi. Sy Hat er doch böse Leute um sich, und auf Anstiften der Bösen kann er leicht auch gegen die Rechtschaffenen mißtrauisch werden, wie es heißt. (322) T A 65 text. Hp 81. 1, Hm 51. 15 svagatam: tat kim etad viceṣṭitām (Hm sva° kiṁ vā durjanaceṣṭitām) na vety etad vyavahārān nirnetuṁ nā śakyate. yataḥ. (vs, not in others; then) Hp kim etad, Hm tatra vicintyoktam: kaṣṭāṁ kim idam āpatitam. yataḥ. Pñ 71.6 kaṣṭāṁ bhoḥ kaṣṭam, kim... mameti. Vs 92 = T 93, SP 82, N 61, Hp 145, Hm 158,

(323) tat (*sarvathā*) 'śakyo yam arthaḥ.
 nimittam uddiśya hi yaḥ prakupyati
 dhruvaṁ sa tasyā 'pagame prasidati
 akāraṇadveṣi mano hi yasya vāi
 kathaṁ paras taṁ paritoṣayiṣyati. 93.
 sādhu ce 'dam ucyate:

sarasi bahuśas tārāchāyāṁ daśan parivañcitah
 kumudaviṭapānveṣi haṁso niśāsv avicakṣaṇaḥ
 na daśati punas tārāśaṅkī divā 'pi sitotpalaṁ
 kuhakacakito lokaḥ satye 'py apāyam apekṣate. 94.

athavā:

vyalikam aparāṇpareṇa na hi nāma no 'tpadyate
na cā 'pi na bhavanti akāraṇavaśena roṣodgamāḥ
na tu prativiśiṣṭabuddhir asaṁkṣya tattvārthataḥ
cirānugatasarvabhāvaḥ dayo janas tyajyate. 95. (api ca:)

Pṇ 273, cf. So 144a[b]c, Sy 63, Ar. a, T āṛā° bahubhiḥ prakārāir. b, Tṣ nārā°; N, H na toṣam āyāti kim°. c, SP, Hm, Hp v. l. apūrva-pr° (SP v. l., N, Hp text). So (fusion with our § 332) dhik sevāpratipanno 'pi [kṣudraḥ kṣudraparigrahaḥ] prabhur vāiritvam (B. vāiratyam) evāiti. Sy Wundern muß man sich über den, der jemanden anerkennen sollte und ihn nicht anerkennt, sondern sogar gegen ihn aufgebracht wird. (323) T A 66 text (α sarvathā aśakto, ρ °thā hy aśakyo). SP 418 tad ayam aśakyo 'rthaḥ. Hp 81. 10, Hm 52. 10 tad ayam aśakyārthaḥ prameyaḥ. yataḥ. Spl 72. 3 tad yadi gatvā taṁ prasādayāmi, tathāpi na prasādaṁ yāsyati. uktaṁ ca. Pṇ 71. 11 kim ca. Vs 93=T 94, SP 83, N 62, Hp 146, Hm 159, Spl 283, Pṇ 274, Sy 64, Ar. a, SP prakupyate (α text). b, Tṣ and α v. l. ca for sa. c, N akāraṇe. Spl °dveṣaparo hi yo bhavet. H tu for hi. d, Spl ka° naro 'sāu paritoṣam eṣyati. N, H janas for paras, Jn naras (so SP v. l.). Sy Wenn jemand mit Ursache aufgebracht ist, so ist Hoffnung vorhanden, daß, wenn die Ursache beseitigt wird, auch sein Sinn sich beruhige. Wenn aber jemand ohne Ursache zürnt, so gibt es kein Argument, das ihn zu versöhnen vermöchte. After this T, SP, Spl sādhu... (Spl begins with aho; SP ed. om uc°, v. l. has it). Vs 94=T 95, SP 84, N 63, Pṇ 276, Sy 62, Ar. (In Pa before vs 92.) a, SP °chāyā (v. l. text), N °chāye. N kṣaṇāt for daśan. SP ativañc° (α text). b, T mss. niśāsu vi° (so N intends), em. Hertel. d, SP satyeṣv ap°, α satyād ap° (v. l. text). Tṣ avekṣate. Sy, Ar close. After vs: T athavā, SP athavā parapaṇitabuddhir ayam. Vs 95=T 96, Sy p. 31, l. 7 and vs 65, Ar. a, Tṣ aparaspareṇa. Tα tr hi na. b, Tα na cābhi. T mss. bhavanti kā°, em. Hertel; but perhaps the mss. reading should be kept. T ed. with α romodg°. Sy Denn selbst wenn ein Fehltritt vorläge, so wäre er nicht derart, daß er ein Recht hätte, aufgebracht zu sein. Denn wer lange Zeit mit jemandem verkehrt, dem passiert notwendig einmal ein Fehltritt und er kann nicht alles und jedes recht machen. Aber ein Rechtschaffener soll,

vaidyavidvajjanāmātyā yasya rājñah priyaṁvadāḥ
 ārogyadharmakoṣebhyaḥ kṣipraṁ sa parihiyate. 96.

- (324) āha ca: kiṁ mayā 'pakṛtaṁ svāmīnaḥ (piṅgalakasya).
 (325) damanaka āha: (vayasya,) nirmittāpakārā (hi pararan-
 dhrānveṣiṇaś ca) rājāno (bhavanti). (326) so 'bravit: evam etat.
 (sādhu ce 'dam ucyate:)

bhaktānām upakāriṇāṁ priyahitavyāparayuktātmanāṁ
 sevāsāṁvyavaharatattvaviduṣāṁ drohacyutānām api
 vyāpattiḥ skhalitāntareṣu niyatā siddhir bhaved vā na vā
 tasmād ambupater ivā 'vanipateḥ sevā sadā 'śaṅkinī. 97.

- (327) (svabhāvaś cā 'yam.)

bhāvasnigdhair upakṛtaṁ api dveṣyatām eti kiṁcie
 chāṭhyād anyāir apakṛtaṁ api prītim evo 'payāti
 durgrāhyatvān nṛpatīmanasāṁ nāi 'kabhāvāśrayaṇāṁ
 sevādharmāḥ paramagahano yoginām apy agamyah. 98.

wenn sein Gefährte eine Ausschreitung oder einen Fehltritt begeht, den Beschuldigten nicht eher verurteilen und von sich stoßen, als bis er die Ausschreitung geprüft hat, sowie, ob er sich mit Willen vergangen habe oder nicht. T adds api ca. Vs 96=T 97, SP 85, N 64, Ar. a, T vāidyasāṁvatsarāmātyā (α °sāmvat°). OSp teólogos de la ley supports SP, N. Not in Sy, but KF 40. 31, and OSp p. 81, towards bottom: E si cualquier de los vasallos al señor, o de los físicos al enfermo, o de los teólogos de la ley al que se conseja con ellos, si consienten a sus sabores et non les dicen la verdat de lo que les podría venir, non lo aciertan bien et métense a gran carga. (324) T A 67. 1 text. SP 429, Hp 81. 16, Hm 52. 13 āha ca (SPα saṁjivaka āha, Hm om): kiṁ mayāpakṛtaṁ rājñah. Pñ 71. 23 tad aho kiṁ... Sy A 57 Ich für meine Person bin mir nichts bewußt, weshalb er mich verstoßen sollte. Und es heißt ja. (Cf. also Sy A 55. 20, somewhat similar.) Ar as Sy. (325) T A 67. 1 text (ed. with α om āha; om hi para; om bhavanti). SP 429 dam°: nirmittāpakāriṇo hi (α animit°, om hi) rājñah. Hp 81. 16, Hm 52. 13 atha (Hm athavā) nir° (as SP) hi (Hm ca bhavanti) rāj°. Pñ 71. 23 text (°pakāraparāḥ; om hi). (326) T A 67. 2 saṁjivakaḥ (β so 'bravit: evam etat (β evāitat)... SP 430 so 'bravit (α tathā hi, or nothing). Hp 81. 17, Hm 52. 14 damanako brūte: evam etat. śṛṇu. Pñ 71. 24 text. Vs 97=T 98, Spl 284, Sy 66, Ar. a, Spl parahita°, b, T ekārpaṇānām for droha° (KF 41. 10 "with love remote from deceit" supports Spl). d, T ambunidher (spoiling the word-play). Sy Es ist nicht gefährlicher auf dem Meere zu fahren, als mit Herrschern umzugehen, denn auch wer sie liebt und ehrt und treu zu ihnen hält, kommt, wenn er strauchelt, nicht immer wieder auf die Beine. (327) T A 68 text. Spl 72. 13 tathā ca. Pñ 58. 27 text (adds prabhūṇām, yathā). Vs 98=T 99, SP 86, N 65, Hp 147, Hm 160, Spl 285, Pñ 225. a, T snigdhair eva hy upakṛtigaṇair (β °guṇair) dve°. SP citraṁ, α prājñāḥ, N, H vijñāḥ, for (Jn) bhāva; Spl yāti; T kaście,

guṇā guṇajñeṣu guṇibhavanti

te nirguṇaṁ prāpya bhavanti doṣāḥ
susvādutoyappravahā hi nadyaḥ

samudram āśādyā bhavanty apeyāḥ. 99.

svalpe 'pi guṇāḥ sphṛtibhavanti guṇasamuditeṣu puruṣeṣu
śaśinaḥ śvetasya gireḥ śikhara-prāptā iva mayūkhāḥ. 100.
naśyanti guṇaśatany api puruṣaṇām aguṇavatsu puruṣeṣu
aṇjanagiriśikhareṣv iva niśāsu candraṇśavaḥ patitāḥ. 101.
kṛtaśatam asatsu naṣṭaṁ subhāṣitaśataṁ ca naṣṭam abudheṣu
vacanaśatam avacanakare buddhiśatam acetane naṣṭam. 102.
naṣṭam apātre dānaṁ naṣṭaṁ hitam ahita-buddhivijñāne
naṣṭaṁ kṛtam akṛtajñe naṣṭaṁ dākṣiṇyam aguṇajñe. 103.
aranyaruditaṁ kṛtaṁ śavaśarīram udvartitaṁ

sthale 'bjaṁ avaropitaṁ badhirakarna-japaḥ kṛtaḥ
śvapuceḥcam avanāmitaṁ suciraṁ ūsare varṣitaṁ

kṛtandhamukhamaṇḍanā yad abudho janaḥ sevitaḥ. 104.
candanataruṣu bhujamgā jaleṣu kamalāni tatra ca grāhāḥ
guṇaghātiṇaḥ khalu khalā bhogeṣu kva nu sukhāny avi-
ghnāni. 105.

Hm kāścit. b, Tā chāvyaḍ, SP, N, H sāksād. T apakṛtiśatāḥ pr°. Spl prīṭaye
copa°. N upakṛtam . . . evāpayāti. c, Spl durgāh°. SP nrpativacasām (α text).
d, N °gahaṇām. T adds athavā. Vs 99=T 100, SP 87, N 66. a, SP, N guṇā
bhav° (SPα text). b, SP nirguṇān (α text). c, SP °prabhavā (v. l. text); N
corrupt, intends text. Vs 100=T 101, SP 88, N 67, Pn 241. a, T alpe ca.
SP, N svalpo 'pi guṇāḥ sphṛto (α svato). b, SP, N bhavati. SP °samunnateṣu,
T and SPα v. l. °samuciteṣu, N, Pn and SPα v. l. text. N lokeṣu. c, Pn śa° khalu
tulinagireḥ. d, SP śikharaṁ. Vs 101=T 102, SP 89, N 68, Pn 242.
a, Pn guṇā guṇinām (pu°). b, Tā arthavatsu. Before next vs T sādhu
cedam ucyate, H anyac ca. Vs 102=T 103, SP 90, N 69, Hp 148, Hm 161,
Pn 243. d, SP avacane for acetane (v. l. text). Vs 103=T 104, SP 91,
N 70, Pn 244. a, SP, N dattaṁ (best ms. of SP text). b, T aṣṭabuddhi°,
Pn alasabuddhi°; N om hitam ahita! c, T naṣṭo guṇo 'guṇajñe. d, T akṛtajñe,
Pn anabhijñe (so SP v. l.). After this vs T sādhu cedam ucyate, Pn api
ca. Vs 104=T 105, SP 92, N 71, Pn 245, Sy 73, Ar. a, N gata for kṛtaṁ.
b, SP, N, Pn sthale kamalaropanaṁ (but SPα with T text). b c, SPα, N, Pn (!) tr
badh°kṛtaḥ to c, and suc° ūs° var° to b; SP ed. with T text. c, Tβ, N, and one
ms. of SPα iva nāmitaṁ. SP, N satataṁ for suciraṁ; SPα text. Pn varṣanaṁ.
d, Pn tad andhamukhamaṇḍanaṁ, N kṛtāntamukhamaṇḍanaṁ, SP kṛto 'ndha-
mukhadarpaṇo (α text). Pn abudhe jane bhāṣitam. Sy Wer an einem Treulosen
schön handelt, hat so wenig Nutzen davon, als säete er auf salzigem Boden
und gäbe den Kindern der Hölle gute Ratschläge und flüsterte dem Tauben
ein Wort ein. Before next vs T athavā. H kiṁ ca. Vs 105=T 106,

ketakyah kaṇṭakāir vyāptā nalinyah paṅkasambhavāḥ
 vilāsinyah sakutṭīnyah kva ratnam anupadravam. 106.
 (328) damanaka āha: ayam tavat svāmī (piṅgalaka ādāu) vaṇ-
 madhuraḥ (pariṇāme) viṣapratimacitto (mayā jñāta iti). (329)
 (vicintya) samjivako 'bravit: (bhadra, evam evāi 'tat.) mayāi
 'vāi 'tad asmād anubhūtam. yathā:
 dūrād ucchritapāṇir ādranayanah protsāritārdhāsano
 gāḍhālīnganatatparaḥ priyakathāpraśneṣu dattottarah
 antar gūḍhaviṣo bahir madhumayaś cā 'tīva māyāpaṭuḥ
 ko nāmā 'yam apūrvanāṭakavidhir yaḥ śikṣito durjanaiḥ. 107.
 (ādāv apy upacāracāṭuvīnayālamkāraśobhānvitam
 madhye cā 'pi vicitravākyakusumāir abhyarcitān niṣphalāiḥ
 paśiṣūnyāvīnayāvamānamalinān bibhatsam ante ca yad
 dure ro 'ste akulīnasamgatam asaddharmārtham utpāditam.
 108.)

SP 94, N 72, Hp 149, Hm 162, Pn 277. b, T_x kamalānvitagrāhāḥ (v. l. °viteṣu gr°); SP v. l. kamalānviteṣu ca grā°. c, khalu khalā with T; Pn khalā iti, SP ca piśunā, SP_x khalajanāḥ, N 'pi ra (read ca) khalā, Hp ca (v. l. 'pi) khalā, Hm ca bhoge. d, for bhogeṣu kva nu (T), SP bhūbhṛtsu, SP_x kiṁ bhogānām, Pn bhavanti na, Hm khalā na ca, N, Hp bhogeṣu (Hp v. l. bhoge and bhogeṣv api ca) na. SP sukheṣu vi° (α text). After this vs T has A 69, as Hertel observes probably corruption of vs; no correspondents elsewhere. Vs 106=T 107, SP 95, N 73. c, SP sakāṭīlyā (α kutṭīnyāś ca, best ms. sukuṭīlyo), N sarvakutṭīnyo; T °ṭānyah, v. l. text; in SP and N before vilā°. (328) T A 70. 1 dam° (β adds āha) . . . ādāu madhuraḥ (v. l. ādāvātmadhuraḥ, ādāv ātmaharaḥ) . . . °pratīma iti. SP 455 dam° (α adds prāha): ayam tavat svāmī vān° viṣahrdayo mayā jñātaḥ (α adds tathā ca). Hp 82. 7, Hm 53. 12 ayam etc. as SP (adds yataḥ at end). Pn 73. 21 punaḥ samjivaka āha: ayam . . . °cittāḥ. tat sarvathā. Sy [A 60a, just before vs 69=our vs 107, has speech by Dmng without resemblance to our passage; but after the vs, A 60b:] Snzbug sprach: Auch ich habe das Süße gegessen und es hat mich ergötzt, und nun, glaube ich, kommt es an mich, daß ich das Schlechte essen muß. Ar as Sy. Cf. next. (329) T A 70. 1 text (β samcintya; β om bhadra; ed. with α evam etat; β katham for yathā). Pn 74. 1 mayā cāitad anubhūtam. yathā. Sy, Ar cf. under prec. Vs 107=T 108, SP 96, N 74, Hp 150, Hm 164, Pn 285, Sy 69, Ar. a, N, Hp procchvāsītārdh° (Hp procchās°, v. l. projjhāsīt°; Hm text), Pn samprojjhītār°. b, Tβ priyakalā°; T °sampraśnasaktottarah. Pn °praśneṣv akhinnottarah. SP_x, N, H dattādarah (SP ed. text). c, SP, Hm antarbhūta° (SP_x, N, Hp text). SP madhuraḥ (α text). d, SP °vidhāu, α °vidhiṁ. Pn yaṁ, SP sam- for yaḥ. SP, N, Pn durjanaḥ (H, and v. l. of SP, text). Sy Denn er ist ein Verlocker, und sein Geschmack gleicht jenem Topf, der voll Bitterem ist, obenauf aber Honig, und der zuerst süß ist, zuletzt aber Galle und Wermut. T adds api ca. Vs 108=T 109, Pn 286. a, Pn aty-upa°. c, Pn °āpamāna°.

(330) kaṣṭam bhoḥ. kvā 'ham śaṣpabhakṣaḥ, kvā ('yam āmiṣa-
bhakṣa)siṅhasaṃsargaḥ. (sādhu ce 'dam ucyate:)

hutāsajvalābhe sthitavati ravāv astaśikhare
pipāsuḥ kiṅjalkaṃ praviśati sarojaṃ madhukarāḥ
tadantaḥ saṃrodhaṃ na gaṇayati saṃdhyāsamayaḥ
jano 'rthī nā 'pāyaṃ vimṛśati phalāikāntatṛṣitaḥ. 109.
kamalamadhunas tyaktvā pānaṃ vihāya navotpalaṃ
prakṛtisubhagaṃ gāndhoddāmāṃ apāsyā ca mālatim
śaṭhamadhukarāḥ kliṣyanti 'me kaṭambuṣu dantiṇāṃ
sulabham apahāyāi 'vaṃ lokaḥ kaṭeṣu hi rajyate. 110.

đ, Pṇ dhik kenāpy akul^o: T ed. major dūre vāstv (misprint?), corrected in ed. minor (HOS 14) to text. (330) T A 71 kaṣṭam . . . śaṣpabhuk kva siṅha^o. tathā ca (β sādhu . . .). SP 464 saṃjivakaḥ (3 α mss. om): kaṣṭam bhoḥ. mama (α om) tṛṇabhakṣaṇaṃ (α śaṣpabhakṣaḥ) siṅhena (α v. l. siṅhe) pātitaṃ (α nipatitaḥ or vinipāt^o). Hp 82. 18, Hm 54. 6 saṃjivakaḥ (Hm adds punar niśvasya): kaṣṭam bhoḥ. katham ahaṃ śaṣyabhakṣakaḥ siṅhe nipatitaḥ (Hm siṅhena nipātayitavyaḥ, and so Hp v. l.). Cf. Spl 70. 23, where Dam. tells Saṃj. that the lion has plotted to kill him, saying, as D. alleges: saṃjivakas tāvac chaṣpabhojī vayaṃ māṃsāsīnas tad asmākaṃ svābhāvikaṃ vāiram. (Contrast our § 282, where we find what the lion really did say on this subject. Spl 70. 23, if influenst by anything from the orig., belongs here rather than with § 282, as is shown clearly by the context; and I believe that it is a reminiscence of this passage. But cf. also—) Spl 71. 18 tad ayuktaṃ mayā kṛtaṃ yad anena saha māitri vihitā. uktaṃ ca. Pṇ 74. 14 kaṣṭam bhoḥ kaṣṭam kvā^o . . . Sy A 61 Aber warum mußte ich, der Grasweider, mich an ihn, den Fleischfresser, heranmachen, wenn nicht auf Grund meines Verhängnisses? Ar. Vs 109 = T 110, SP 98, N 76, Pṇ 289, Sy 70, Ar. b, N praśarati for pravi^o. c, T tr gaṇ^o na. d, N jano 'sau. T mss. except z vimṛśati. SP, N °kāntarasikaḥ. Sy O die Gier, und o die trügerische Hoffnung, wegen deren mir der Weg versperert worden ist, gleich der honigmachenden Biene, die, wenn sie sich auf eine Lotusblume setzt, sich an ihrem Dufte erfreut und nicht rechtzeitig weggeht: wenn es dann Abend wird, zieht der Lotus seinen Kelch zusammen und schließt sie in sich, und so stirbt sie. Vs 110 = T 111, SP 99, N 77, Pṇ 290, Sy 71, Ar. a, T v. l. °madhunā, °rās, °raṃ. Tα °otphalaṃ. b, Pṇ prakṛtisurabhiṃ. N gandhāir ādhyāyāṃ. c, Pṇ jalamadhuk^o, SPα hatamadhuk^o, N satatam alayaḥ. T ed. with β and SP ed. śliṣyanti; text Tα, SPα (°ty ete), N, and Pṇ. SP madāmbuṣu (α text). đ, SP sujanam for sulabham (best ms. text). SP apahāyāyaṃ, N avahāyo yaṃ. T all mss. loko except p of α loka. T mss. vaṭeṣu; one, P of α, perhaps originally had khaṭeṣu; em. Hertel. SP, N, Pṇ khaleṣu or °sv, but best ms. of SP text. Pṇ anurajyate, SPα abhi-ra^o or vi-ra^o, T nihanyate. See Hertel SP p. LXX. Hertel is right in assuming kaṭeṣu as the orig. reading, but wrong as to nihanyate; what he thinks represents the latter in Pa really represents bhinnadehā of the next vs. The verb here was clearly rajyate or a cpd.

- gaṇḍopānteṣv aciraniṣṛtaṁ vāri mattadvipānāṁ
 ye sevante navamadhurasāsvādalubdhā dvirephāḥ
 te tatkarṇavyajājanapavanaprenkhitāir bhinnadehā
 bhūmiṁ prāptaḥ kamalavivarakṛḍitāni smaranti. 111.
 (331) *athavā guṇavatām (evā) 'yaṁ doṣaḥ. (yataḥ:)*
 svaphalanicayaḥ śākhābhaṅgaṁ karoti vanaspater
 gamanam alasaṁ barhātopaḥ karoti śikhaṇḍinaḥ
 caturagamano yo jātyo 'śvaḥ sa gāur iva vāhyate
 guṇavati jane prāyeṇai 'te guṇaḥ khalu vāriṇaḥ. 112.

Hertel is, I think, wrong in his interpretation of kaṭeṣu. The word kaṭa is a Prakritized form of kṛta, the best throw of dice: Lüders, Würfelspiel, 41 f. Foolish and greedy men renounce safe and sure good fortune to pursue the alluring but elusive "easy money" that luck in gambling would bring. Hertel is right in pointing out the pun on kaṭa "elephant's temple" in c. Sy Und ein Unseliger, der sich mit dem Guten, das ihn vor dem Schaden zurückhält, nicht begnügt und den Schaden, der aus der Gier entsteht, nicht beachtet, nimmt das gleiche Ende wie die Honigbiene, die, mit süßduftenden Pflanzen nicht zufrieden, sich auf das Wasser niedersetzt, — (cf. next). Vs 111=T 112, SP 100, N 78, Pṇ 291, Sy 71 end and 72, Ar. a, Pṇ gallopānte suciraniḥṛtaṁ, and so (reading gaṇḍuśānte) best ms. of SP; SP ed. -niḥṛtaṁ, N -niṣṛtaṁ, T aviralasṛtaṁ (so R, other mss. °mrtaṁ). -cira- is guaranteed by SP, N, Pṇ; -sṛtaṁ is indicated as the probable orig. of -ṣṛtaṁ, -bhṛtaṁ etc. (cf. Hertel SP p. 122); cf. Rājatarāṅginī 4. 566 (ap. BR.), where niḥ-sṛ° would be metrically impossible (as it would be here); for the meaning see pet. lex. s. v. sar+ni („herausgetreten“). — Pṇ vanyadvipānāṁ. b, N °āsvādamatta-. c, for preṅkhitāir, SP prerita, α °tāḥ, best ms. preigitaṁ. SP chinna- (α khinna-, best ms. text), N khinna-, Pṇ kṣipta-. d, N °vivare kṛḍitānāṁ. Sy (cf. prec.) — das vom Ohrensaum des brünstigen Elefanten herunterfließt: und er schlägt nach ihr mit seinem Ohr und tötet sie. [This and the prec. vs are run together in Pa, which however clearly shows that its orig. had both.] (331) T A 72 text (om eva and yataḥ). Cf. Spl 72. 22 bhavati cāivaṁ yad guṇavatā samīpavartinā tadguṇāir anyeṣāṁ prasādo na bhavati. uktaṁ ca. Pṇ 74. 29 text (guṇānām for °vatām). Sy A 58 Oder aber es ist geradezu wegen meiner Bravheit und Tüchtigkeit, daß er mich infolge einer Verleumdung seitens der Bösen bekämpft. Ar (JCap 74. 7). Vs 112=T 113, Pṇ 292, Sy 67, Ar. a, Pṇ °cayo namrāṁ śākhāṁ. b, Pṇ śikhaṇḍinām. c, Pṇ tr jātyo yo; Tα jātyaśvaḥ, ms. R jātyaśvaḥ. d, Pṇ prāyeṇāivaṁ. Sy Denn auch die Fruchtbäume, die mit Früchten schwer beladen sind, werden manchmal von diesen geknickt, und dem Fasan wird manchmal sein langer Schweif zum Verhängnis, so daß er, wenn er zu fliehen sucht, es nicht kann; und das starke Pferd kommt manchmal durch seine Kraft zu Schaden, indem man es vor den Wagen spannt und es vorwärts treibt; und der tüchtige Mensch kommt mittels des Neides durch seine Tüchtigkeit zu Schaden, weil die Bösen zahlreicher sind als die Braven

(narendrā bhūyiṣṭhaṁ guṇavati jane 'tyantavimukhāḥ
 striyaḥ prāyo lobhād vyasanīṣu ca mūrkhheṣu abhīratāḥ
 narāṇāṁ mātmyaṁ guṇata iti mithyā stutir iyaṁ
 janaḥ prāyeṇā 'yaṁ na hi puruṣatattvaṁ gaṇayati. 113.)
 sīṁhāḥ pañjarayantraṇāparibhāvaprāmlānadinānānāir
 nāgāir aṅkuṣabhinnamastakataṭāir mantrālasāḥ panna-
 gāḥ
 vidvadbhis ca nirāśrayavyasanibhiḥ sūrāis ca bhāgyakṣatāḥ
 kālāḥ kṛṣṇakāir ivā 'tmareucitāḥ preṅkholayan kri-
 datī. 114.

(332) tat sarvathā kṣudramaṇḍalāntarapraviṣṭasya me jīvitam
 (eva) nā 'sti. uktaṁ ca:

bahavaḥ paṇḍitāḥ kṣudrāḥ sarve māyopajīvināḥ
 kuryur doṣaṁ adoṣaṁ vā uṣṭre kākādayo yathā. 115.

(333) damanaka āha: kathaṁ (cāi) 'tat. so 'bravīt:

und sie matt setzen. T adds athavā. Vs 113=T 114, Pn 294.
 b, Pn śriyaḥ prāyo loka . . . mūrkhheṣu ca ratāḥ. d, Pn prāyeṇāivaṁ na hi
 puruṣakāraṁ. Tṣ adds api ca. Vs 114=T 115, Pn 295, Sy 68,
 Ar. a, Tz pañjariyantriṇ°. b, Pn °mastakapuṭāir. d, Tz kālā-. T preṅkholanāḥ.
 Sy [A59 Ist es aber auch nicht wegen meiner Tüchtigkeit und wegen des
 Neides der Bösen, dann ist es wohl die Stunde meines Verhängnisses, die
 gekommen ist.] 68 Die Stunde des Verhängnisses sperrt ja selbst den kühnen
 Löwen in den Fangkäfig ein, läßt dem brünstigen Elefanten einen
 schwachen Menschen auf dem Nacken sitzen, wirft die bittergiftige Schlange
 dem Beschwörer in die Hände, läßt die Weisen verkehrt handeln — (etc.,
 expanded). Ar as Sy. (332) T A73 text (om eva; β mama for me). SP 477
 tat sarvathā kalamukhapraviṣṭasya me (α khalamukhabilaprav°, om me)
 jīvitam . . . So 144b kṣudrāḥ kṣudraparigrahaḥ (see on vs 92). Kṣ 317ab
 (63cd) dhūrtamādhye hi durlabhaṁ jīvitam sakhe. Spl 73.5 laghūnām api
 durjanānām madhye vastuṁ na śakyate, upāyāntaraṁ vidhāya te nūnaṁ
 ghnanti. uktaṁ ca. Pn 75.17 tat sarvathā mama kṣudramaṇḍalāntaḥ prav°
 jīv° nāsti. uktaṁ ca. Sy A62.3 and A63 Snzbug sprach: Nimm an, der Löwe
 sucht mich zu töten: was kann ich tun? Denn er ist ein Verräter und die
 Leute seiner Umgebung sind schlecht, und. Ar. Vs 115=T 116, SP 101,
 N 79 [Hp IV. 57, Hm IV. 54, diff.], Spl 288, Pn 297, So 144d, Kṣ 317cd
 (64ab), Sy 74, Ar. b, N sarva-. c, Jn kṛtyam akrtyaṁ vā. N aduṣṭe 'pi.
 d, SP uṣṭraṁ (α text), Tz uṣṭrā, N duṣṭe. So tāthā cemāṁ kathaṁ śṛṇu. Kṣ
 mugdhasinhāśrayaṁ (Ma. em. mugdhaṁ si°) jaghnur uṣṭraṁ kākādayaḥ purā.
 Sy wenn sich viele gegen einen Unschuldigen zusammentun, können sie
 ihn unschwer töten, wie es heißt, daß der Schakal, der Wolf und der
 Rabe sich zusammentaten und, schwach wie sie waren, das große Kamel
 töteten. (333) T A74 dam° (β adds āha) . . . saṁjīvakāḥ (β text). SP 480
 damanakaḥ (α saṁjīvakāḥ!): kathaṁ cāitat (α om ca) . . . Spl 73.9 text (om

KATHĀ 8 (STORY 8: LION'S RETAINERS AND CAMEL)

(334) *asti kasmiñścid vanoddeśe madotkaṭo nāma siñhaḥ (prati-
 rasati sma).* (335) *tasyā 'nucarās trayo dvīpivāyasagomāyavaḥ.*
 (336) *atha tais (tad vanam) bhramadbhiḥ sārthavāha(pari)bhraṣṭa
 uṣtro drṣṭaḥ.* (337) *taṁ cā ('vijñātapūrvavarūpaṁ) hāsyajananaṁ
 drṣṭvā siñhaḥ prṣṭavān:* (338) *idam (apūrvam) sattvam (iha
 vane) prcchyatām: kas tvam, kuta āgata iti.* (339) *tato 'vagata-*

ca). Pñ 75. 20 text. Sy A 64, Ar. (334) T 39. 4 text. SP 481 *asti . . . siñhaḥ*
 (α *kaś* for *kasmiñś*). Hp 144. 2, Hm 130. 12 as SP (v. 1. as SPα). So 145 ab
āsin madotkaṭo nāma siñhaḥ kvāpi vanāntare. Kṣ 318a (64c) *vikaṭākṣam
 purā siñham.* Spl 73. 11 text. Pñ begins with story of a caravan to which
 camel belonged; 76.1 *tasmiñś ca vane mado° . . .* Sy 34. 3 *Es war ein Wald,
 der lag nahe bei der Heerstraße. Darin wohnte ein Löwe. Ar.* (335)
 T 39. 4 text, adds *piṣitāśino* (mss. mostly °*śano*) after *trayo*. SP 481 *tasyānu°
 trayah santi* (α *om*) *kākavyāghragomāyavaḥ.* Hp 144. 2, Hm 130. 13 *tasyānu°
 (Hm tasya sevakās) trayah kāko vyāghro jambukaś* (Hp *śṛgālaś*) *ca.* So 145 cd
trayas tasyānugāś cāsan dvīpivāyasajambukāḥ. Kṣ 318 d (65 b) *dvīpi-
 gomāyuvāyasāḥ.* Spl 73. 12 *tasya cānu° anye dvīpi° santi.* Pñ 76. 2 text. (om
trayo). Sy 34. 4 und ein Rabe, ein Schakal und ein Wolf waren sein Gefolge.
 Ar. (336) T 39. 5 *atha tāir bhra° drṣ° sārtha° uṣtraḥ.* SP 482 text (om
tad vanam and pari). Hp 144. 3, Hm 130. 13 *atha tāir bhra° kaścid uṣtro*
 (Hp *sārthavāhād bhraṣṭa uṣtra eko*) *drṣṭaḥ.* So 146 sa *siñho 'tra vane 'drākṣid
 adrṣṭacaram ekadā, karabham sārthavibhraṣṭam praviṣṭam.* Cf. Kṣ 320 ab
 (66 cd) *eṣa sārthaparibhraṣṭo ya uṣtras.* Spl 73. 12 *atha kadācit tāir
 itas tato bhramadbhiḥ sārthād bhraṣṭaḥ kathanako nāmoṣtro drṣṭaḥ.* Pñ 76. 3
atha . . . bhrām° drṣ° sārtha° sa uṣtraḥ. Sy 34. 5 Nun begab es sich, daß
 Kaufleute des Weges kamen, die hatten ein Kamel bei sich, das versagte
 und nicht mehr mitgehen konnte. Und als sie zu dem Walde gelangten,
 ließen sie es da zurück. Das Kamel aber betrat den Wald. Da erblickte es der
 Löwe. Ar. (337) T 39. 6 *taṁ cājñāta°* (α °*pūrvam ru°*) . . . SP, H cf. next. So
 146 d, 147 ab *hāsanākṛtim, —[next] sāścaryam* (B. °*ye*) *vadatṣy asmin mrgādhipē.*
 Spl 73. 14 *atha siñha āha.* Pñ 76. 4 text (°*janakam*). Sy, Ar, cf. next. (338)
 T 39. 7 text (om *kuta āgata*). SP 482, Hp 144. 4, Hm 130. 14 *prṣṭaś cāivam*
 (SPα, H om *evam*): ko (SPα om, H *kuto*) *bhavān kvāgata* (Hm om *kva*) *iti* (H
 om). So 147 a ko °*yam prāñīti.* Spl 73. 14 *aho apūrvam idam sattvam. taj
 jñāyatām kim etad āraṇyakam grāmyam veti.* Pñ 76. 4 as T, *asi for iti;* also
 after next Pñ 76. 7 *tataḥ siñhena prṣṭaḥ: bhoḥ kutas tvam iha.* Sy 34. 9
 und fragte es: Wo kommst du her? Ar. (339) T 39. 7 text (ākhyātanā-
 moṣtro). [ākhyāta, and Pñ's prakhyāta, are clearly synonyms of kathanaka(ka),
 "Fabulous" or the like, with allusion to the strangeness of the animal to the
 lion and his retainers. See my Introduction, Chapter VII, under "Agreements
 of Ur-SP and Spl against T (and Pñ)," p. 167 f.] SP, cf. under § 342 for the name.
 So 147 cd *uṣtro 'yam iti vakti sma deśadraṣṭātra* (B. *deśajñāś cātra*) *vāyasaḥ.*
 Spl (cf. under § 336 for name, kathanaka) 73. 15 *tac chrutvā vāyasa āha:*

tattvārtho vāyaso 'bravit: kathanakanāmo 'ṣtro 'yam iti. (340) tatas tāir viśvāsya siñhasakāśam ānītaḥ. (341) tenā 'pi yathā-vṛttam ātmano viyogaḥ sārthavāhāt samākhyātaḥ. (342) siñhena eā 'syā 'bhyupapattir abhayapradānaṁ ca dattam. (343) evaṁ (ca) vartamāne kadācit siñho (vanya)gajayuddharadanukṣataśa-nīro guhāvāsī saṁvṛttaḥ. (344) pañcaṣaṭ(sapta)divasātikrānte ca

bhoḥ svāmin grāmyo 'yam uṣṭranāṁ jīvaviśeṣas tava bhojyaḥ. tad vyāpādyatām. Pp 76.5 tato ... 'bravit: uṣṭro 'yam loke prakhyātānām. (340) T 39.8 tatas tena siñha° viśvāsyānītaḥ. SP 483, Hp 144.5, Hm 130.15 (after next) tāis ca viśvāsaṁ (H om) nītvā (H adds asāu) siñhe samarpitaḥ. So cf. 148 b ānāyya kātukāt. Kṣ cf. 320 b (66 d) tvām upāgataḥ. Spl 73.21 athāsāu sarvāir api viśvāsyābhayapradānaṁ dattvā madotkatasakāśam ānītaḥ praṇamyopaviṣṭas ca. (341) T 39.9 text. SP 483, Hp 144.4, Hm 130.15 sa cātmanāvṛttāntaṁ sarvam (H om) evākathayat (SP, H om eva). Spl 73.22 tatas tasya prechatas tenātmavṛttāntaḥ sārthabhrāśasamudbhavo niveditaḥ. Pp 76.7 tena cātmano yathāvṛttaviyogaḥ ... Sy 34.10 Es erwiderte: Ich habe Kaufleuten gehört und die haben mich unterwegs zurückgelassen. Ar. (342) T 39.9 text ('bhyavapattir). SP 484, Hp 144.5, Hm 131.1 tena cābhayavācam (H om ca; SP, °vācakaṁ) dattvā kathanaka (Hm citrakarṇa, Hp °varṇa, v. l. chidrakarṇa) iti nāma kṛtvāvasthāpitaḥ (H °a sthā°). So 148 tato dattābhayas tena siñhena [here § 340] uṣṭraḥ so 'nucarikṛtya svāntike sthāpito 'bhavat. Spl (cf. § 340) 74.1 tataḥ siñhenoktam [then expansion]. Pp 76.8 avagatābhyupapattinā ca tasya siñhenābhayam dattam. Sy [34.11 Der Löwe sprach: Und was willst du jetzt tun? Jenes antwortete: Was dem Löwen beliebt.] 34.13 Der Löwe sprach: Wenn es dir recht ist, so bleibe hier und fürchte dich vor niemandem. Da blieb das Kamel im Walde bei dem Löwen. Ar as Sy. The orig. may have been more like SP, H (cf. So, end). (343) T 39.11 text (α °radakṣata°). SP 484 atrāntare (α evaṁ gacchati kāle) siñhasya śariravāikalyāt (α si° kadācid aṅgavāi°). Hp 144.6, Hm 131.2 atha kadācit siñhasya śariravāikalyād bhūtātivrṣṭikāraṇāc (Hm bhūrivṛṣṭi°) ca. So 149 ekadā vraṇito (B. vranitā-) 'svasthaḥ sa siñho gajayuddhataḥ, upavāsān bahūśś cakre svasthāis tāiḥ sahito 'nugāiḥ. Kṣ 318 b (64 d) saṁgrāmakṣatavigrahaṁ. Spl 74.5 tathānyedyur madotkatasya mahāgajenāraṇyacāriṇā saha yuddham abhavat. tatas tasya dantamuśalaprahārāir vyathā saṁjātā, vyathitaḥ katham api prāṇāir na viyuktaḥ. atha śarirāsāmarthyān na kutracit padam api calitum śaknoti. Pp 76.9 text (om ca and vanya). Sy 34.15 Eines Tages ging der Löwe auf die Jagd, und er geriet mit einem Elefanten in Kampf und der Elefant stieß ihn mit seinem Stoßzahn und jener kehrte blutbespritzt in den Wald zurück und mußte längere Zeit liegen und konnte nicht aufstehen. Ar. (344) T 39.12 text (ed. with α om sapta). SP 485 sarva evāhārālābhān (α evāhārasyāl°) nriyāmāṇāḥ. Hp 144.7, Hm 131.3 āhāram alabhamānās te vyagrā bahlūvuh. So 149 cd, see prec. Kṣ 318 c (65 a) kṣudhārtāḥ. Spl 74.8 te sarve kākādayo 'py aprabhutvena kṣudhāviṣṭāḥ paraṁ duḥkhaṁ bhejuḥ. Pp 76.10 atha pañcaṣeṣu dīneṣv atikrānteṣu sarva ... ātyayikāpadi patitāḥ. Sy

kāle sarva eva ta āhāraṇāikalyād atyayikam āpatitāḥ. (345)
yato 'rasanāḥ, tataḥ sinhenā 'bhihitāḥ: aham (anayā kṣatarujā)
na kṣamaḥ (pūrravad) āhāraṇaṁ bhavatām utpādayitum. (346)
tad yūyam ātmārthe ('pi) tāvad abhyudyamaṁ kurudhvaṁ (iti).
(347) tatas te procuḥ: evaṁ sthiteṣu decapādeṣu kim asmākaṁ
puṣṭyarthena. (iti.) (348) sinha āha: sādhu anujīvirṭtaṁ (madu-
pari) bhaktiś ca bhavatām. (atisobhanam abhihitam.) (349) (śaktā
bhavantaḥ, sarujāś cā 'ham.) tan mamāi ('tadavasthasyo) 'pa-
nayatā 'hāram (iti). (350) (yadā ca na kiñcid ūcus te tadā
'nenā 'bhihitāḥ: kim anayā vṛḍdayā.) (351) anviṣyatām kiñcit
sattvaṁ. aham (etadavastho 'pi) yuṣmākaṁ ātmanaś co 'tpāda-
giṣye prāṇayātrārtham iti. (352) evaṁ uktās te ('py utthāya)

34. 19 Infolge dessen magerten der Rabe, der Schakal und der Wolf, die von den Überresten der Mahlzeit des Löwen lebten und nun, da der Löwe liegen mußte, nichts zu essen hatten, ab und kamen von Kräften. Ar. (345) T 39. 13 text (om kṣata). SP 485 sinhenābhihitāḥ: vayam asamarthā (α aham asamartha) āhāram utpādayitum. Spl 74. 9 atha tām sinhaḥ prāha. Pñ 76. 12 atha tām sidato 'valokya sinho 'bhihitavān... (tr bhavatām āhāram). Sy 34. 23 Da sah der Löwe, daß sie verändert waren, und sprach zu ihnen: Warum seid ihr so verändert? Habt ihr etwa nichts zu essen? Ar. (346) T 39. 14 te yu' ātm'pi tāvad abhyudgamaṁ (β abhyudyamaṁ, R om abhy) kuruta. SP cf. § 349. Pñ 76. 13 text (om 'pi). (347) T 39. 15 te tam āhuḥ: evaṁ gate kim asmākaṁ ātmapuṣṭyarthenetī. Kṣ cf. 319cd (66ab), under § 362. Pñ 76. 14 text. Sy 34. 25 Sie sprachen: Da es mit dem Herrn so steht und er nichts zu essen hat, wozu sind wir noch nütze? Ar. (348) T 39. 15 sinhaḥ (β sa āha) ... (β madantare for madupari). Pñ 76. 15 sinha āha: tarhi sādhu anu' bhaktiś ca bhavatām. Sy 34. 27 Der Löwe sprach: Ihr zeigt guten Willen, die Liebe zum Herrn zu betätigen. Ar. (349) T 39. 16 text. SP 486 ato yūyam evāhāram utpādayantu (! α utpādayata). Pñ 76. 16 tad evamavasthasya mamopānayadhvaṁ āhāram iti. (350) T 39. 17 yadā... ucuḥ, tadā tenābhihitāḥ (mss. zR tadānenā)... Pñ 76. 17 tato yadā na... 'hitāḥ: bhoḥ, alam anayā vr°. (351) T 39. 18 text. SP 486 tenāiva yuṣmākaṁ asmākaṁ api prāṇadhāraṇam (α 'nā, om api) bhaviṣyatīti. Spl 74. 9 bho anviṣ° kutrācit kiñcit sattvaṁ, yenāham etām api daśān prāptas tad dhatvā yuṣmadbhojanaṁ saṁpādayāmi. Pñ 76. 19 gavesyatām kiñcit... 'pi bhavatām ātmanaś cāhāram utpādayiṣye. Sy 34. 28 darum geht und sucht, und wenn ihr ein Tier in der Nähe seht, so kommt und zeigt es mir an, daß ich vielleicht mich und euch ernähren kann. Ar. (352) T 40. 1 evaṁ uktvā (β uktās) te 'py ut° saha krathanakena (!) vanā° prav°. [On the camel's name cf. § 339. In T his name is henceforth given as krathanaka, which is evidently a corruption of kath°; see § 381, where one T ms., p, actually reads kath°.] SP 487 tatas te vanam gatāḥ. itas tato bhramadbhir na kiñcit prāptam. So 150ab tataḥ klāntaḥ sa

vanāntaraṁ pravṛṣṭā bhramitum ārabdhā (yāvan) na kiñcit (sattvaṁ) paśyanti, (353) tāvad vyudasya kathanakāṁ (duṣṭa-) mantram ārabdhāḥ (kartum). (354) (tatra) vāyasa āha: (vināśitā vāyam anena svāminā svādline 'py arthe.) (355) (tāv āhatuḥ: katham. so 'bravit: imāṁ) kathanakam eva hatvā (kiṁ na) prāṇayātrāṁ kurma (iti). (356) (tāv āhatuḥ: ayam asmākāṁ viśvāśopagataḥ śaraṇāgato vāyasyatve 'nujñātaḥ. sa āha:) (357) śaṣṭabhujāḥ piśitāśinaś ca viśamasambandhāḥ. (358) (tatas) tāv ūcatuḥ: svāminā ('py) asyā 'bhayapradānaṁ dattam. tena

bhakṣyārthaṁ bhraman siṁho 'navūpya tat. Spl 74. 11 atha te catvāro 'pi bhramitum . . . Pṇ 76. 21 as Spl (tr sattvaṁ kiñcin na pa°). Sy 34. 30 Da gingen sie. Ar as Sy. (353) T 40. 1 vyud° krathanakāṁ duṣṭ° āra° (β adds kartum, α vihitum or vihitam; ed. omits). SP 487 tataḥ kath° bahiṣkṛtvā. Hp 144. 7, Hm 131. 3 tataḥ kākavyāghragomāyubhir (Hm tatas tair) ālocitam. So 150cd kiṁ kāryam ity aprechat tām uṣṭraṁ muktvanugāṁ rahāḥ. Spl 74. 12, Pṇ 76. 22 tāvad vāyasaśṛgūlau mantrayete (Spl paraspāraṁ mantrayataḥ). Sy 34. 31 und berieten sich, ohne daß das Kamel es bemerkte, und übersannen folgendes. Ar. (354) T 40. 2 text. SP 488 idam uktaṁ kākēna (α kākēnoktam, om idam). Spl 74. 12, Pṇ 76. 22 śṛgāla āha (Pṇ tatra śṛ° 'bravit): bho vāyasa, kiṁ prabhūtabhramaṇena (Spl° bhrāntena). (355) T 40. 3 tāv āh°: katham (β kasmāt), so 'bravit: naṁv ayam krathanaka iti. SP 488 kathanakam eva vyāpādayāma iti. Hp 144. 8, Hm 131. 4 citrakarṇam (varr. as in § 339) eva yathā svāmi vyāpādayati tathānuṣṭhīyatām. So 151d kiṁ nāsāv eva bhakṣyate. Spl 74. 13, Pṇ 76. 23 ayam asmākāṁ prabhoḥ kathanako (Pṇ vikaṭo) viśvastas (Pṇ viśrabdhas) tiṣṭhati. tad enaṁ hatvā prāṇayātrāṁ kurmaḥ. Sy 34. 33 (after § 357) Warum sollten wir nicht bewirken, daß der Löwe es tötet und uns daraus Nutzen und Sättigung auf viele Tage hinaus erwächst? Ar as Sy. (356) T 40. 3 ta āhuḥ (β api ca): ayam asm° viśv° (β viśvāśenopa°) . . . 'nujñātaḥ (β na jñ°). sa āha. — Nowhere else. (357) T 40. 4 text. SP 488, Hp 144. 9, Hm 131. 5 kim anena kaṭṭakabhujāsmākam (H om asmākam, but Hp v. l. has it). So 151c, 152ab uṣṭreṇa sākaṁ kiṁ sakhyaṁ [here prec.], tṛṇāśi cāyam asmākāṁ bhakṣya evāmiśāśinām. Sy 34. 32 Daß dieses Kamel, der Grasweider, unser Kollege sei, schickt sich nicht. Ar. (358) T 40. 5 tatas . . . svāmināyam abhayapradānena rakṣyate tena cāyuktam (β om ca) . . . SP 489 tāv . . . 'bhayavāg (α tāv ūc° asminn [v. l. asmāi ca] abhayavāk svāminā) dattā. tad ayam aśakyo 'rthaḥ. Hp 144. 9, Hm 131. 5 vyāghro brūte (Hm uvāca): svāminābhayavācaṁ dattvānuḥgrhītas (Hp dattvāyaṁ saṁgr°) tat katham evaṁ sambhavati. So cf. 153a b, under § 366. Spl 74. 14, Pṇ 77. 1 vāyasa āha (Pṇ prāha): yuktam uktaṁ bhavatā param (Pṇ adds kiṁ tu) svāminā tasyābhayapradānaṁ (Pṇ om tasya) dattam āste (Pṇ asti). na vadhyo 'yam iti (Pṇ tenāvadhyāḥ syād ayam). Sy 34. 35 Der Schakal sprach: Wie können wir dem Löwen raten, ihn zu töten, da er ihm ja garantiert hat, daß er

(cā 'yuktam) asakyam (cāi) 'tad (iti). (359) (punar api) vāyaso 'bravit: tiṣṭhata yūyam, yāvad aham (evāi) 'tadarthaṁ saṁpratipādayiṣyāmi. (360) ity uktvā siṅhasakāśam agamat. (361) siṅhena (cā) 'bhihitam: anviṣṭaṁ yuṣmābhīḥ kiñcit (sattvam iti). (362) kāko 'bravit: yasya cakṣur balaṁ vā syāt, so 'nviṣyatu. vayaṁ tu sarva evā 'hāravāikalyād andhāḥ parikṣiṇāśaktayaś ca. (363) kiñ tu prāptakālam avāśyaṁ vijñāpyaḥ svāmī. vinā-

sich nicht zu fürchten brauche? Ar. (359) T 40. 6 text. SP 489 kākāḥ (α atha k° āha): mṛtāḥ smaḥ, tarhi svāminam (α tam) evānekopavāsaparikṣiṇam aṅgikārayāmaḥ. (vs, only in SP, N, H.) Hp 144. 10, Hm 131. 6 vāyaso vadati (Hm kāko brüte): iha samaye parikṣiṇaḥ svāmī pāpam api kariṣyati. Spl 74. 15 śṛgāla āha: bho vāyasāhaṁ svāminam vijñāpya tathā kariṣye yathā svāmī vadhaṁ kariṣyati, tat tiṣṭhantu bhavanto 'trāiṣva yāvad ahaṁ grhaṁ gatvā prabhor ājñāṁ gṛhītva cāgacchāmi. Pñ 77. 2 śṛgāla āha: yuktam uktam, svāminam vijñāpya yathāśya vadhaṁ manyate tathā kariṣyāmi. iti. tat (etc. with Spl) — gatva svāmivacanam ānayaṁi. Sy 34. 38 Und der Rabe sprach: Ihr bleibt hier und ich will gehen und den Löwen zum Einverständnis mit uns bewegen. Ar. (360) T 40. 7 text. SP 495 evaṁ (α iti) niścitya kākas (α om) tad-antikam jagāma (α jagmuḥ). Hp 145. 1, Hm 131. 14 iti niścitya (Hm saṁcintya sarve) siṅhāntikam jagmuḥ. Spl 74. 18 evam abhidhāya satvaram siṅham upasthitāḥ. Pñ 77. 5 evam abhidhāya svāminam uddiṣya satvaram prasthitāḥ. Sy 35. 1 Und der Rabe trat vor den Löwen. Ar. (361) T 40. 8 text. Hp 145. 1, Hm 131. 14 siṅhenoktam: āhārthaṁ prāptaṁ kiñcit (Hm tr ki° pr°). Sy 35. 2 Der Löwe fragte ihn: Habt ihr etwas wahrgenommen? Ar. (362) T 40. 9 text (ed. with α om 'bravit). SP 495 atha siṅhaṁ prati (α om atha etc.) kakenoktam: deva na kiñcit prāptam. Hp 145. 2, Hm 131. 15 tāir uktam (Hp kakenoktam): deva (Hm om) yatnād api na prāptaṁ kiñcit (Hp kiñ° na pr°). So 151 a te tam ūcuḥ. Kṣ 318 c, 319 (65 a, c d, 66 a b) sacivā ūcur —, aśaktā vīgrahe svāminn avasannā vayaṁ vane, nirāhārā na cāsmākaṁ svāmi-tyāgaḥ śubhāvahaḥ (cf. § 347). Spl 74. 19 atha siṅham āśādyedam āha: svāmin, samastaṁ vanaṁ bhrāntvā vayaṁ āgatāḥ, na kiñcit sattvam āśāditam. tat kiñ kurmo vayaṁ. saṁprati vayaṁ bubhukṣayā padam api calituṁ na śaknumaḥ. Pñ 77. 6 as Spl to samastam api bhrāntā vanaṁ saṁpratam bubhukṣākrāntāḥ padam ekam api calituṁ na śaktāḥ. Sy 35. 3 Der Rabe sprach: Wahrnehmen kann mit seinen Augen nur der, welcher sieht, und suchen kann nur der, welcher gehen kann; wir aber können vor Mangel an Nahrung weder sehen noch gehen. Ar. (363) T 40. 10 text (arthe for āhāre; ed. with α vijñāpyase, svāminā [α mss. °nām, em. Hertel]; β text). SP 496 siṅha āha: ko 'bhyupāyaḥ. kāka āha: (α adds deva) svādhī° 'py āhāre ko vicāraḥ (α for ko vi°, nāyaṁ parichedo nāsayitum ucitāḥ). Hp 145. 3, Hm 132. 1 siṅho brüte (Hm siṅhenoktam) ko 'dhunā jīvanopāyaḥ. kāko vadati: (Hm adds deva) svādhinahāraparityāgāt sarvanāśo 'yaṁ upasthitāḥ (Hp samupasthitāḥ). So 151 a b prabho vācyam asmābhir yuktam āpadi. Spl 74. 21, Pñ 77. 8 devo 'pi pathyāśī (Pñ pathyāhārī) vartate. Sy 35. 6 Aber das, was wir ausfindig gemacht und beraten haben,

śiṭaḥ svātmanā 'tmā svādhīne 'py āhāre. (364) śiṅho 'bravit: katham. (365) kāka āha: (nanv) ayaṁ kathanaka iti. (366) śiṅhaḥ (sakopam) āha: kaṣṭam. nṛśaṁsam etat. mayā 'syā ('bhjyapapattir) abhayaṁ (ca) dattam. tat katham vyāpādayāmi. api ca:
na gopradānaṁ na mahīpradānaṁ
na cā 'nnadānaṁ hi tathā pradhānam
yathā vadanti 'ha mahāpradānaṁ
sarvapradaṇeṣv abhayapradānam. 116.
(367) kāko 'bravit: (aho svāmino dharmasāstraṁ prati pratibhā.

genügt, wenn es dem Herrn genehm ist, bis zu seiner Genesung uns und ihm als Nahrung. Ar. (364) T 40. 11 śiṅhaḥ (β so 'bravit): katham. SP 497 śiṅha āha: svādhīnaḥ ka āhāraḥ (α si° āha: hatāḥ smaḥ, āh° kaḥ). Hp 145. 4 śiṅho brute: ko 'trāhāraḥ. Hm 132. 2 śiṅhenoktam: atrāhāraḥ kaḥ svādhīnaḥ. Sy 35. 9 Der Löwe sprach: Was denn? Ar. (365) T 40. 11 kākaḥ (β asāv āha): nanv ayaṁ krath° iti. SP 497 text (om nanv ayaṁ). Hp 145. 4, Hm 132. 3 kākaḥ karṇe kathayati: citrakarṇa (varr. as before) iti. So cf. 151d, under § 355. Kṣ 320cd (67 ab) mahākūyaḥ sa paryāptam asmatasamghasya bhojanam. Spl 74. 21, Pṇ 77. 8 tad yadi devādeśo bhavati tat (Pṇ tadā) kathanakapiśitenādyā (Pṇ vikaṭapiś°) pathyakriyā kriyate. Sy 35. 9 Der Rabe sprach: Dieses Kamel, der Grasweider. Ar. (366) T 40. 12 śiṅhaḥ (β adds āha): kaṣṭam... 'bhyavapattir abh° ca prasādikṛtam, api ca. SP 497 śiṅhaḥ karṇa (α om) bhūmim sprṣtvā (v. l. drṣtvā) karṇau sprṣati: mayāsyābhayavāg dattā tat katham druhyate (α katham etādṛśam ucyate). tathā ca. Hp 145. 5, Hm 132. 3 śiṅho bhūmim sprṣtvā karṇau sprṣati: mayāitasyābhayavāg dattā tat katham eva yujyate. tathā hi (Hm abhayavācam dattvā dhṛto 'yam asmābhiḥ, tat katham evaṁ sambhaviṣati. tathā ca). So 153ab dattābhayaṁ katham hanmīty ucyate prabhuṇā yadi. Spl 74. 22, Pṇ 77. 9 atha śiṅhas tasya tad (Pṇ om) dāruṇam vacanam (Pṇ °ṇa-vākyam) ākarṇya sakopam idam āha: (Pṇ adds dhig) dhik pāpādharma, yady evaṁ bhūyo 'pi (Pṇ om) vadasi tatas (Pṇ tat) tvām tatkaṣaṇena vadhiṣyāmi (Pṇ °kṣaṇād eva hanisyāmi). yato mayā tasyābhayaṁ (Pṇ °bhayapradānam) dattam. tat katham (Pṇ adds svayam eva) vyāpādayāmi. uktaṁ ca. Sy 35. 10 Da ergrimmte der Löwe und sprach zu ihm: Verflucht sei dieses Wort. Ihr habt schlecht gesprochen und hättet es vor mir gar nicht aussprechen dürfen. Habe ich es doch selbst veranlaßt, Vertrauen zu fassen. Und es heißt. (After next vs.) Sy 35. 19 Ich habe es eingeladen und werde es nicht dem Tode überantworten. Ar. Vs 116=T 117, SP 103, N 81, Hp IV. 60, Hm IV. 57, Spl 290, Pṇ 298, Sy 75, Ar. Hm is confused in a. b, Pṇ nānnapradānaṁ. SP, N, H na for hi. SP, N, Hp tmadānaṁ for pradh°; Tṣ pramāṇam. c, SP tathā (α text). Jn budhāḥ pradhānaṁ; T ed. mahāpradhānaṁ, but most mss. text. d, T ed. sarvapradhāneṣv, but mss. (except P), with all other versions, text. Sy Wer tausend Hungrige und Durstige durch Almosen trinkt und sättigt, handelt nicht so gerecht, als wer eine Seele vor Furcht befreit. (367) T 41. 1 text (ed. with α om 'bravit and om sam [ūrambhāḥ]). SP 503 kākaḥ (α adds āha). Sy 35. 21 Der Rabe sprach: Wenn

etad anyad api pradhānaṁ maharṣivacanam, yathā śreyasām arthe pāpiyān samārambhaḥ.) api co 'ktam:

tyajed ekaṁ kulasyā 'rthe grāmasyā 'rthe kuḷaṁ tyajet grāmaṁ janapadasyā 'rthe (sv)ātmārthe prthivīm tyajet. 117. (368) (*punaś cā 'ha:*) mā svāmī svayaṁ vyāpādayatu. mayā 'syo 'padhīnā vadha ārabdhaḥ. (369) (*so 'bravīt: katham iva. vāyasa āha:*) (370) ayaṁ (tāvad etadavasthaṁ svāminam asmāṁś ca dṛṣtvā) svayaṁ evā 'tmānam (*anyapuṣṭyartham svargaga-manāya sattvahitāya*) nivedayati; (*tato na doṣaḥ.*) (371) *evam abhikhitavati vāyase siṅho (matibhramam ivā 'rpito) na kiṁcid apy udāhṛtavān.* (372) *aśāv api (punaś) tatsakāśaṁ gatvā kṛtaka-*

dem auch so ist, so heißt es doch auch. Ar. Vs 117 = T 118, SP 105, N 83, cf. So 152cd, Sy 76, Ar. d, SP, N, and T ms. z ātmārthe; SP v. l. cātmā; T ed. svāt°. So bahunām āmiśasyārthe kiṁ cāikas tyajyate na kim. Sy Einen soll man im Notfall preisgeben für die Familie, die Familie für das Dorf, das Dorf für die Stadt, die Stadt für den Bezirk, den Bezirk für das Land, um des eigenen Lebens willen. (368) T 41.5 text. SP 506 na cātra (α ca) svāminā vyāpādayitavyam (v. l. °yaḥ) kiṁ tu vyaṁ eva tathā kurmo. Hp 145. 14, Hm 132. 10 kāko brūte: nāsau svāminā vyāpādayitavyaḥ, kiṁ tu vyaṁ eva tathā kurmo (Hm varies). Spl 75. 5, Pñ 77. 18 tac chrutvā śṛgāla āha: svāmin, yady abhayapradānam dattvā vadhaḥ kriyate, tad eṣa (Pñ tadā te) doṣo bhavati. Sy 35. 28 Du und wir sind nun in dieser Notlage. Mein Herr soll den Vertrag, den er geschlossen hat, auch gar nicht brechen; du brauchst es weder selbst zu töten, noch es töten zu lassen. Ar. (369) only in T 41.6 (β text: α siṅhaḥ, katham iva, kākaḥ). (370) T 41.6 text (om eva; β sattvahitārtham; om tato na doṣaḥ; β adds iti at end). SP 506, Hp 145. 15, Hm 132. 11 yathā ca (SPα, H 'sāu) svayaṁ eva dehadānam (Hm sva for svayaṁ eva; SP om deha°) āṅgikaroti. So 153cd dāpayāmaḥ svavācā tad yuktyā tanum amuṁ vyaṁ. Spl 75.6 punar yadi devapādānām bhaktyā sa ātmano jivitavyaṁ prayacchati, tan na doṣaḥ. tato yadi sa svayaṁ evātmānaṁ vadhāya niyojayati tad vadhyo. Pñ 77. 19 yadi punaś sa devapādānām svayaṁ eva bhaktyātmāno jivitavyaṁ prayacchati, tato na doṣaḥ. tad yadi svayaṁ eva svaṁ vadhāya niyojayati, tadā vadhyaḥ. Sy 35. 31 sondern wir töten es mittels der Vereinbarung, die wir untereinander getroffen haben, auf die rechte Weise, so daß meinem Herrn keine Sünde daraus erwächst. Ar. (371) T 41.7 text. SP 507 ity ukte (α om ity u°) siṅhas tuṣṇīm sthitaḥ. Hp 145. 15, Hm 132. 11 siṅhas tac chrutvā tuṣṇīm sthitaḥ. So 154ab ity ukte tāir anujñātas tena siṅhena vāyasaḥ. Kṣ 321 (67cd, 68ab) tac chrutvā bhṛśam udvignam āśritadrohakīrtanāt, tam āṅgikārapadaviṁ dhūrtā ninyuḥ śanāir harim. Spl 75. 17, Pñ 78. 7 tad ākarnya (Pñ tac chrutvā) madotkṛta āha (Pñ prāha): yady evaṁ tat kuru (Spl kuruḥva) yad rocate. Sy 35. 34 Da schwieg der Löwe. Ar. (372) T 41.8 text (β om punaś). SP 507 tato 'sāu labdhāvakaśaḥ kākaḥ (α om) kapaṭam (α kuṭam) kṛtvā. Hp 145. 16,

racanāih (pratyekam) vijñāpitavān: (373) aho svāmīno mahaty avasthā vartate. nāsikāntaprapṭajīvitas tiṣṭhati. (tat tena rinā ko 'smākam atra kānane rakṣitā.) tad asya kṣudrogāt paralokaprasṭhitasya (svayaṁ gatvā) svaśarīradānaṁ kurmaḥ, yena svāmiprasādasyā 'nṛnatāṁ gacchāmaḥ. (iti.) (374) tataḥ kṛta-saṁridaḥ saha kathanakena sīṁhasakāśaṁ gatāḥ. (375) atha kākeno 'ktam: deva, āhāro na prāptaḥ; anekopavāsakliṣṭaś (ca)

Hm 132. 12 as SPz. So 154c vadhāya saṁvidam kṛtvā (B. vidhāya saṁ° gatvā; cf. next). Kṣ 322 b (68 d) vyājakaḥ pitasāṁvidā. Spl 75. 17, Pṇ 78. 8 iti śrutvā (Spl tac chrutvā sa) satvaram gatvā tām uvāca (Spl āha). Sy 35. 34 Und als der Rabe sah, daß er schwieg, machte er sich auf und ging zum Schakal und Wolf und sprach zu ihnen: Ich bin gegangen und habe mit dem Löwen das Nötige gesprochen. Da der Löwe das Kamel nicht tötet, müssen nunmehr wir suchen, wie wir es töten. Der Schakal und der Wolf sprachen: Auch dies klügle du aus, du bist ja der Rabe. Er sprach. Ar. (373) T 41. 9 sīṁhāntikam gatāir yuṣmābhir evaṁ vaktavyam iti. So 154d, 155, 156 karabham tam abhāsata, eṣa svāmī kṣudhākrānto 'py asmān vakti na kiñcana, tad asyātmāpradānoktyā priyam kurmo yathā vāyam, tathā tvam api kurvithā yenāsau priyate tvayi, ity ukto vāyaseṣṭraḥ sādhus tat pratyapadyata. Spl 75. 18 bhoḥ svāmīno . . . vartate. tat kiṁ paryatītena. tena vinā ko 'trāsmān rakṣayisyati. tad gatvā tasya kṣuddoṣāt paralokam prasthitasyātmaśarīradānaṁ kurmo . . . (om iti). Pṇ 78. 8 text (om iti). Sy 36. 2 Ich will das Kamel in unsere Mitte rufen und sagen: Der Löwe ist schwach, und wenn wir ihm nichts geben, so wird er gegen uns aufgebracht werden. Darum kommt, laßt uns einen Vertrag vor Gott schließen und vor ihn treten, und jeder einzelne soll sein Leben anbieten und sprechen: Mein Herr möge mich verspeisen, um nicht zu sterben. Und zur Rettung des Betreffenden sollen dann die andern einen Vorwand vorbringen, und sofort soll auch der Folgende sein Leben anbieten. Ar as Sy. The version of Jn is certainly more closely supported by So and Pa than that of T; but it is very likely that the orig. was still closer in meaning to Sy; this seems indicated by So. (374) T 41. 10 text (kratha°). SP 508 sarvān grhītvā gataḥ (α om gataḥ). Hp 145. 16, Hm 132. 12 sarvān grhītvā (Hm ādāya) sīṁhasamipam (Hm sīṁhāntikam) gataḥ. So 157ab upāyayāu ca tām sīṁham saha kākena tena saḥ. Kṣ 322 a (68c) athoṣṭrasaṁnidhāu. Spl 76. 1, Pṇ 78. 15 tatas (Spl iti śrutvā) te sarve bāṣpapuritatdrśo (Pṇ adds gatvā) madotkataṁ praṇamyopaviṣṭāḥ. (Then insertion.) Sy 36. 11 Und die Vier schlossen den Vertrag und gingen zu dem Löwen. Ar. (375) T 41. 11 atha vāyasaḥ praṇamya (β om) sīṁham vijñāpitavān: deva, svāmīśariraṁ sarvathā rakṣyam asmaccharireṇeti. SP 508 āgatya kākenoktam: deva . . . anekopavāsī (α annārthi) svāmī. tan (α om) madyam mān° upa°. Hp 145. 17 text (upayujyatām, v. l. text; om iti). Hm 132. 13 . . . deva yatnād apy āhāro . . . °vāsakhinnāḥ svāmī, tad idānīm madyamānsam . . . (om iti). So 157cd tataḥ kāko 'bravid deva svāyattaṁ bhukṣva mām imam. Kṣ 322 a, cd (68c,

svāmi. tat sarvathā madyam mānsam upabhuṣyatām (iti). (376)
(athā) 'sāv āha: (sv)alpapakāyo bhavān; na yuṣmacchariropabhoge
kṛte 'py asmākaṁ kiñcit tṛptikāraṇaṁ bhavati. (377) (tasmīnś
cā 'payāte) gomāyur (apy) evam abhihitavān: asmān mama vi-
śiṣṭataraṁ śarīram; tan matprāṇāḥ kriyatām prāṇayātre 'ti. (378)

69ab) prāha—, vāyaso maccharireṇa svāmin vṛttiḥ prakalpyatām. Spl 76. 2, Pñ 78. 17 atha (Spl adds teṣāṁ madhyāt) kākāḥ provāca: svāmin, vāyam tāvat sarvatra (Pñ 'trāiva) paryātitāḥ, paraṁ na kiñcit sattvaṁ prāptaṁ (Spl āsāditāṁ) drṣṭaṁ vā. tad adya mām (Pñ adds eva) bhakṣayitvā prāṇān dhārayatu svāmi, yena devasyāpyāyanā bhavati (Pñ om) mama punaḥ svar-gaprāptir (Pñ adds bhavati) iti (Pñ om). Sy 36. 12 Und zuerst sprach der Rabe: Mein Herr hat keine Nahrung und ist geschwächt. Ich aber lebe nur durch meinen Herrn. Bleibt mein Herr erhalten, so lebt, wer von uns übrig bleibt, durch meinen Herrn. So möge mich jetzt mein Herr verspeisen. Ar. (376) T 41. 12 text (akalpakāyo, but all mss. except P alpako). SP 509 sa āha: bhadra (α om), svalpakāyo bhavān, kim anena bhavati. Hp 146. 7, Hm 133. 3 siñhenoktam: bhadra (Hm and v. l. of Hp om) varaṁ prāṇaparityāgo na punar idṛśe (Hm 'śi) karmaṇi pravṛttiḥ. So 158ab kiṁ tvayā svalpakāyenety ukte siñhena. Kṣ 323a (69c) nety uktavākye śārdūle (here=lion). Spl 76. 9, Pñ 78. 23 tac chrutvā śṛgāla āha: bhoḥ svalpakāyo (Pñ prāha: alpako) bhavān. bhavadbhakṣaṇāt (Pñ tava bhako) svāminas tāvat (Pñ om) prāṇayātrā (Pñ adds 'pi tāvan) na bhavaty aparo (Pñ aparaṁ) doṣaś ca tāvat (Pñ om) samutpadyate. Sy 36. 16 Da sagten der Schakal und der Wolf schnell zu ihm: Was nützt es, wenn du dein Leben preisgibst, da du doch klein bist und nicht einmal der Löwe von dir satt würde? Ar. Tho Pa and Jn agree in having one (or both) of the other attendants raise objection, the other versions all make the lion refuse, and this is evidently orig. The same holds good for § 378 and § 380. Jn agrees with T (most mss., against ed., see my Introduction, Vol. II, p. 265) and SP, H, Bṛ in the reason alleged both here and in § 378 (not in § 380); Pa has the same reason here, tho in § 378 and § 380 it has different ones. (377) T 41. 13 text (om apy; ed. with α om evam). SP 510 atha gomāyunāpy evam abhihitam (α evoktam or uktam for abhi°). Hp 146. 8, Hm 133. 4 jambukenaṇi tathoktam. So 158bc jambukaḥ, mām bhuṅkṣvety avadat. Kṣ 323b (69d) tad eva prāha jambukaḥ. Spl 76. 15 (after expansion; jackal speaking) tad apasarāgrataḥ, ahaṁ svāmināṁ vijñāpayāmi. tathānuṣṭhite śṛgālāḥ sādaraṁ praṇanyopaviṣṭaḥ: svāmin. mām bhakṣayitvādyā prāṇayātrām vidhāya mamobhayalokaprāptiṁ kuru. Pñ 79. 6 (as Spl) tad apasara, yenaṁham api svāmināṁ vijñāpayāmi (as Spl to) praṇamya provāca: svāmin, adya mama kāyena prāṇadhāraṇaṁ kṛtvā mama lokadvayaprāptiṁ kuru. Sy 36. 19 Und der Schakal sprach sodann: Wenn der Rabe nicht genügt, so genüge doch ich. Ich mache mir das Wort, das der Rabe gesprochen hat, zu eigen und biete mein Leben an. Ar. (378) T 41. 15 text (om siñhas). SP 510 tasyāpi siñhena tathāivoktam (α atrāpi siñhasya tathāivoktiḥ). Hp 146. 8, Hm 133. 4 tato 'pi (Hm om) siñhenoktam: āstām (Hm māivam). So 158cd tam ca sa tathāiva nirākaroṭ. Kṣ 323c (70a) prati-

tam api (sīnhas) tathāi 'vā 'bhihitavān. (379) (apayāte ca tasmin) dvīpy āha: ābhyām mama viśiṣṭatarām śarīram (idam) upabhuḥjyatām iti. (380) tam apy asāv āha: alpakāyo bhavān api ('ti). (381) tac chrutvā kathanako 'cintayat: nāi 'vā 'tra kaścid vināśyate. (tad) aham apy evam eva bravāmi. (382) tata (utthāya sīnhāntikam upagamyā) 'bravīt: deva, (ebhyo mama viśiṣṭatarām

śiddhe punas tasmin. Spl 76. 20, Pñ 79. 11 atha (Pñ om) tac chrutvā (Pñ ākarṇya) dvīpy āha (Pñ prāha): bhoḥ sādhuḥktaṁ bhavatā punar (Pñ param) bhavān api svalpakāyaḥ svajātiś (Pñ 'tīyaś) ca nakḥāyudhatvād abhikṣya eva. (Then expansion.) Sy 36. 22 Der Wolf und der Rabe aber sprachen: Dein Eingeweide stinkt und du bist unschön. Ar. (379) T 41. 15 text (upayujyatam). SP 511 vyāghraḥ (α adds āha): etayor brhattamaṁ (α brhae) macchariram (α om mac) upabh°. Hp 146. 9, Hm 133. 4 vyāghra uvāca (Hm atha vyāghrenoktam): maddehena jivatu svāmī. So 159ab dvīpī tam abravīd deva mām bhuṅkṣveti (B. dv° tato 'br° bhu° mām deveti). Kṣ cf. next. Spl 77. 4 tad apasarāgrato yenāham svāminam vijñāpayāmi. tathānuṣṭhite dvīpī praṇamya madotkaṭam āha: svāmin, kriyatām adya mama prāṇāḥ prāṇayātrā diyatām akṣayo vāsaḥ svarge mama (then expansion). Pñ 79. 18 tad apasaratu bhavān agrataḥ, yenāham api svaprabhuṁ prasādayāmi. tathā—(as Spl)—praṇamyo-vāca: svāmin—(as Spl) diyatām mamākṣayaḥ svargavāsaḥ. Sy 36. 24 Und der Wolf sprach sodann: Wenn das Eingeweide dieses da stinkt, so stinkt doch meines nicht. Mein Wort geht dahin, daß ich mein Leben anbiete. Ar. (380) T 41. 16 text (ed. akalpakāyo. but mss. except p text). SP 511 tasyāpi tathāivoktam (α tatrāpi tathāivoktiḥ). Hp 146. 9, Hm 133. 5 sīnhenoktam: na kadācid evam ucitam. So 159bc tam apy asāu, nābhuṅkta harir. Kṣ 323d (70b) dvīpiny api (ŚP. and Ma. ms. āpi; Ma. em.) nirākṛte. Spl 77. 13, Pñ 80. 4 (in speech of camel, in § 382) bhoḥ satyam (Pñ yuktam) uktaṁ bhavatā param bhavān api nakḥāyudhaḥ. tat katham bhavantaṁ svāmī (Pñ tr svā° bha°) bhakṣayati. Sy 36. 26 Aber der Schakal und Rabe sprachen: Wer sich umbringen will, ißt Wolfleisch und sofort kriegt er den Aussatz. Ar. (381) T 41. 17 text (kratha°, but ms. p here katha°; β om tad). SP 511 atha kathanako 'pi jātāpratyaya (α kṛtapra°). Hp 146. 10, Hm 133. 6 atha citrakarṇo (varr. as above) 'pi jātāpratyayas (Hm jātaviśvāsas). Kṣ 324 (70cd, 71ab) acintayat karabhakaḥ samrambhasprṣṭamānasah, nāiveha bhakṣyate kaścid āucityam darśayāmy aham. Spl 77. 10, Pñ 80. 1 tac chrutvā kathanakaś (Pñ vikaṭakaś) cintayām āsa: etāis tāvat (Spl adds sarvāir api) śobhāvākyāny uktāni (Pñ °vacanāny abhihitāni) na cāiko 'pi svāminā vināśitaḥ. tad aham api prāptakālāni vakṣyāmi (Pñ vijñāpayāmi; Spl adds citrakam) yena madvacanam (Pñ mamāpi va°) ete trayo 'pi samarthayanti (Pñ vighatayanti). Sy 36. 28 Das Kamel nun dachte: Wenn ich schon mein Leben anbiete, so legen sie ein Wort für mich ein und ich komme davon, und auch der Löwe wird's mir für empfangen ansehen. Ar. (382) T 41. 18 text (β om tata and tasman). SP 512 āha: deva, maccharireṇātmaraḥṣaṇam kriyatām. Hp 146. 10, Hm 133. 6 tathātmadehadānam (Hm tathāivātmadānam) āha. So 159cd uṣtro 'tha babhāse bhuṅkṣva mām iti. Kṣ 325ab (71cd) svāminn asmaccharireṇa kriyatām prāṇa-

śarīram. tasmān) maccharireṇā 'tma(naḥ) *prāṇayātrā* kriyatām (iti). (383) *evam* (abhi)vadann evā ('sāu) dvīpigomāyubhyaṁ vidāritobhayakukṣiḥ sadyaḥ *pañcatvam upagato* bhakṣitaś ce ('ti).

(End of Story 8)

(384) ato 'haṁ bravīmi: bahavaḥ paṇḍitāḥ kṣudrā iti. (385) (*ākhyāte cā 'khyānake*) punar damanakaṁ saṁjivako 'bravit: (*bhadra,*) kṣudraparivāro ('yam) rājā na śivāyā 'śritānām. uktaṁ ca:

varam gr̥dhro haṁsāḥ *salilaparitustāḥ* parivṛto
na haṁsaḥ *kravyādāḥ pitr̥vanavihaṁgair akarūḇāḥ*
parivāraḥ kṣudro dahati puruṣaṁ sadguṇam api
sahāyair akṣudrair bhavati guṇahino 'pi guṇavān. 118.

vartanam. Spl 77. 12, Pñ 80. 4 iti nīscitya provāca [here § 380]. Spl 77. 17, Pñ 80. 10 kathanako 'gre (Pñ vikaṭakaḥ puraḥ) sthitvā prāṇamyovāca: svāmīnn ete (Pñ adds tāvad) 'bhakṣyās tava (Pñ bhavatām) tan mama prāṇāḥ prāṇayātrā vidhīyatām yena mamobhayalokaprāptir bhavati. Sy 36. 31 Und so sprach es: Von mir werdet ihr satt und mein Eingeweide ist wohlschmeckend und mein Fleisch ist für den Körper zuträglich. Ar. (383) T. 42. 2 text (om asāu). SP 512 ity ukte (α uktamātra eva) dvip° kukṣiṁ (α udarām) vidārya vyāpādito bhakṣitaś ca. Hp 146. 11, Hm 133. 7 tad vadann evāsāu dvīpinā (Hm tatas tadvacanāt tena vyāghreṇāsāu) kukṣiṁ vidārya vyāpāditaḥ sarvair bhakṣitaḥ (Hp bha° ca sar°). So 160 vākehalena sa tenāiva hatvā kṛtvā ca khaṇḍaśaḥ, uṣṭras tair bhakṣitaḥ sadyaḥ sasiṁhāir vāyasādibhiḥ. Kṣ 325cd (72ab) ity uktamātre jaghnus taṁ dvīpijambukavāyasāḥ (Ma. 'jambuk°). Spl 77. 22 *evam* abhihite tābhyām śrgālacitrakābhyām vidārito-bhayakukṣiḥ kathanakaḥ prāṇān atyākṣit. tatas ca tāiḥ kṣudrapaṇḍitāḥ sarvair bhakṣitaḥ. Pñ 80. 15 *evam* abhilite siṁhānujñātacitrakaśrgālabhyām vidāritakukṣiḥ kākēna cotpūṭitanayano vikaṭakaḥ prāṇāns tatyāja. tāis ca kṣudbhārapīditāḥ sarvair api bhakṣitaḥ. Sy 36. 34 Da sprachen Rabe, Wolf und Schakal: Was du sagst, ist wahr, — erhoben sich, packten es mit den Zähnen und warfen es zu Boden und töteten es. Ar (JCap 79. 32 devoraverunt ipsum). (384) T A 75, SP 514, Spl 78. 1, Pñ 80. 18 text. Sy A 65. 1, Ar similarly. (385) T A 76. 1 text ('khyāne). SP 514 punar damanakaṁ saṁjivaka (α tr sam° da°) āha: kṣudraparivāre rājāi na śivam āśritānām. uktaṁ ca. Spl 78. 2 tad bhadra kṣud° 'yam rājā mayā saṁparikalpitaḥ. uktaṁ ca. Pñ 80. 18 text (om uktaṁ ca). Also Pñ 82. 15: kṣudra° rājā . . . 'śritānām. Sy A 65. 1 wenn auch der Löwe mich unangefochten läßt, doch sein Gefolge böse ist und mich nicht losläßt. Und es heißt ja. Vs 118=SP 106, N 84, Sy 76a, Ar, cf. So 162, Spl vs 302, prose in T (A 76. 2) and Pñ (80. 19); but the preceding uktaṁ ca of T points to a vs. That the orig. from which Pa is taken had a vs is indicated by the closing phrase of the prec. ("Und es heißt ja," and Ar similarly; this is the way vss. of the orig. are introduced in Pa); and the word "Kadaver" (similarly Ar) in Pa apparently points to the reading

(386) tat (so) 'yañ kenāpi mamō 'pari rājā vi(pra)kṛtaḥ. sādhu
ce 'dam ucyate:

mṛdunā salilena khanyamānāny
apakṛṣyanti girer api sthālāni
upajāpakṛtodyamāis tu tajjñāiḥ

kim u cetāñsi mṛdūni mānavānām. 119.

(387) tad evaṁ gate kim adhunā prāptakālam. athavā kim

pitṛvana- of b of our vs (which has no correspondent in the versions of T, P_n, Spl or So). a, N paricaran. b, SP_α text, ed. pitṛvanavilhārāikaśaraṇaiḥ; N pitṛvanāi khagāi nirgataḥṛṇāiḥ. c, SP ed. sahāyāś ca, α, N parī°. SP_α guṇinaṁ cāpi puruṣaṁ for pu° . . . api. d, SP ed. pradhānāir for sah° (α, N text). T, P_n varaṁ ḡḍhro (P_n adds 'pi) rājā haṁsaparivārah, na haṁso (P_n adds 'pi) rājā ḡḍhraparivārah (P_n adds iti yato ḡḍhra-) parivārād dhi (P_n adds svāmīno bahavo) doṣāḥ prādur bhavanti, te 'lañ (P_n te cālāñ) vināśāya (T adds bhavantiti). Spl ḡḍhrākāro 'pi sevyah syād dhaṁsākārāiḥ sabhāsadāiḥ, haṁsākāro 'pi sañtyājyo ḡḍhrākārāiḥ sa tāir nṛpaḥ. So ḡḍhro 'pi hi varaṁ rājā sevyo haṁsaparichadaḥ, na ḡḍhraparivāras tu haṁso 'pi kim utāparaḥ. Sy Der Herrscher, der einem von Kadavern umringten Geier gleicht, ist besser daran als der, welcher einem von Geiern umringten Kadaver gleicht. Ar, JCap 80. 2 melior omnium regum est qui aquile (OSP bueitre, "vulture") similitur in cuius circuitu sunt cadavera, etc. OSP p. 88, towards bottom, similarly. Here T A 76. 3 tasmāt pūrvam eva parivāraṁ lipseta; tad- vacanapreritas tu rājā vicārakṣamo na bhavati, uktaṁ ca (vs 119, nowhere else). With the prose, which is otherwise unsupported and probably secondary, cf. P_n 80. 21 tasmāt tayoḥ pūrvam eva rājānaṁ lipseta; asadvacana- pracāritas tu rājā vicārakṣamo bhavati. (Here inserted story of Lion and Wheelwright, only in P_n.) (386) T A 77 so 'yañ mamopari kenāpi vikṛtaḥ (β vipra°) . . . SP 525 tat kenāpi mamopari (α adds snehād) rājā bhedaṁ (α om) gamitaḥ (α nivāritaḥ). tathā ca (vs 108=N 85, not in H). bhedaṁ upagato hi rājā (α na bhedaṁ upag° 'pi bhetṭavyo rājā). (vs 109=N 86, Hp 153, Hm 168). Hp 82. 19, Hm 54. 10 na jāne (Hm tr this after vikū°) kenāyaṁ mamopari rājā (Hm tr rā° mam°) vikāritaḥ. bhedaṁ upagatād rājñāḥ sadā bhetṭavyam (vs=SP 109). So 161 evaṁ kenāpi piśunenāṣa piṅgalako mayi, prerito 'kāraṇaṁ rājā pramāṇam adhunā vidhiḥ. Spl 78. 8 tan nūnaṁ mamopari kenacid durjanenāyaṁ prakopitaḥ. tenāivaṁ vadati. athavā bhavaty etat. uktaṁ ca. P_n 82. 16 so . . . 'pari piṅgalako vipra°. api ca. Sy A 66 Und auch wenn er mild und ganz freundlich ist, ist's doch möglich, daß er durch die Rede anderer aufgebracht und zornig gegen mich wird. Ar. Vs 119=T 120, P_n 310, Sy 77, Ar. b, P_n avapūsyanti. c, P_n upajāpavidāṁ ca karnajā- pāiḥ. Sy Denn das Wasser ist weicher als das Wort und der Stein härter als das Herz; aber wenn das Wasser oft an den Stein schlägt, so durchbohrt es ihn. Ar similarly (not in JCap, OSP, but in Wolff and KF 47. 14, preceded by this: for the foolish stories of men who deny the goodness of God take away a wholesome mind). (387) T A 78 text (om tadāj° aya°). SP 531 tad atra

anyad yuddhāt. (tadājñānuvartanam ayuktam.) uktaiḥ ca:
guror apy avaliptasya kāryākāryam ajānataḥ
utpathapratipannasya nyāyyaiḥ bhavati śāsanām. 120.
yān yajñasaṅghāis tapasā ca lokān
svargāiṣiṇo dānacayāis ca yānti
kṣaṇena tān apy *abhiyānti* dhīrāḥ
prāṇān *suyuddheṣu* parityajantaḥ. 121.
prāṇās ca kīrtiś ca parichadaś ca
sarve *'pi yuddhena hi* rakṣaṇīyaḥ
yuddhe viśiṣṭaṁ maraṇaṁ narāṇaṁ
dviṣadvāṣe *jīvati yo mṛto 'sau.* 122.

saṁgrāmān (α °ma-) mṛtyur eva śreyān (α °yaḥ). tadāj° . . . Hp 83. 7, Hm 55. 1
tat (Hm, and Hp v. l., tataḥ) saṁgrāme (Hp °ma-) mṛtyur eva varam (Hp
evāśrīyatām). idāniṁ tadāj° ayu°. yataḥ. So 163abc etat saṁjivakāc
chrutvāvādid damanako 'nrjuḥ, dhūryeṇa sādhyate sarvaṁ. Kṣ 326ab (72cd)
ity uktvā (ŚP ukto) vṛṣabhas tasthāu siṅhāpakṛticintakaḥ. Spl 78. 20 tad
evaṁ gate 'pi kiṁ kartavyam iti. abaiḥ tvāṁ suhrdbhāvāt pṛechāmi. damanaka
āha: tad deśāntaragamanāṁ yujyate nāivāṁvidhasya kusvāmināḥ sevāṁ
vidhātum. uktaiḥ ca. (After next vs and a speech of Saṁj.,) Spl 79. 6
tad yuddhaṁ muktṛvā me nāsty anyac chreyaskaram. uktaiḥ ca. Pñ 82. 21
as T. Sy A67 Hierauf sprach Dmng: Und nun, wo du weißt, daß er dich
haßt, was hast du da vor zu tun? Snzbug sprach: Mir bleibt nur das eine
Mittel, daß ich offen mit ihm kämpfe. Denn es heißt. Ar. Vs 120=T 121,
SP 110, N 87, Spl 306, Pñ 169. b, T ed. with α kāryākāryāny. c, SP utpathaṁ
(best ms. text, and so N intends). d, T mss. nyāyaṁ, Pñ daṇḍo, SP v. l. kāryaṁ
(bha° śā°); SP ed. and Spl parityāgo vidhiyate (one SPα ms. writes under this
nyāygo daṇḍo vidhiyate; best ms. na kāryaṁ gadato vāsa; so N, with vaca[h]
at end). Before next vs T api ca. Vs 121=T 122, SP 111, N 88,
Spl 308, Pñ 311, Sy 78, Ar. a, SP na yaj°, Spl na tān sūtīrthāis, SPα yajñasya
saṅghāir, N yajñāiḥ śatāis tenāpi yān na lokān. SP api yāś ca for ta° ca;
α api yānti. T mss. lokās (except R corr.). b, T ed. with ms. P pātra for dāna,
ms. p patra, β putra. Spl, SP śatāis (SPα text), N balāis, for cayāis. T pra for
ca; Spl suvittāiḥ for ca y°. c and d transposed in Pñ. c, N tān yānti lokān
pranayena dhī°. Spl kṣa° yān yānti raṇeṣu dhī°. Pñ tān eva hi yānti, T tān
apy atiricya. T, Pñ śūrāḥ. d, Spl pr° samujjhanti hi ye suśilāḥ. SP ed.
suyuddhena (α text); T svayu°, N, Pñ ca yu°. Sy Durch Schlagfertigkeit,
Kraft und Zeitüberfluß kann einer nicht (soviel) Vorteil erringen als wie
in einem Augenblick. Ar more orig.; JCap 80. 11 Non est meritum qui
ambulat in dei cultu et timore eius, qui non observat suis amicis
fidelitatem, sicut meritum illius qui pugnat pro persona sua, et etiam una
hora diei etc. Vs 122=T 123, SP 112, N 89. b, T sarveṇa yuddhe
parirakṣ°. SPα hi for 'pi and su for hi. (Read yuddhena in SP, cf. Hertel,
Tantr. Übers. II p. 40 n. 1. where yuddhena is perhaps a misprint for yuddh°?)

mṛtaḥ prāpsyati vā svargaṁ śatrūn hatvā 'pi vā sukham
ubhāv api hi śūrāṇāṁ guṇāv etāu sudurlabhāu. 123.

(388) damanaka āha: *bhadra, anupāya eṣaḥ. yat kāraṇam:*
śator *vikramam* ajñātvā vāiram ārabhate hi yaḥ
sa parābhavam āpnoti samudra iva tiṭṭibhāt. 124.

(389) saṁjivaka āha: katham (cāi) 'tat. *damanako 'bravīt:*

KATHĀ 9 (STORY 9: STRANDBIRDS AND SEA)

(390) (asti, *kasmiñścit*) samudratir(*āikadeś*)e tiṭṭibhadampati

d, T dvi° tiṣṭhati ko 'rthakāmāḥ. Vs 123=T 124, SP 113, N 90, Hp 154, Hm 169, Spl 309, Pñ 312, Sy 79, Ar. a, SP mṛtāḥ, Spl °tāiḥ. SP prāpsyanti, α prāpyanti, N, Hp prāpsyāmi, Hm prāpnoti, Spl saṁprāpyate. SP hi for vā (α text), Spl om. Spl svargo. b, T, H śatrūn, N śatrūn! Spl jīvadbbhiḥ kīrtir uttamā. Pñ jītvā. SP, N, H hatvā sukhāni vā (SP ed. ca, α vā). c, Spl tad ubhāv api śū°. d, Spl na dur°, Pñ sukhāvahāu. Sy denn wenn er stirbt, hat er im Kriege seine Bestimmung erreicht, und wenn er seinen Feind tötet, erlangt er Ruhm. Ar more orig.; JCap 81. 1 si contingat eum mori, ad vitam transit eternam etc. After this comes in SP, H yuddhakālaś cāyam, and vs SP 114=N 91, Hp 155, Hm 170; nowhere else. Spl 79. 18, Pñ 83. 5 quote a private reflexion of Damanaka to the effect that S. might hurt the lion in a fight and that he must dissuade him from fighting. (388) T A 79 text (ed. with α om āha). SP 543 damanakaḥ (α adds prāha). Kṣ 326 cd, 327 ab (73) tanmataṁ tasya vijñāya svāiraṁ damanako 'bravīt, śaktaḥ sinhapratikāre na kaścid iti cintyatām. Spl 79. 21 āha ca: bho mitra, samyag abhitaṁ bhavatā, paraṁ kiṁ tu kaḥ svānibhṛtyayoḥ saṅgrāmaḥ. uktāṁ ca. Pñ 83. 9 āha ca: bhadra . . . Sy A 68 Dmng sprach: Man kann, statt durch offenen Kampf, durch List kämpfen. (Denn wenn einer) ohne Not (Krieg führt), verdient er Vorwürfe, und wenn er seinen Feind tötet, schreibt man es dem Zufall zu. Und es heißt. Ar. Vs 124=T 125, SP 115, N 92, Hp 137, Hm 149, Spl 312, Pñ 315, cf. So 163 d, Kṣ 327 cd (74 ab), Sy 80, Ar. a, H āṅgāgibhāvam aj°; T ākrandaṁ aj°, Pñ and Spl (KB) balam avijñāya (Spl according to Kosegarten, Parab, Vidyāsāgara, has text; Hertel, SP p. LII, argues unconvincingly for the originality of ākrandaṁ. See my Introduction, Vol. II, p. 108 ff.) b, H katham sāmārthyanirṇayaḥ. N ākramate for āra°. SP, Jn tu for hi (SPx text). c d, H paśya tiṭṭibhamūtreṇa samudro vyākulikṛtaḥ. d, Jn samudraḥ ti° iva. T tiṭi°, N tiṭi°. So śṛṇu vacmy atra te kathām. Kṣ acintitān-yadarpasya (Ma. em. to acintitātidar°) lajjābdher api tiṭṭibhāt. Sy Verachte nicht den geringen Feind, wenn er listig ist und sich Helfer versammelt. Wer den Geringen und Schwachen verachtet, der nimmt leicht ähnlichen Schaden, wie der war, welcher den Meergeist seitens des Strandläufers betraf. (389) T A 80, SP 546, Spl 80. 5, Pñ 83. 13 text (T ed. and SP ed. om āha, v. l. has it; SPx, Jn om ca; T ed. and SP ed. om 'bravīt; Tḥ text, SPx and Spl so 'bravīt, Pñ dam° kathamati). Sy A 69, Ar similarly. (390) T 43. 9 asti (β adds kasmiñścit) samu° tiṭṭibha° . . . SP 547 (α inserts atha)

(*prati*)vasataḥ (sma). (391) (*atha kadācit*) tiṭṭibhī (*praty*)āsanna-prasavā bhartāram *abravīt*: (392) (*nātha, kiñcit*) prasavayogyāṁ sthānam anviṣyatām. (393) *asāv akathayat*: nanv etad eva sthānāṁ *vṛddhikaram*, *atrāi 'va prasūṣve* ('ti). (394) sāv *'bravit: alam anena sāvāyena sthānena*. (*kadācit*) samudravelā *jālaplā-*

samudratīre tiṭṭi° vasataḥ. Hp 78 bottom, Hm 48. 12 samudratīre (Hm dakṣiṇasamudra°) tiṭṭi° nivasataḥ. So 164ab ko 'py āsīt tiṭṭibhāḥ (B. tiṭṭibhāḥ, and so thruout story) pakṣi sabhāryo vāridhes taṭe. Spl 80. 7 kasmiñścit samudrāikadeśe tiṭṭi° vasataḥ. Pñ 83. 15 asti kasmiñścij (then insertion) mahodadhes tīrāikadeśe tiṭṭi° prati°. Sy p. 37 bottom: Ein Strandläufer nistete mit seiner Ehehälfte am Meere. Ar. (391) T 43. 9 atha kadācit prasoṣyamāṇayā tiṭṭibhā bhartābhihitāḥ. SP 547 tiṭṭibhy āsanna-prasavā (α °va-kalā) bhartāram abravīt (α uktavati). Hp 78 bottom, Hm 48. 13 tatra tiṭṭibhī cāsanna° (Hm tr cā° ti°) bhar° āha. So 164cd dhr̥tagarbhā satī bhāryā tiṭṭibhī nijagāda (B. ca ja°) tam. Kṣ 328 a b (74cd) āsannaprasavā pūrvam tiṭṭibham dayitāvadat. Spl 80. 7 tato gacchati kālā ṛtusamayam āsādyā tiṭṭibhī garbham ādhatta. āsannaprasavā satī tiṭṭibham uce. Pñ 83. 18 sāv kadācid ṛtukālāvabaddhaphalā pratyā° samvṛtā. tatra tayā tiṭṭibho 'bhīhitāḥ. Sy p. 37 bottom, Und als für das Weibchen die Zeit gekommen war, Eier zu legen, (sprach es zum Männchen). Ar. (392) T 43. 10 kiñcit (mss, kañcit) sthānam anvi° yatrāham (β adds sukham) prasuve (α prasave). SP 547 nātha prasavayogyasthānam (α °yogyāṁ sthānam) anviṣyatām. Hp 78 bottom, Hm 48. 14 nātha prasavayogyāṁ nibhṛtaṁ sthānam anviṣyatām (Hm prasavayogyasthānāṁ nibhṛtam anusandhiyatām). So 165a ehi kvāpy anyato yāvāḥ. Kṣ 328cd (75ab) prasavasthānam anyan me (Ma. ms. anman ye, em. to anyatra) kalpyatām nirbhayaṁ vibho. Spl 80. 9 bhoḥ kānta, mama prasavasamayo vartate. tad vicintyatām kimapi nirupa-dravaṁ sthānāṁ yena tatrāham aṇḍakamokṣaṇāṁ karomi. Pñ 83. 19 as T ed. Sy p. 37 bottom, Such' einen schönen Platz aus, damit wir dorthin gehen, bevor es zu spät ist. Ar. (393) T 43. 11 text. SP 548 sa āha: astv (α om) etad eva sthānam. Hp 78 bottom, Hm 48. 14 tiṭṭibho 'vadat: (Hm adds bhārye) nanv idam eva sthānam (Hm adds prasūtiyogyam). Spl 80. 10 tiṭṭibha āha: bhadre ramyo 'yaṁ samudrapradeśaḥ, tad atrāiva prasavaḥ kāryaḥ. Pñ 83. 20 tiṭṭibho 'bravit: nanv . . . sthānāṁ pūrvapurūṣārjitaṁ vr° . . . Sy 38. 1 Ihr Gatte erwiderte ihr: Dieser Platz ist gut, denn es ist ja Gras und Wasser in der Nähe. Gebier deine Jungen an diesem Platze. Ar. (394) T 43. 11 sāv . . . sāvāyena. avāṣyam eva samudrajālavēlāplavanān (read with mss. °plāv°) mamūpatyavināśo bhavati (β bhaviṣyati). SP 548 sābravit: samudravelāyām (α °lā or °leyam) sāvāyam idam sthānam. Hp 79. 1, Hm 48. 15 sāv brūte: samudrave-layā vyāpvyate sthānam etat. So 165bcd prasūtāyā mameha (B. °yāṁ mayīha) hi, hared apatyāny (B. °yam) ambhodhiḥ kadācid ayaṁ ūrmiḥ (B. ūrmiṇā). Kṣ 329ab (75cd) pūrvasthitiḥ samudrormibhiṣaṇā me (Ma. °drādbhir [ms. °drod-bhir] bhīṣaṇābhir) na rocate. Spl 80. 11 sāv prāha: atra pūrṇimādyine samudravelā caṭati. sāv mattagajendrān apy ākarṣati, tad dūram anyatra kiñcit sthānam anviṣyatām. Pñ 83. 21 sāv . . . sthānena. atrāyam abhyarṇaḥ samudraḥ. kadācit

vanena mama 'patyāny (*apa*)haret. (395) *asāv āha*: bhadre, na śakto mahodadhir mayā sārddham (*īdṛśam*) vāirānubandham kartum (iti). (396) sā vihasyā 'bravit: *bahv asadrśam* tava samudreṇa *balam*. *katham ātmano na jñāyate sārāsaratā*. uktam ca:

duḥkham ātmā parichettum evaṁ yogyo na ve 'ti vā
astī 'dṛg yasya vijñānam sa kṛechre 'pi na sīdati. 125. (*api ca*):
 mitrāṇām hitakāmānām yo vākyaṁ nā 'bhinandati
 sa kūrma iva durbuddhiḥ kāṣṭhād bhraṣṭo vinaśyati. 126.

suduram ullasatā velājalena mamāpatyāny apaharet. Sy 38. 4 Spricht sie zu ihm: Der Platz ist wohl schön, aber ich fürchte, das Wasser möchte aus dem Meere überfluten und meine Jungen fortspülen. Ar. (395) T 43. 13 text. SP 549 so 'bravit: bhadre, samudro mayā sārddham vighrahaṁ (α vāiraṁ) kartum asamarthaḥ. Hp 79. 2, Hm 49. 1 so 'bravit: bhadre (Hm tiṭṭibho 'vadat, om bhadre; Hp v. l. adds na mayā sārddham samudro vighrahituṁ samarthaḥ, tatra) kim ahaṁ niraṅgaḥ (Hm nirbalaḥ, Hp v. l. ajñātaḥ), tena svagrāhā-vasthitaḥ (Hm om tena sva°) samudreṇa vighrahitvyaḥ (Hm nigrahi°). So 166 etad bhāryāvacaḥ śrutvā tiṭṭibhaḥ sa jagāda tām, na śaknoti mayā sākaṁ virodham kartum ambudhiḥ. Kṣ 329cd, 330ab (76) iti tadvākyaṁ akarmaṇya tiṭṭibhaḥ prāha vismitaḥ, nāvāpakartuṁ śakto me samunnaddho hi sāgarah. Spl 80. 13 tac chrutvā vihasya tiṭṭibha āha: bhadre na yuktam uktam bhavatyā. kā mātṛā samudrasya yo mama duṣayiyati prasūtim. tad viśrabdhā-trāiva garbham muñca. Pñ 83. 23 asāv āha: bhadre, jānāty eṣa mām uttānapādam. na khalu śakto ... °bandham vidhātum. Sy 38. 6 Er aber sprach zu ihr: Ich glaube nicht, daß das Wasser so töricht handeln wird, mir den Platz, von dem ich Besitz ergriffen habe, wegzunehmen. Denn der Geist ist klug und fürchtet sich vor der Rache. Ar. (396) T 43. 14 text (om vihasya; asadrśam em., mss. sadṛśī, asadrśe and °śena; ed. with α om na). SP 550 sābravit: nātha tava samudrasya (α tr sa° tava) ca mahad antaram. uktam ca (α om u° ca). Hp 79. 3, Hm 49. 2 tiṭṭibhī vihasyāha: svāmin, tvayā samudreṇa (Hm adds ca) mahad antaram. athavā. So 167ab tac chrutvā tiṭṭibhī prāha: māivam kā te tulābhdhinā. Kṣ 330cd (77ab) bhartur ity uddhatam śrutvā prāudhā provāca tiṭṭibhī. Spl nothing. Pñ 84. 14 evaṁ vadati khage vihasya sā tiṭṭibhī viditatattvā tacchakter uktavati: sādhv idam; evaṁ ca bahu-sadrśam. (vs.) katham cātmano (! so ed.) svayaṁ na jñāyate sārāsaratā. iti. uktam ca. Sy 38. 10 Spricht zu ihm seine Frau: Schämst du dich nicht, daß du, ohne dich zu prüfen, mit dem Meere rivalisieren willst? Es ist aber wahr, wie es heißt. Ar. Vs 125=T 126, SP 116, N 93, Hp 138, Hm 150, Pñ 323, Sy 81, Ar. ab diff. in Hm, b, T mss. zR eva, Pñ iti. Pñ, T ms. P, and Hm vetti. c, T evaṁvid for astīdṛg; N astīdṛś-; Pñ idam yasyāsti vij°; Hm astiha; SPα vidha for yasya. d, Pñ na sa kṛechreṣu sī°, Hm kṛechrenāpi na sī°, SPα sa kṛechreṣv avasī°, T sapthalās tasya buddhayaḥ. Sy es gibt keinen Menschen, der sich selbst erkennt.—Sy and Ar add (Sy 38. 15) an expansion repeating the sense of § 394, and refusal of male bird. T api ca, Pñ suṣṭhu cedam ucyate. Vs 126=T 127, SP 117, N 94, Hp, Hm IV. 4, So 167cd,

(397) *ṭiṭṭibha āha: katham (cāi) 'tat. sā 'bravīt:*

KATHĀ 10 (STORY 10: GEESE AND TORTOISE)

(398) *asti, kasmiñścit sarasi kambugrīvo nāma kacchapah prativasati (sma). (399) tasya dvāu suhrdāu saṃkaṭavikaṭanā-mānau haṃsāu. (400) atha kālaviṇṇaḥ (dvādaśavārṣikya) anāvṛṣṭir āpatitā. tatas tayoṛ matir utpannā: (401) kṣiṇatoyam (jātam) idam saraḥ. anyam jalāśayam gacchāva (iti). (402) kim punaś (ciraparicitam idam) priyamitraṃ kambugrīvam āmantra-*

Kṣ 331 (77cd, 78ab), Spl 315, Pñ 325, Sy 82, Ar. a, Spl, H suhrdām. ab, SP (all mss.) mi° yo hitam vākyaṃ nābhī° mūḍhadhiḥ. b, Jñ na karotiḥa yo vacaḥ. So hitopadeśo 'nuṣṭheyo vināśaḥ prāpyate 'nyathā. Kṣ āsannākuśalā nūnaṃ na śṛṇvanti hitam vacaḥ, śṛṇyate mitravacanānādarāt kacchapo hataḥ. Sy Wer bei einem törichtem Unternehmen von seinen Freunden ein Wort zu seinem Nutzen nicht annimmt, stürzt ebenso ins Unglück wie jene Schildkröte, welche die Warnung ihrer Freunde nicht annahm. (397) T 44. 3 ṭiṭṭibha (β adds āha) ... 'tat. ṭiṭṭibhi (β śākathayat). SP 555 text (ed. om āha, α text; α om ca). Spl 81. 9, Pñ 85. 3 text (om ca). Sy 38. 24, Ar similarly. (398) T 44. 4 text. SP 556 text (ed. om pra° sma, but α adds prativasati). H thruout this story is quite different in language; I quote it only partially. So 168ab tathā ca kambugrīvākhyāḥ kūrmaḥ kvāpi sarasy abhūt. Kṣ 332a b (78cd) (after next) pūrvaṃ kacchapah. Spl 81. 11, Pñ 85. 5 text (om pra° sma; Spl jalāśaye for sar°). Sy 38. 28 Es war eine Wasserquelle, darin wohnte eine Schildkröte. Ar. (399) T 44. 4 text (tr vikaṭa-saṃkaṭa°). SP 556 tasya ca (α ta° dvāu) su° sakaṇṭakavikaṇṭaka- (α sa[m]kaṭa-vikaṭa-, v. l. tr vi°-saṃ°)-nā° rājahaṃsāu (α om rāja, and adds tiṣṭhataḥ or tatrāiva vasataḥ). Hp 129. 5, Hm 111. 11 tatra ciraṃ saṃk° (Hp cirād, om saṃk°) haṃsāu nivasataḥ. So 168cd tasyāstām suhrdāu haṃsāu nāmnā vikaṭasaṃkaṭāu. Kṣ 332a (78c) haṃsadvayasakhaḥ. Spl 81. 11 tasya saṃkaṭavikaṭanāmnī mitre haṃsajātīye paramasneham āsrite. Pñ 85. 5 tasya ca suhrdāu saṃ° dvāu haṃsāu. Sy 38. 29 nebst zwei Gänsen, und infolge der Nachbarschaft hatten sie sich miteinander befreundet. Ar. (400) T 44. 5 text. SP 557 tāv anāvṛṣṭipari-kṣiṇāv anyonyam ucātuḥ. So 169ab ekadāvagrahakṣiṇajale sarasi tatra tāu. Kṣ 332b (78d) sthānadoṣataḥ. Spl 81. 14 atha gacchati kālē 'nāvṛṣṭivaśāt saraḥ śanāḥ-śanāḥ śoṣam agamat. tatas tadduḥkhladuḥkhitāu tāv ucātuḥ. Pñ 85. 6 atha kālapyāyād dvād° avṛṣṭir āpa°. tatas tayoṛ idrṣaṃ cite saṃjātam. Sy 38. 30 Einstens nun nahm das Wasser in der Quelle ab. Da berieten sich die Gänse miteinander. Ar. (401) T 44. 6, Pñ 85. 8 text (T om jātam). SP 557 anyam jal° aśoṣam (α aśoṣyam) gac°. So 169cd haṃsāv anyat saro gantukāmāu. Spl diff. Sy 38. 32 Da das Wasser abgenommen hat, tun wir gut, bei Zeiten von hier wegzugehen. Ar. (402) T 44. 7, Pñ 85. 8 text (T ciroṣitam, om idam; Tβ mitrapriyam). SP 558 kim tu priyasuhrdi kambugrīve kathyatām iti (α om). Sy 38. 33 Und sie sprachen zu der Schildkröte: Das Wasser hat abgenommen und wir können nicht mehr hier sein.

yāvahe. (403) *tathā cā 'nuṣṭhite kacchapenā 'bhihitān:* (404) (*kasmān mamā 'mantraṇaṁ kriyate.*) *yadi (tu) sneho 'sti, tato mām apy asmān mṛtyumukhāt trātum arhathaḥ.* (*yat kāraṇaṁ,*) *yuvayor tāvad āhāravāikalyaṁ (eva) kevalaṁ asmīn svalpodake sarasi. mamā 'tra tu maraṇaṁ eva. tad (vi)cintyatām, āhāra-prāṇaviyogayoḥ ko garīyān.* (405) *tābhyāṁ abhihitam:* (*yuktam āttha. evam etat. kiṁ punaḥ prāptakālān bhavāñ jānāti. avaśyaṁ*) *nayāva āvāṁ bhavantam.* (406) *tvayā punaḥ pathi (cāpalān)*

Ar versions all speak of their taking leave of the tortoise (JCap 82. 14 *Et accedentes ad testudinem volebant licentiarī ab ea, et dicunt ei etc.*) (403) T 44. 7 text. SP 558 *kathite ca tenoktaṁ. So 169d kūrmo jagāda saḥ. Pñ 85. 10 text (om ca; °hitam). Sy 38. 35 Die Schildkröte sprach. Ar. (404) T 44. 8 text (β om tu; mss. arhatā or °tām, em. Hertel; om 1st eva; āhārasulhṛdviyogayoḥ). SP 559 yuvāṁ pakṣacāriṇāu, mayā deśāntarāṁ kathāṁ (α tr ka° de°) gantavyam (α v. l. gamyate). iti (α om). Cf. Hp 131. 9, Hm 114. 1 tad yathāham anyad dhradam (Hm anyā-hradam) adya (Hm om) prāpnomi, tad vidhīyatām (Hm tathā kriyatām). So 170ab yuvāṁ yatrodyaṭāu gantuṁ nayatāṁ tatra mām api. Cf. Spl 81. 17 bhoḥ sāmpratāṁ nāsty asmākaṁ jīvitavyaṁ jalābhāvāt. tathāpy upāyaś cintyatām iti. (Spl is mostly diff. thru here.) Pñ 85. 10 *kasmān . . . kriyate. ahaṁ hi jalacarah, ihādya svalpajalatvād yuvayor viyogaduḥkhāc ca vīnaṣṭa evācīrād asmi. tad yadi mayi kaścit sneho . . . (om apy) . . . arhathaḥ. kiṁ tu yuvayor . . . sarasi. sadya eva mamātra maraṇaṁ. tac cintyatām āhār° kiṁ garīyaḥ. iti. Sy 38. 35 Ihr könnt auch auf dem Trockenen leben, aber seht mich Unselige: ich kann ohne Wasser nicht leben. Ersinnt für mich ein Mittel und nehmt mich von hier mit. Ar, JCap 82. 17 Scio, inquam, quoniam non deficit vobis aqua, sed mihi misere, que non valeo vivere, nisi in ea; nam vos potestis vivere in aliis locis. Nunc obsecro vos: facite mecum misericordiam et ducite me vobiscum ubi esse intenditis. The general sense of T, Pñ is supported by Pa; other versions give little help. (405) T 44. 11 text. SP 559 *tāv ūcatuḥ: tvaṁ tu yady (α om tvaṁ tu, tr yadi after calasi) asmadvacanān na calasi, tadā tvāṁ nayiṣyāvaḥ (α nayāvaḥ). Hp 131. 10, Hm 114. 2 haṁsāv āhatuḥ: (Hm adds jalāśayāntare prāpte tava kuśalaṁ) sthale gacchatas tava kathāṁ kuśalam (Hm te ko vidhiḥ). (After § 408) haṁsāu bruvāte (Hm brutaḥ): kathāṁ upāyaḥ sambhavati. So 170cd, 171ed tac chrutvā tāv ubhāu haṁsāu kūrmaṁ taṁ mitram ūcatuḥ, — tatrāgantūṁ tavecchā cet kāryam asmadvacas tvayā. Kṣ 333b (79d) tāu (Ma. taṁ) haṁsāu kūrmaṁ ūcatuḥ. Spl 82. 7 *tāv ūcatuḥ: bho mitra, evaṁ kariṣyāvaḥ. Pñ 85. 16 tatas tābhyāṁ abhihitam: asamarthāñ āvāṁ apakṣiṇaṁ jalacaraṁ tvāṁ saha netum. kacchapo 'bravit: asty upāyaḥ. (After § 408) 85. 21 atha tāv ūcatuḥ: apāyalakṣaṇo 'yam upāyaḥ. Sy 39. 1 Sprechen sie zu ihr: 39. 4 (in next) so schaffen wir dich fort. Ar, JCap 82. 20 Que dicunt: Volumus tibi conferre gratiam, et conferre te nobiscum ad locum. (406) T 44. 13 tvayā . . . vaktavyam (ed. with α om pathi; β tr kiṁcin na). SP 560 inā tvaṁ****

na kiñcid vaktavyam. (tathe 'ty ukte kacchapena hañsāu yaṣṭim āñiyā 'hatuḥ:). (407) imāñ (tu) yaṣṭim madhye daśanāir āpṛdaya. (408) āvām apy antayor grhītvā (vyomamārgeṇa) dūrañ mahat

nīyamānaḥ kimapi vada (α kim tu priyasuhr̥t tvam nīyamānaḥ kimapi na vadiṣyasi). ity uktvā yaṣṭim āñiyāgatya (α yaṣṭim ādāya gaditaḥ). Hp 132. 11, Hm 115. 6 āvābhyām nīyamānaḥ (Hp adds ca) tvām avalokya (Hp vilokya) lokāñ kiñcid vaktavyam eva. tad ākarṇya (Hm adds yadi) tvam uttarañ dadāsi (Hp v. l., Hm dāsyasi), tadā tvaumarāṇam. So 172cd, 173a (after § 408) nirālāpo 'vatiṣṭhethā bhraṣṭo vyāpatsyase 'nyathā, tatheti. Kṣ 333cd (80ab) mūnūvalambinā bhāvyam tvayāiva bahuśaḥ pathi. Spl 82. 8 param bhavatā māunavratena bhāvyam no cet tava kāṣṭhāt pāto bhaviṣyati. Pñ 85. 22 yadi katham api svalpālāpam api karoṣi, tadā yaṣṭigrahāc cyutaḥ sudurāt patitaḥ khaṇḍaśo bhaviṣyasi. kacchapa āha: mama khalu māunavratam adyaprabhṛti yāvad ākāśagamanam. Sy 39. 1 Wenn du, während wir dich durch die Luft befördern und dich die Leute sehen und schreien, dich jeder Antwort enthalten willst, [so schaffen wir dich fort.] Und sie nahm es an, jedoch sagte sie: Wie kann ich aber den Weg machen? Ar, JCap 82. 22 sed quando te portabimus per aerem, et viderit te aliquis homo et loquatur de te, cave ne respondeas verbum. Quibus dixit: Ista faciam. OSp adds to this a question as to how the tortoise can be carried aloft, — as in Sy. The parenthetized phrase at the end of our text is based on Pa and Pñ, and partly on SP, perhaps supported by So 173a, tho this may belong rather with § 409; Pa seems also to suggest an addition to this speech of the tortoise — something like katham tūpāya (ākāśagamanasya); but no Skt. version has this. The general sense of the orig. of this and the surrounding §§ seems fairly clear, but the details are by no means all certain. The phrase yaṣṭim āñiya may be compared with the first part of Jñ in the following passage. (407) T 44. 13 text. SP 561 imām avikalām (α om) yaṣṭim (α adds madhye) daśanāir (α adds gāḍham) grhāṇa. Hp 131. 12, Hm 114. 5 kūrmo (Hm kacchapo) vadati: [yuvābhyām cañcudhṛtaḥ, cf. next] kāṣṭhakhaṇḍam ekam mayāpi (Hm om pi) mukhenāvalambitavyam (Hm 'lambya gantavyam). So 172ab (in next) grhītvāiva dantāir yaṣṭim. Kṣ 332c (79a) dantāvaṣṭabdhakāṣṭhāgro. Spl 82. 5 tad āñiyatām kācid dṛḍharajjur laghu kāṣṭham vā [here first part of next] yena mayā madhyapradeśe dantāir grhīte sati. Pñ 85. 18 samāñiyatām yaṣṭikāṣṭhakhaṇḍam ekam. tathānuṣṭhite yaṣṭikhaṇḍam madhye dantasamdañsena dhṛtvovāca. Sy 39. 5 Sie sprachen: Du fassest mit deinem Munde ein Stück Holz in der Mitte. Ar, JCap 82. 24 Dicunt ei: Accipe in ore tuo parvum lignum, et apprehende illud fortiter tuis dentibus. KF 49. 9 The geese replied: We can put down a stick, and do you take hold of the middle of the stick with your mouth. (408) T 44. 14 evam anayāvoddhṛtya ṣaṣṭimātrāṇi yojanāni [mahat saro, ed. em.; α mahātmānaḥ or °manām, β mahātmāno or himavatsūnāu] bhavantam nayāvaḥ. tatra sukham yāpayiṣyāma (v. l. °va) iti. SP 561 āvām apy antayor grhītvā yāsyāvaḥ. Hp 131. 11, Hm 114. 3 (in § 405; cf. also yuv° cañcu° in prec.) kūrmo brūte (Hm

saro bhavantam nayāvaḥ. (409) evaṁ ca niṣpanne tajjalāśaya-
samnikṣṭanagarasyo 'pariṣṭān nīyamānaṁ (kacchapam) dr̥ṣṭvā,
(410) kim idaṁ (śakaṭacakrapramāṇaṁ pakṣibhyāṁ viyatā)
niyate, iti janaḥ sakalakalaḥ saṁvṛtaḥ. (411) tac (ca) śrutvā

āha: yathāham api (Hm om) bhavadbhyāṁ sahākāśavartmanā vrajāmi sa
upāyo (Hm °manā yāmi tathā) vidhiyatām. (After prec. §:) tato bhavatoḥ
(Hm yuvayoh, om tato) pakṣabalena mayāpi (Hp v. 1, Hm add sukhena) gan-
tavyam. So 171ab, 172ab saro dūrād daviyas tad yatrāvām gantum udyā-
tāu. asmaddhṛtām [here prec.]—divi vrajan. (Cf. next.) Kṣ 332d (79b) nītas
tābhyāṁ vihāyasū Spl 82.5 anviṣyatām ca prabhūtajalasanātham saro (here
last part of prec.)—yuvām koṭibhūgayos tat kṣāṣṭham mayā sahitam saṁgrhya
tat saro nayathaḥ. Pñ 85.19 enaṁ cañevā sudṛḍham ubhayapārśvayor
grhītvoḍḍiya gamyatām vyomamārgena samagatibhyāṁ yuvābhyām, yāvad
anyo viśiṣṭajalāśayaḥ. iti. Sy 39.7 und wir tragen dich an seinen beiden
Enden fort. Ar as Sy. (409) T 44.15 text (om kacchapam). SP 562

evaṁ ca (α om) saṁvṛtte pratyāsanne nagare (α adds tam) 'pūrvam dr̥ṣṭvā.
Hp 132.14, Hm 115.9 tatas (Hm om) tathānuṣṭhite tathāvidham kūrnam
ālokyā (Hp aval°) sarve gorakṣakāḥ paścād dhāvanti. So 173, 174 (tatheti,
cf. § 406) tena dantāttayaṣṭinā saha tāu nabhaḥ, kūrmenoṭpetatur haṁsāu
prāntayor āttayaṣṭikāu. kramāc ca tatsaro 'bhyarṇam prāptāu tāu kūrmaḥāriṇāu,
dadṛśus tadadhovartinagarāśrayiṇo janāḥ. Kṣ 333a, 334ab (79c, 80cd)
hradāntarābhigamane—, tataḥ pāurajanā dr̥ṣṭvāviditam (Ma. em. °tām).
Spl 82.9 tathānuṣṭhite gacchatā kambuḡrivenādhobhāḡavyavasthitam kiṁcit
puram ālokitam. tatra ye pāurās te tathā nīyamānaṁ vilokya. Pñ 86.3
atha tathānuṣṭhite katham katham api tābhyām haṁsābhyām jalāśayād
āsannanagaroparibhāḡena tathā nīyamānaṁ kacchapam dr̥ṣṭvā. Sy 39.8 Die
Schildkröte hieß dies gut [this phrase not in JCap, KF] und sie taten
demgemäß. Als nun die Leute die Schildkröte sahen, wie sie zwischen den
beiden Gänsen durch die Luft kam. Ar. (410) T 44.16 text (om

pakṣibhyām; α cāsāṁvṛttaḥ). SP 562 kim iti (α janāḥ, om kim iti) kalakalaḥ
(α v. 1. °la-ravaḥ, cf. Pñ) kṛtaḥ. H diff. So 175abc kim etan nīyate citram
haṁsābhyām iti tāir janāḥ, kriyamāṇam kalakalam. Kṣ 334bcd (80d, 81ab)
śakaṭākṛtin, aho kim idam ity āsan mahākolāḡhalākulāḡ. Spl 82.11 savismayam
idam ūcuḥ: aho cakraḡkāram kimapi pakṣi° nī° paśyata paśyata. Pñ 86.5
kim idam śakaṭasadr̥śam viyatā pakṣibhyām niyate, ity adhaṣṭāḡ jana-
kalakalāravaḥ samutthitaḥ. Sy 39.10 riefen sie mit lauter Stimme: Schaut
das Wunder. Ar, JCap 82.28 et mirantes sibi inter se dicentes (KF 49.15
and wondered and began to make sport and laugh, saying): Videte miracula!
testudo volat per aerem inter duas aves. So also OSp. (411) T 44.17

text. SP 562 tac chrutvā so 'bravit. Hp 132.17, Hm 115.13 tatparuṣavacanam
(Hm tadvacanam) śrutvā (Hp ākarṇya; Hm adds sa kūrmaḥ) krodhād (Hm
kopāviṣṭo) vismr̥tapurvasaṁskāro 'vadat (Hm prāha). So 175d sa kūrmaś
capalo 'śṛṇot. Kṣ 335ab (81cd) (after next) iti kūrmo 'pi prāha vismr̥tatadvacaḥ
(Ma. ms. sasmita°, em. to prāhāsaṁsmṛtya°). Spl 82.12 atha teṣām kolāḡhalam
ākarṇya kambuḡriva āha. Pñ 86.6 tam ca kacchapam śrutvāsannamṛtyus

(*'sannavināśaḥ*) *kacchapo* (*yaṣṭim tyaktvā*) *'bhihitavān*: (412) *ko 'yam kalakalaḥ*. (413) *iti bruvan* (*vacanasamakālam*) *eva kāṣṭhāt* (*pari*) *bhraṣṭo bhūmāu nipatitaḥ*. (414) *mānsārthinā ca lokena* (*pātasamakālam eva tikṣṇaśāstrāḥ*) *khaṇḍaśo vibhakta* (iti).

(End of Story 10)

(415) *ato 'haṁ bravimi*: *mitrāṇāṁ hitakāmānām iti*. (416) *punaś cā 'ha*:

anāgatavidhātā ca pratyutpannamatiś ca yaḥ

dvāv etāu sukhām edhete yadbhaviṣyo vinaśyati. 127.

cāpalād *abravīt*. Sy 39. 11 Und als sie die Vielen gaffen sah, sprach sie zu ihnen. Ar, JCap 82. 29 Illa vero audiens dixit eis; and so OSp. (412) T 44. 17 *aḥaṁ kacchapah*. *cāpalād eṣa lokaḥ pralapati*. SP 563 text. Hp 132. 17, Hm 115. 14 *yuṣmābhir bhasma bhakṣitavyam*. So 176a, c *kutaḥ kalakalo 'dhastād* [here next] *sa pṛecchan haṁsāu tāu*. Kṣ 335a (81c) *kim etad*. Spl 82. 13 *bhoḥ kim eṣa kolāhala*. Pṇ 86. 7 *eṣa lokaḥ kim pralapati*. Sy 39. 12 *Geht, stecht euch die Augen aus*. Ar (De Sacy) similarly. Pa and H agree in making the tortoise curse the people; but the substantial agreement of the other versions shows that this is probably a secondary alteration (a very natural one, indeed). (413) T 45. 1 text (*evāśrayāt* for *eva kā*). SP 563 *ity uccaramāṇa* (α *ucyamāṇa*) *eva kāṣṭhād bhraṣṭo nipatito*. Hp 132. 18, Hm 115. 15 *iti vadaṁ eva patito*. So 176bcd *iti vaktrād vihāya tām, yaṣṭim* [here prec.] *bhraṣṭo*. Kṣ 335cd (82ab) *dāruskhalitadantatvāt patito*. Spl 82. 13 *iti vaktumanā ardhokte patitaḥ*. Pṇ 86. 8 *iti bruvan vāksamam eva cāśrayān mūrkhāḥ paribhraṣṭo bhūmāu nipatitaḥ*. Sy 39. 13 *Da, indem sie ihren Mund öffneten, fiel sie auf die Erde hinab*. Ar, JCap 82. 30 *Et cum aperiret os suum, evulso ligno de ore suo, corruit in terram*. (414) T 45. 2 text. SP 564 *mānsalubdhāir vyāpāditaś ca* (α *om ca*, adds *bhakṣitaś ca*). Hp 132. 18, Hm 115. 15 *gorakṣakāir* (Hm *tāir*) *vyāpāditaś ca*. So 176d *jaghne janāir bhuvi*. Kṣ 335d (82b) *nihato janāiḥ*. Spl 82. 13 *pāurāḥ khaṇḍaśaḥ kṛtaś ca*. Pṇ 86. 9 *tatkālam eva mānsārthinā lokena tikṣṇaśāstrāḥ khaṇḍaśo vibhaktaḥ*. *iti*. Sy nothing. Ar, JCap 82. 31 *et mortua est*. So OSp, KF. (415) text T 45. 4, SP 565, Spl 82. 14, Pṇ 86. 11. So 177ab *evam buddhicyuto naśyet kūrmo yaṣṭicyuto yathā*. (416) T 45. 4, SP 565, Pṇ 86. 12 text (T² *om ca*; Pṇ *'bravīt*). Spl 82. 15 *tathā ca*. So 177cd, 178a *itthaṁ tayoktaṣ ṭiṭṭibhyā ṭiṭṭibhaḥ sa jagāda tām, satyam etat priye kim tu*. Vs 127 = T 128, SP 118, N 95, Hp IV. 5, Hm IV. 6, Spl 318, Pṇ 326, cf. So 178b, Kṣ 336 (82cd, 83ab), Sy 47, Ar. This story is out of place in Pa. b, N, H, Spl *tathā* for *ca yaḥ*. So *tvam apy etāṁ kathāṁ śṇu*. Kṣ *anāgatabhayābhijño vipatprāptāu* (mss. and ŚP. ed. *viyat*^o) *ca buddhimān, dvāv etāu sampadām pātraṁ vipadām dāivavādināḥ*. Sy *Für einen Weisen gilt, wer sich in der Klemme vor Schaden rettet, und für einen Toren, wer sich auf den Zufall verläßt und sich nicht vor dem Schaden fürchtet, und wenn er hineingefallen ist, ratlos ist wie jener törichte Fisch, welcher den Fischern in die Hände*

(417) *tiṭṭibha āha: kathaṃ (cāi) 'tat. sā 'bravīt:*

KATHA 11 (STORY 11: FORETHOT, READY-WIT AND COME-WHAT-WILL)

(418) *asti, kasmiñścin (mahā)hrade mahākāyās trayo matsyāḥ prativāsanti sma.* (419) *(tad yathā:)* *anāgatavidhātā pratyutpannamatir yadbhaviṣyaś ce 'ti.* (420) *tatrā 'nāgatavidhātā (tadudakāntaragatena) kadācit (tatsamīpe) matsyabandhānām atikrāmatāṃ vacanaṃ śrutam:* (421) *bahumatsyo 'yaṃ hradaḥ. (tad) atra śvo matsyabandhanam kurmaḥ. (422) tac ca śrutvā 'nāgatavidhātā cintitam: avāśyam eta āgantārah. tad ahaṃ*

fiel. (417) T 45. 7, SP 568, Spl 82. 18, Pṇ 86. 15 text (T *tiṭṭi*°, SPα *tiṭṭibhī*!; T ed. with α and SP ed. against α om āha; T ed. with α, and SPα, and Spl om ca; T *tiṭṭibhī*, om 'bravīt, but Tβ *asāv akathayat*; SPα so for sā; Pṇ sā *kathayati*). (418) T 45. 8 text. SP 569 *asti kasmiñścit sarasi matsyatrayam.* H diff. (contains stem *matsyatraya*-). So 178 cd *nadyantasthe* (B. °*tasthe*) *hrade 'bhūvan kvāpi matsyāḥ purā trayah.* Kṣ 337 c (84a) *matsyāḥ prāk.* Spl 82. 20 *kasmiñścij jalāsāye [here next] trayo matsyāḥ santi.* Pṇ 86. 17 text (om *asti*). Sy 25. 6 *Es waren drei große Fische in einem Wasserbecken.* Ar. (419) T 45. 9 text (α om). SP 569 *anāg°...* So 179 *anāgatavidhātāikah pratyuo tathā, tṛtiyo yad° ca trayas te* (B. ca) *sahacāriṇah.* Kṣ 337 abc (83 cd, 84a) *anāgatavidhiś cāiva* (SP. v. l. °*vidhātā* ca, but cf. below) *pratyuo tathā, yad° ca.* Spl. 82. 20 (in prec.) *anāg°...* Pṇ 86. 18 text (om ca). Sy 25. 7 *einer war klug, ein anderer sehr klug und einer dumm.* Ar (JCap 65. 2 calls the fish *sollicitus, intelligens, piger*). (420) T 45. 9 text (α om *tatra*; α °*udakāntarag°*). SP 570 *tatrānāg°* (α *atha kadācid anāgatavidhātā*) *matsyaghātukānām* (α °*takānām*) *vacanaṃ śrutam* (α *śrutavān*). Hp 129. 16, Hm 112. 7 *tatrānāgatavidhātā nāmāiko matsyāḥ.* [then diff.] So 180 ab, d *te dāsānām vaco jātu tena mārgena gacchatām,* [here next] *kila śūsruvuh.* Kṣ 337 d (84b) *śūsruvur dhāivarīm giram.* Spl 82. 21 *atha kadācit tam jalāsāyam dṛṣṭvāgacchadbhir matsyajīvibhir uktam, yad.* Pṇ 86. 19 *tatra yo 'sāv anāgatavidhātā tenodakatīrānte kadācid atikramatām matsyabandhinām ca vacanam anuśrutam. yathā.* Sy 25. 7 *Da kamen Fischer und erblickten sie und sprachen.* Ar. (421) T 45. 11 text (om *tad* and *śvo*; ed. with α °*bandham*). SP 570 *idam alpapāṇiyam saraḥ. tad atra matsyān vyāpādayāmaḥ* (α °*dayiṣyāma*). So 180 cd *aho asmin hrade matsyāḥ santīti.* Kṣ 338 ab (84 cd) *jālam kṣipāmaḥ pratyūse hrade 'sminn.* Spl 82. 22 *aho bahumatsyo 'yaṃ hradaḥ kadācid api nāsmābhir anveṣitaḥ. tad adyāhāravṛttiḥ saṃjātā saṃdhyāsamayaś ca saṃbhūtas tataḥ prabhāte 'trāgantavyam iti nīśayaḥ.* Pṇ 86. 20 text (om *tad*). Sy 25. 8 *Morgen wollen wir kommen und sie fangen.* Ar. (422) T 45. 11 text (*tāv* for *vayasyāv*). SP 571 *iti vacanaṃ* (α om) *śrutvā tad* (α *etad*) *vayasyāv āhuyābravīt: ito 'nyat saro gamyatām* (α om). Hp 129. 16, Hm 112. 8 *tenoktam* (Hm *tenālocitam*): *jalāsāyāntaram*

(pratyutpannamatinā yadbhaviṣyaṁ ca grhītvā) 'nyam (achinnasrotasakāṁ) hradāṁ samśrayāmī ('ti). tato vayasyaṁ āhūya prṣṭavān gamanāya. (423) tatra pratyutpannamatir abravīt: yady atra matsyajivinaḥ samāgamīṣyanti, tadā 'haṁ tatsamayocitakarmanā kenāpy ātmānaṁ rakṣayīṣyāmi.† (424) yadbhaviṣyas tv (āsannavināśas) tadvacanam anādṛtya (gamanam prati)

ahaṁ (Hm ahaṁ tāvaj jal°) gacchāmi. So 181a tenāsaukya vadhaṁ dāśair. Kṣ 338b, d (84d, 85b) iti tadbhayāt—gantum arthitāu. Spl 83. 2 atas teṣāṁ tat kulīṣapātopanaṁ vacaḥ samākarnyānāgatavidhātā sarvān matsyān āhūyedaṁ ūce: aho śrutaṁ bhavadbhir yan matsyajivibhir abhihitam. tad rātrāv api kiṁcid gamyatām samīpavartī saraḥ. (vs.) tan nūnaṁ prabhāṭasamaye matsyajivino 'tra samāganya matsyasamīkṣayaṁ kariṣyanti. etan mama manasi vartate. tan na yuktaṁ sāmprataṁ kṣaṇam apy atrāvasthātum. Pñ 86. 21 tac...cintitam: na śobhanam āpatitam. avaśyam ete śvaḥ paraśvo vātrāgantāraḥ...°mati-yadbhaviṣyāu grhītvānyam avichinnasrotasam... (om iti) tatas tāv āhūya prṣṭ°. Sy 25. 9 Das hörten sie. Ar, JCap 65. 5 Videns autem sollicitus scivit quod illi facere intendebant, et timuit; accepit autem consilium et argumentum pro persona sua ut non periret. (423) T 45. 13 tatra pratyū° matinivārito (mati not in mss.) 'bhayacittāḥ katham api pramādān (β adds tam) nānuyātāḥ. SP 572 pratyū° tv āha: kiṁ (α adds idam) dūrācintayā (α °cintanena). utpanne kārye cintayīṣyāmaḥ. [Here SP inserts story of Shepherdess and Lovers.] Hp 129. 17, Hm 112. 9 apareṇa pratyutpannamatināmnā matsyenābhihitam: bhaviṣyadarthe pramāṇābhāvāt kutra kiṁ samādhātavyam (Hm kutra mayā gantavyam). tad utpanne yathākāryam (Hm adds tad) anuṣṭheyam. So 182 pratyū° tv āsit sa tatrāivāvikampitaḥ, ahaṁ pratividhāsyāmi bhayaṁ ced āpated iti. Spl 83. 13 tad ākarṇya pratyū° prāha: aho satyam abhihitam bhavatā, mamāpy abhiṣṭamat etat. tad anyatra gamyatām iti. Pñ 87. 3 tatra pratyū° abravīt: cirasevito 'yaṁ hrado na śakyata ekapada eva parityaktum. yady... Sy 25. 12 (after § 426) Als der kluge sie sah, reute es ihn und er sprach: Ich hätte schon vor der Not für einen Ausweg sorgen sollen, denn wer sich vorsieht, kann manchmal entrinnen. Aber man soll in der Klemme nicht verzweifeln, sondern auf einen Ausweg sinnen. Ar as Sy. The version of Pñ is supported in sense by So and may be regarded as a least common denominator of the discordant versions of the other texts. (424) T 45. 14 text (ed. with α om gam° prati). SP 588 yadbh° cāitad (α ca tata) vacanam anā° (α adds eva) sthitaḥ. Hp 131. 3, Hm 113. 11 tato yadbhaviṣyenoktam (vs, yad abhāvi na tad bhāvi etc.). So 183ab yan me bhaviṣyatīty āsīd yadbhaviṣyas tu tatra saḥ. Spl 83. 21 atha tat samākarnya proccāir vihasya yadbh° provāca: aho na bhavadbhyāṁ mantritaṁ samyag etad iti, yataḥ kiṁ vāumātrenāpi teṣāṁ pitṛpāitāmahikam etat saras tyaktum yujyate. tad yady āyuhksayo 'sti tad anyatra gatānām api mrtyur bhaviṣyaty eva. (vs.) tad ahaṁ na yāsyāmi. bhavadbhyāṁ ca yat pratibhāti tat kāryam. Pñ 87. 6 yadbh° tv āsannamrtyur āha: santy anye 'pi vipulatarā hradāḥ, ko jānāti, yad atrāgamīṣyanti vā na veti. tan na yuktaṁ etāvacchravaṇamātrenāpi janmahradaṁ parityaktum. (vs.) tasmān

nirārambha eva 'sit. (425) evam (tāu tatra sthīrau matvā) 'nāgatavidhātā (nadisrotaḥ praviśyā) 'nyajalāśayam gataḥ. (426) anyedyuś cā ('payāte tasmin pariṇanusametāir) matsyabandhāir (antaḥsroto nirudhya saṁvarta)jālaṁ prakṣipyā niḥśeṣamatsyā-nām bandhaḥ kṛtaḥ. (427) (evam gate) pratyutpannamatir mṛtarūpam kṛtvā 'tmānam (jālasyā 'ntar) darśitavān. (428) tāis ca svayam (eva) mṛto ('sāu mahāmatsyā) iti matvā (jālād

mayā na gantavyam. eṣa niścayaḥ. iti. (425) T nothing (cf. in next, apayāte 'nāga°). SP 589 anāgatavidhātā ca bahupānīyam taṭākāntaram gataḥ (α gatavān). Hp 129. 17, Hm 112. 8 ity uktvā (Hp adds sa) hradāntaram gataḥ. So 181bed nadisrotaḥ praviśya saḥ, anāgatavidhātā buddhimān anyato yayāu. Kṣ 338cd (85ab) anāgatavidhīḥ prāyāt tyaktvānyāu. Spl 84. 7 atha tasya tau niścayam jñātvanāgatavidhātā pratyutpannamatīś ca niṣkrāntāu saha pariṇanena. Pñ 87. 12 text (om nadi° prav°). Sy 25. 9 und der sehr kluge [Fisch] erreichte den Flußkanal und gelangte in ein anderes Wasserbecken. Ar. (426) T 45. 16 anye° cāpa° 'nāgatavidhātari (β adds sapariṇanāir) matsya°... nirudhya prakṣiptam saṁvartajālam. apakṛṣṭe ca jāle tasmin hrade nāpy ekataro 'vaśiṣṭaḥ. SP 589 anye° ca (α om) matsyaghātukāir (α °takāir) āgatya tasmin sarasī jālaṁ prakṣipyamānam drṣṭvā (α jāle nikṣipyamāne). Hp 131. 6, Hm 113. 13 atha (Hm tataḥ) prātar jālena baddhaḥ (Hp adds san). So 183cd, 184a athāgatyaḥkṣipān jālaṁ tatra te dhīvarā hrade, jālotkṣiptas tu tāiḥ sadyaḥ. Kṣ 339ab (85cd) tataḥ prabhāte jālāughakṛṣṭe matsyakadambake. Spl 84. 9 atha prabhāte tāir matsyajīvibhir jālāis tajjalāśayam āloḍya yadbhaviṣyeṇa saha jalāśayo nirmatsyatām nītaḥ. Pñ 87. 13 text (om saṁvarta). Sy 25. 11 Am anderen Tage kamen die Fischer. Ar as Sy, and adds, JCap 65. 9 et obturaverunt exitum aque. (427) T 45. 17 text (jalasyopari for jālasyāntar). SP 590 pratyuo ātm° mṛtam (α mṛtavat) kṛtvā sthitaḥ. Hp 131. 6, Hm 113. 13 pratyuo mṛtavad ātm° darśayitvā (Hm saṁdarśya) sthitaḥ. So 184bed pratyuo sudhīḥ, kṛtvā niḥspandam (DP. nisp°) ātm° tiṣṭhati sma mṛto yathā. Kṣ 339cd (86ab) pratyuo cakre kṛtakam mṛtavad vāpuḥ. Pñ 87. 15 evam sthite pratyuo mṛta° jālasyāntar (but most mss. jal°) ātm° darś°. Sy 25. 16 Und der Fisch warf sich auf die Seite, als wäre er tot. Ar; all versions have a phrase indicating that the fish floated "on the surface of the water". This seems to support T jalasyopari (note that Pñ's mss. mostly have jala°; but cf. Pñ in next, where all mss. but two have jālād, not jalād). But this is presumably secondary in Ar; note that Pa has no mention of the net at all. All Skt. versions imply that the fish was already in the net before he played the trick, and this makes it likely, tho not indeed certain, that he was also out of the water. A confusion in the tradition between jala and jāla has evidently occurred; the only question is, which was the orig.? The balance of evidence seems to me to favor jāla. (428) T 46. 1 tāir api svayam eva mṛto mahā° iti kṛtvā parisrotasi (β om pari) sthāpitaḥ. SP 590 kāivartāis ca svayam mṛta iti matvā srotaḥ° sthā°. Hp 131. 7, Hm 113. 14 tato jālād apasārito. So 185ab svayam mṛto

ākṛṣya) srotaḥsamipe sthāpitaḥ. (429) tatas (*tu sa*) utplutyā 'nyam jalāṣayam (*sahasāi 'va*) gataḥ. (430) yadbhaviṣyas tu (*kinṁkartavyatāmūḍha*) itas tato bhramam jalāir baddhvā laguḍāir vyāpāditaḥ.

(End of Story 11)

(431) ato 'ham bravīmi: anāgatavidhātā ce 'ti. (432) *ṭiṭṭibha āha*: (*bhadre, kin mān yadbhaviṣyavan manyase. tan*) *na bhīḥ kāryā*; †*madbhujaparirakṣitāyāḥ kas te parābhavaṁ kartum samarthaḥ*. † (433) *atha ṭiṭṭibhi tatrāi 'va prasūtā*. (434) *śruta-*

'yam iti teṣv aghuatsu timigbātiṣu. Kṣ 340a (86c) niḥśaṅkāir dhīvarāir nyastaḥ. Pṇ 87. 16 text (taṭe for srotaḥ°). Sy 25. 17 und als die Jäger ihn sahen, hielten sie ihn für tot, nahmen ihn und legten ihn an den Rand des Kanals. Ar. (429) T 46. 2 tasmād utplutyānyam (α °nya; β cānyam, om utplutya) jalā° gataḥ. SP 591 tataḥ sarojalāntaram (α tatas tu srotojal°) sahasāiva gataḥ. Hp 131. 7, Hm 113. 14 yathāśakty utplutya gabhīram (Hp gabhīra-) nīram praviṣṭaḥ. So 185cd pativā sa nadisrotasy agacchad drutam anyataḥ. Kṣ 340b (86d) sa śanāiḥ prayayāu jalam. Pṇ 87. 18 tato 'sau bhūyo jalāṣayam praviṣṭaḥ. Sy 25. 18 und als der Fisch merkte, daß die Fischer sich auf den andern Fisch verlegten, schnellte er sich ins Wasser und entkam. Ar. (430) T 46. 3 yadbh° tv anekalaguḍaprahārajarjaritaśariraḥ (α om prahāra) pañcatvam upanīta (β upagata) iti. SP 592 text (α bhraman & laguḍāir; ed. bhramamāno, laguḍena; α adds bhakṣitaśa). Hp 131. 8, Hm 113. 15 yadbh° ca dhīvarāiḥ prāpto vyāpāditaḥ (Hp adds ca). So 186 yadbh° tu jalāntar udivartanavivartane, kurvan grhītvā nihato mandabuddhiḥ sa dhīvarāiḥ. Kṣ 340cd (87ab) yadbh° tu laguḍāir (Ma. lakuṭāir) jarjarāṅgo vyapadyata. Spl cf. 84. 10, above under § 426, yadbhaviṣyeṇa saha. Pṇ 87. 18 yadbh° tu jalavivaravinīhitamukhaḥ samullasann anekalaguḍaprahārajarjaritaśariraḥ pañcatvam upanītas tāiḥ. Sy 25. 20 Der dumme aber schwamm vor ihnen hin und her, bis sie ihn fingen. Ar. (431) text T 46. 4, SP 593, Spl 84. 10, Pṇ 87. 21.

(432) T, SP, Spl, Kṣ nothing. Pṇ 87. 21 text (our vs 41 inserted after manyase). So 187 tasmāt pratividhāsy 'ham na yāsyāmy ambudher bhayāt, ity uktvā ṭiṭṭibho bhāryām tatrāivāṣit svañiḍake. Sy 39. 15 Er sprach: Ich habe diese Geschichte gehört, du aber fürchte dich nicht vor dem Meere. Ar as Sy. The originality of this § is by no means certain; yet the correspondence between Pa and Pṇ is close, and the course of the story favors something of the sort. (433) T 46. 4 atha kadācit prasūtāyām ṭiṭṭibhyām. SP 593 anantaram ṭi° (some mss. of α om) tasminn eva sthāne pras°. Hp 79. 7, Hm 49. 8 tataḥ (Hm adds kṛechreṇa) svāmivacanāt (Hm adds sā) tatrāiva prasūtā sā (Hm om). So 188cd divasāis ca prasūtā sā tadbhāryā tatra ṭi°. Kṣ 341abc (87cd, 88a) ity uktvā ṭi° bhartur vākyāt tatrāiva śāvakān, aṁta. Spl 81. 1 (this and the next three §§ are put before Story 10 in Spl) atha prasavānantaram. Pṇ 88. 2 atha prasūtāyām ṭiṭṭibhyām. Sy 39. 16 Da brütete sie an selbigem Platze ihre Jungen aus. Ar. (434) T 46. 5 tadbhartrijñāsaya (α °jñāpayām āsa) samudreṇāpahṛtās (zṛ om

pūrvatadālāpena samudrenā ('pi) tat(*prati*) jijnāsaya 'ndāny apahr̥tāni: paśyāmi (*tāvat*), *ayaṁ* kim *ārabhata* iti. (435) (*atha*) tiṭṭibhī (*śūnyam apatyasthānaṁ dṛṣṭvā*) śokārtā bhartāram āha: (436) *idaṁ tat* (*kaṣṭam*) āpatitāni (*mama mandabhāgyāyāḥ*), *yat purvaṁ mayā tavo 'ktam*, (*sthānāśrayavaiśamyād*) *apatya-nāsa* iti. (437) *tiṭṭibha āha: mamā 'pi tāvad bhadre dṛṣyatāni*

samudrenā) te 'ndakāḥ: paśyāmi... (α āgata for ārabh°). SP 594 samudrenāpi tatprati jijnāsaya (α tatparijñānāyā) 'ndāny apah°. Hp 79. 7, Hm 49. 8 (Hm begins etat sarvaṁ śrutvā) sam° 'pi tacchaktijñānārthaṁ tadanḍāny apah°. So 188ab, 189 tatrāśrūṣīd vacas tasya sāhaṁkāraṁ mahodadhīḥ, [here prec.] jahāra sa tato 'ndāni tasyā jaladhir ūrmiṇā, paśyāmi tiṭṭibho 'yaṁ me kiṁ kuryād iti kautukāt. Kṣ 341cd (88ab) tāns taramgāughāir jahāra ca saritpatih. Spl 80. 18 (before prec.) tac chrutvā samudraś cintayām āsa: aho garvaḥ pakṣikīṭasyāśya. (vs.) tan mayāśya pramāṇaṁ kutūhalād api draṣṭavyam. kiṁ mamāiśo 'ndāpahāre kṛte kariṣyati.—81. 2 prāṇayātrārthaṁ gatāyāś tiṭṭibhyāḥ samudro velāvyājenāṇḍāny apajahāra. Pp 88. 2 śruta°^opaḥ samudraś cintayām āsa: aho sādhy idam ucyate (vs). tad aham etadiyaśaktim jñāsyāmi. anyedyuḥ prāṇayātrāṁ gatayos taylor andakāni saviśeṣaprasārīta-kallolahastāih kautukenāpahṛtavān. Sy 39. 17 Der Meergeist aber, da er gehört hatte, wie der Strandläufer sagte: Fürchte dich nicht vor dem Meere, denn er schreckt vor der Rache zurück, — kam und bedeckte, um ihn zu erproben, ihre Stätte und begrub ihre Kinder. Ar. (435) T 46. 6 atha tiṭi°... (paramāvignahr̥dayā for śok°). SP 594, Hp 79. 8, Hm 49. 10 (Hm begins tatas) tiṭṭibhī (SP ed. adds ca, α om) śokākulā (H and SPα v. l. śokārtā) bhar° āha. So 190cd ity āha rudatī sā taṁ tiṭṭibhī tiṭṭibhaṁ patim. Kṣ cf. next. Spl 81. 3 athāyātā sā ti° prasavasthānaṁ śūnyam avalokya pralapanti tiṭṭibham ūce. Pp 88. 8 athāyātā ti°... (om śokārtā). Sy 39. 21 Da sprach seine Frau zu ihm. Ar, JCap 83. 6 Cumque rediret mulier ad nidum et non inveniret ibi quicquam, vidit quoniam mare comportaverat totum. Et ait viro suo. So OSP; but KF, Wolff more like Sy. If JCap and OSP really represent the true text of Pa, the parens. about śūnyam... dṛṣṭvā may be omitted.

(436) T 46. 7 idam tad āpatitāṁ (β adds mama) manda°. (β adds sthānā°... iti.) SP 595 kaṣṭam āpatitam iti (α āpāditam, om iti), akāṇḍam andāni me (α om) na santi svāmin. Hp 79. 8, Hm 49. 10 nātha, kaṣṭam āpatitam, tāny andāni me naṣṭāni. So 190ab prāptaṁ tad etad vyasanāṁ yaṁ mayoktam abhūt tava. Kṣ 342a (88c) gr̥hṇibhartsitaś. Spl 81. 4 bho mūrkhā, kathitam āsin mayā te yat samudravelayāṇḍānaṁ vināśo bhaviṣyati. [Then expansion.] Pp 88. 9 paśya me yad āpat° manda°. samudrenāṇḍakāny adyāpahṛtāni. uktas tvam asakṇ mayā, yad anyatra gacchāvah, paraṁ yadbhaviṣyavad alpamatir na gataḥ. aham adhunā svāpatyanāśaduḥkhitā vahnāni pravekṣyāmi. iti me niścayaḥ. Sy 39. 21 Habe ich es doch kommen sehen und bei Zeiten zu dir gesagt: Erkenne dich selbst und sprich nichts Unziemliches, daß dich nicht Unheil treffe. Jetzt sieh dir an, was uns das Meer zugefügt hat. Ar. (437) T 46. 7 asāv

(α om) antarlinam avahasya tām āha (β abravīt): mamāpi... SP 595 so

sāmarthyam (iti). (438) *tatas tena pakṣisamājam kṛtvā niveditam tad upatyaharaṇam duḥkham*. (439) *tatrāi 'kena (pakṣiṇā) 'bhihitam: asamarthā vayan mahodadhivigrahasya*. (440) *kiṁ punar (atra prāptakālam:) sarva eva vayan ākrandena garut-mantam udvejayāmaḥ. (sa eva no duḥkham apaneṣyati.)* (441)

'bravīt: mā bhāṣiṣ, āneṣyāmi (α ānayāmi). Hp 79. 9, Hm 49. 11 *ṭiṭṭibho 'vadat: priye, mā bhāṣiṣ*. So 191 *tataḥ sa ṭiṭṭibho dhīras tām svabhāryām abhāṣata, paśyeha kiṁ karomy asya pāpasya jaladher aham*. Spl 84. 11 *tac chrutvā ṭiṭṭibha āha: (then insertion) tat paśya me buddhiprabhāvam (then insertion)*. Pp 88. 12 *ṭiṭṭibha āha: bhadre, dṛśyatām tāvan mama sāmarthyam (then insertion as Spl)*. Sy 39. 25 Er sprach: Und ich habe dir bei Zeiten gesagt: Wenn uns das Meer Schaden zufügt, so vergelte ich es ihm. Und nun paß auf, wie ich mich an ihm räche. Ar. (438) T 46. 9 text, SP 596, Hp 79. 10, Hm 49. 12 *ity uktvā pakṣiṇām melanaṁ (H melakaṁ, SPα samūhaṁ sahasā) kṛtvā*. So 192ab *ity uktvā pakṣiṇaḥ sarvān saṁghātyoktaparābhavaḥ*. Kṣ 342abc (88cd, 89a) *cakre duḥkhitaḥ pakṣisaṁgamam, ṭiṭṭibhas (so Ma. em.; ŚP. with all mss. 'bhaṁ)*. Spl 88. 7 *bakasārasamayūrādīn samāhūya provāca: bhoḥ parābhūto 'ham samudrenāṇḍakāpahāreṇa, tac cintyatām asya śoṣaṇopāyaḥ*. Pp 92. 3 *sarvān pakṣiṇaḥ samāhūya svāpatyāpahāraduḥkhaṁ niveditam*. Sy 39. 27 Nun erhob er sich und ging zu den übrigen Strandläufern und erzählte ihnen das Unheil, welches das Meer verübt hatte. (Then expansion; when they say they cannot help, he suggests that they apply to all the other birds.) So versammelte er alle Vögel und sie kamen an einen Ort zur Hilfeleistung. Ar. (439) T 46. 9 text (ed. with α om pakṣiṇā; ed. with α °vigrahāya). Spl 88. 9 *te saṁmantrīya procuḥ: aśaktā vayan samudraśoṣaṇe tat kiṁ vṛthāprayāseṇa*. Pp (after insertion; the birds attack the sea in various ways) 92. 8 *athānyo 'bravīt: sarvathāśaktā vayan mahodadhivigrahasya*. Sy 39. 37 Und so sprachen die Vögel zu ihm: Siehe, wir sind alle deine Helfer, aber was werden wir dem Meere tun? Ar. (440) T 46. 10 text. So cf. next, Spl 88. 13 *tad asmākaṁ svāmī vāinateyo 'sti, tat tasmāi sarvam etat paribhavasthānaṁ nivedyate, yena svajātiparibhavadakupito vāirānṛṇyaṁ gacchati. athavātrāvalepaṁ kariṣyati tathāpi nāsti vo duḥkham. (vs.) tad yāmo vāinateyasakāśaṁ yato 'sāv asmākaṁ svāmī*. Pp 92. 9 *tad atra yat prāptakālam, tad upadiśāmi. (Then insertion) 93. 20 asmākaṁ sakalapakṣiṇāṁ garuḍo rājā. tad atra samayocitam. sarva eva bhavanta ekakūlam ākrandāraṇa garuḍam udvejayantu. evaṁ ca sa no duḥkham apaneṣyati*. Sy 39. 39 Der beleidigte Strandläufer sprach: Unser aller Vögel Oberhaupt ist Śimur ["Hawk"]. Kommt, laßt uns rufen und schreien, daß er uns zu Hilfe kommt. Ar (the versions vary as to the speaker, some making it the troop of *ṭiṭṭibhas* collectively, some the other birds, and some agreeing with Sy in making it the injured bird. Some of the versions omit the visit to the other *ṭiṭṭibhas*). (441) T 46. 11 *ity avadhūrya tatsakāśaṁ gataḥ*. SP 596 *pakṣirājaṁ (α °ja-samīpaṁ) gataḥ*. Hp 79. 10, Hm 49. 12 *pakṣisvāmīno garuḍasya samīpaṁ gataḥ*. So 192cd *gatvā tāiḥ saha cakranda śaraṇaṁ garuḍaṁ prabhum*. Spl 88. 18 *tathānuṣṭhite sarve*

iti saṁpradhārya garuḍasakāśaṁ gataḥ. (442) asāv api devāsurasaṁgrāmanimittam (saṁ)āhūto (bhagavatā) nārāyaṇena. (443) tatas (tasminn eva samaye) tāiḥ pakṣibhir niveditam samudrakṛtam apatyaharaṇavīyogaduḥkham svāmine pakṣirājāya, (444) (yathā) deva, tvayi nāthe (pratapati cañcubharaṇamātrajivino bhojana-dāurbalyād) asmān paribhūya samudraḥ śiśūn apahr̥tavān. (445) garuḍas (ca) tat svayūth(y)avyasanaṁ dṛṣṭvā manyum ājagāma. (446) (devo 'pi) nārāyaṇas (trāikālyadarśanasāmakṣyāt) tasyā

te pakṣiṇo vivarṇavadanā bāṣpapūritadr̥ṣaḥ (so!) vāinateyasakāśaṁ upetya. Pp 93.23 text. Sy 40.3 So taten sie denn, und Śimūr kam auf ihren Ruf herbei und fragte sie: Was ist euch begegnet? Ar. (442) T 46.12 asāv api devā° (ed. with α raṇa for saṁgrāma) āhūto viṣṇunā (β nārāyaṇena). Spl 89.20 (after § 445) evaṁ cintayatas tasya viṣṇudūtaḥ samāgatyaḥ (summons G. to come to Viṣṇu). Pp reproduces versions of both T (here) and Spl (after § 444): 93.23 garuḍo 'pi devā°...; 94.20 evaṁ kathayatāṁ teṣāṁ punar viṣṇudūtaḥ samāgatya prāha (as Spl). The originality of this §, tho in my opinion highly probable, cannot be regarded as certain, since it is supported only by T and Jn. If it should be excluded, then instead of our § 446 below, we should have to read substantially as SPα at that point. (443) Not in T, SP, Hp. Hm 49.13 tatra gatvā sakalavṛttāntaṁ tiṭṭibhena bhagavato garuḍasya purato niveditam. So 193d ity ucyas taṁ ca te kḥagāḥ. Kṣ 342c(89a) tanmahānādaṁ. Spl 88.20 karuṇasvareṇa phūtkartum ārabdhāḥ. Pp 93.24 text. Sy 40.4 Die Vergewaltigten sprachen zu Śimūr. Ar, JCap 84.6 Cui exposuerunt processum qui erat inter illam avem et ducem maris, et dicunt ei. (444) Not in T, SP, Hp. Hm 49.14 deva samudreṇāḥ svagrhāvasthito vināparādhenāiva nigrhitaḥ. So 193abc abdhināṇḍāpahāreṇa vyaṁ nāthe sati tvayi, anāthavat parābhūta. Spl 88.20 aho abrahmanyam abrahmanyam, adhunā sadācūrasya tiṭṭibhasya bhavati nāthe sati samudreṇāṇḍāny apahr̥tāni. tat pranaṣṭam adhunā pakṣikulam. anye 'pi sveccayā samudreṇa vyāpādayiṣyante. Pp 94.2 text. Sy 40.5 Du bist unser Herr, und der Geist, dessen Fahrzeug du bist, ist stärker als der Meergeist. Drum bitte ihn höflich, uns zu helfen. Ar. The orig. may have contained something represented by Spl sadācūrasya, Hm vināparādhenāiva. (445) T 46.12 gar° (β adds ca) tat svayūthya° (em., mss. α svayūya°, β svakiya°)... SP 597 pakṣirājo garuḍo 'pi tadvṛttāntaṁ śrutvā (α pakṣirāj garuḍas ca svajātipakṣapātāt). Hp 79.11, Hm 49.15 (Hm begins tatas) tadvacanam ākarṇya garutmata. So 194a tataḥ krudhena tārkyeṇa. Kṣ 342d (89b) garutmān aśṇot tataḥ. Spl 89.18 athāivāṁ garuḍaḥ samākarnya tadduḥkhaduḥkḥhitaḥ kopāviṣṭas ca vyacintayat: (will go and dry up the sea). Pp nothing. (446) T 46.13 devo 'pi viṣṇus (β nārā°) trāik° (α trāikālyadarśasām°)... SP 597 tvarayā viṣṇum abhigatāiḥ saha gataḥ (α sarvāiḥ saha bhagavatpādāmūlaṁ gataḥ). Spl (after long expansion in which Garuḍa's anger is reported to Viṣṇu by messenger) 90.9 atha dūtamukhena prañayakupitaṁ vāinateyaṁ vijñāya bhagavānś cintayām āsa: aho sthāne

'ntargataṁ matvā svayam eva tatsakāśam agamat. (447) *atha devaṁ dr̥ṣṭvā sutarām āvignahṛdayo 'bravit: yuktam tvayā nāthena satā samudrāpasadān mamā 'yaṁ parābhava iti.* (448) (*jñātvā ca*) *devaḥ parihasya samudrasye 'dam uvāca:* (449) *samarpayā ('dhunā) 'ṇḍāni (ṭīṭṭibhasye 'ti).* (450) *anyathā tvām āgneyastra(pra)tāpitam (anekavaḍavāmukhasahasraparikṣṇatoyam) sthalaatām nayāmi ('ti).* (451) *tato (devājñayā) samudreṇa sabhagena tāny aṇḍāni samarpitāni.*

(End of Story 9)

kopo vāinateyasya. tat svayam eva (Pñ enaṁ) gatvā (Pñ adds saṁbodhya) saṁmānapurāṣaram tam (Pñ om) ānayāmi. (vss.) ity evaṁ (Pñ om) saṁpradhārya rukmapure (Pñ om) vāinateyasakāśam satvaram (Pñ tr sa° garuḍasakāśam) agamat. Pñ (after expansion as Spl) 95.6 *atha dūtamukhena viṣṇuḥ praṇayakupitaṁ garutmantaṁ vijñāya cintayām āsa: aho, atikopo vāinateyasya etc.* as Spl (q. v.). Orig. may have been more like SP; see on § 442. (447) T 46.15 text (α samudrād vāpa°; mss. °śadān; ed. with α paribhava). SP 597 sarvāḥ praṇamya viṣṇave niveditam (α jñāpitam or vijñāpito). Hp 79.11, Hm 49.15 (Hp sva-)prabhur bhagavān nārāyaṇaḥ sṛṣṭisthitipralayahetur vijñaptaḥ. So 194b vijñapto harir. Kṣ 343a(89c) tatpreritena. Spl 90.18, Pñ 95.15 vāinateyo 'pi (Pñ so 'pi svasvāmināṁ) grhāgataṁ bhagavantam (Pñ om) avalokya trapādhomukhaḥ praṇamyovāca: bhagavaṁs tvadāśrayonmattena (Pñ °śrayavaśonmat°) samudreṇa paśya (Spl om) mama (Pñ me) bhṛtyasyāṇḍāny (Pñ °ḍakāny) apahr̥tya me 'pamānasthānaṁ kṛtam (Pñ mamāpamānaṁ vihitam). Then Spl paraṁ yuṣmallajjajāhaṁ taṁ sthalaatām na nayāmi yataḥ svāmibhayaḥ chuno 'pi prahāro na dīyate. Pñ bhagavallajjayā mayā vilambitam, no cet, enam ahaṁ sthalaatām adyāiva nayāmi. Sy 40.7 Sīmūr ersuchte den Geist darum. Ar. The orig. may have been briefer and without any direct quotation of Garuḍa's words. (448) T 46.16 text (β parihāsam kṛtvā). SP 598 bhagavatā melanaṁ dr̥ṣṭvā vihasya samudro 'bhīhitaḥ (α bhagavān api pakṣiṇām samavāyam dr̥ṣṭvā vihasyasya garuḍa- [v. l. svavāhana, °nasya] pakṣapātāt samudram āhuyājñāpayat). H cf. next. Bṛ cf. §§ 450 and 451. Spl (after insertion) 91.6 tathānuṣṭhite samudro bhagavatā nirbhartsyāgneyaṁ śaraṁ saṁdhāyābhihitaḥ. Pñ (after insertion as Spl) 96.2 tatheti pratipanne samudraṁ nirbhartsya bhagavatā dhanuṣy āgneyaṁ śaraṁ saṁdhāyābhihitam. Sy 40.8 und der Geist ging, mit dem Meergeist zu kämpfen. Ar. (449) T 46.17 samarpayādhunāpatyāni ṭīṭṭibhasyeti. SP 598 samarpayāṇḍāniti. Hp nothing. Hm 50.1 samudram aṇḍadānāyādideśa. So cf. § 451. Kṣ cf. next. Spl 91.7 bho durātman, dīyantām ṭīṭṭibhāṇḍāni. Pñ 96.3 bho durātman, dīyatām (so ed.!) asya ṭīṭṭibhasyāṇḍakāni. Pa cf. prec. (450) T 46.17 *anya° tvām āgne° (α om pra) anek° (β om sahasra) sadyaḥ kariṣyāmi.* So 194bc ambudhim, āgneyāstreṇa saṁśoṣya. Kṣ 343ab(89cd) hariṇā nirasto makarākaraḥ. Spl 91.7 no cet sthalaatām tvām nayāmi. Pñ 96.4 no cet tvām sthalaatām neṣyāmi. Cf. also Jn on § 448. Pa cf. on § 448. (451) T 47.1 *evam ukto mahodadhīś cintayām*

(452) ato 'ham bravīmi: śator *vikramam* ajñātve 'ti. (453) *avagatārthaś ca saṃjīvakas tam apṛcchat: vayasya (kathaya)* kas tasya *yuddhamārga* iti. (454) so 'bravit: (*anyadā 'sau srastāṅgaḥ śilātalam āśritas tvadunnukhaḥ pratikṣate. adya*) *yadi prathamam eva samunnatalāṅgulaḥ saṃyatacatuṣcaraṇo vivṛtāsyah* stabdhakarṇaś (*ca dūrād eva*) *tvatsammukham iksa-*

āsa: mamāṇḍajena sarvanāśa (β sarvavināśa) eva prārabdhah (α evam āra°). iti matvā praṇamya (α om ma° pra°) devaṃ samarpitavān iti. SP 599 tenāpi devājñāyā samarpitāni (α niveditāni). Hp 79.12, Hm 50.2 tato bhagavad-ājñāṃ māulau nidhāya samudreṇa bhayākulena (Hm om) tāny aṇḍāni (Hm adds tiṭṭibhāya) samarpitāni. So 194d tiṭṭibhāṇḍāny adāpayat. Kṣ 343cd (90ab) lajjāvikuṇṭhavadanaḥ tiṭṭibhyāi śāvakān dadāu. Spl 91.8 tataḥ samudreṇa sabhayena tiṭṭibhāṇḍāni tāni pradattāni, tiṭṭibhenāpi bhāryāyāi samarpitāni. Pṇ 96.5 iti śrutvā samudro 'pi bhayacakitasakalaparivāro vepamānas tāny aṇḍakāni grhītvā bhagavadviditāni tiṭṭibhasya samarpayām āsa. Sy 40.9 Der Meergeist aber ging, weil er sich ihm nicht gewachsen fühlte, schnell hin und holte die Jungen und lieferte sie ihren Eltern ab. Ar. (452) text (as in vs 124) T A81.1, SP 600, H, Spl 91.9, Pṇ 96.8. Spl also adds prose: 91.11 tasmāt puruṣeṇodyamo na tyājyaḥ. So 195ab tasmād atyaktadhāryeṇa bhāvyam āpādi dhimatā (cf. Spl just quoted; just the opposite advice is given in Kṣ and Sy; probably orig. had nothing of either sort here). Kṣ 344(90cd, 91ab) evaṃ śaktavinodena (Ma. em. °virodhena) mahatām api nodayaḥ, kim utāikāntabhakṣāṇām (Ma. em. °kānnabha°) asmākam mūdhacetasām. Sy A70.1 Diese Geschichte habe ich dir darum erzählt, weil du mit dem Löwen nicht kämpfen darfst. (Then insertion.) Sobald du zu ihm kommst, wirst du merken, daß er dich haßt. Ar as Sy. (453) T A81.1 text (om kathaya). SP 600 saṃjīvako (α adds 'pi) viditvā (α °tārtho) damanakam āha: kaś cāsyā (α kas tasya) yuddhakrama iti. Hp 83.14, Hm 55.10 (Hm begins etac cintayitvā saṃjīvaka āha) bho mitra (Hp adds kathaya) katham asāu (Hp adds mayā) mām jighāṃsur (Hp adds iti) jñātavyaḥ. [Cf. So 195cd (speech of Damanaka) upasthitam idāniṃ tu yuddham piṅgalakena te.] Spl 91.11 tad ākarṇya saṃjīvakas tam eva bhūyo 'pi papraccha: bho mitra, katham jñeyo mayāsāu duṣṭabuddhir iti. Pṇ 96.8 avagatatattvārthaś... Sy A70.1 Snzbug sprach: Wie werde ich erkennen, daß er mich haßt? Ar. (454) T A81.2 damanakaḥ (β so 'bravit): anyadāsāu...prathamam eva saṃgrhītalāṅgulaḥ (β om saṃ)...°caraṇaḥ (α °ṇa-) stab° ca tiṣṭhet. SP 601 damanakaḥ (α sa āha): yadāsāu stabdhakarṇaḥ samunnatalāṅgulaḥ samunnatacaraṇo (α om) vivṛtāsyah sthāsyati. Hp 83.15, Hm 55.11 damanako 'bravit (Hm brūte): yadāsāu stabdhakarṇaḥ samunnatalāṅgulaḥ saṃnatacaraṇo (Hm unnata°) vivṛtāsyas tvām paśyati. So 196abc yadāvotkṣiptalāṅgulaś caturbhiś caraṇāḥ samam, utthāsyati sa te. Spl 91.14 damanaka āha: bhadra, kim atra jñeyam. eṣa te pratyayaḥ. yadi raktanetras trisīkhāṃ bhrūkuṭīm dadhānaḥ srkvaṇi parilelihat tvām drṣṭvā bhavati. Pṇ 96.9 so...śilātalaśthito yathā tathāivāsīt. adya...prathamam eva saṃgrhī-

mānas tiṣṭhati, (455) *tadā jñātvā 'yaṁ mamō 'pari drogḍhamatir* iti (tvam api) *vyavahariṣyasi*. (456) *evam uktvā damanakaḥ karaṭakasamīpaṁ gataḥ*. (457) *tena (cā) 'bhihitaḥ: kiṁ anuṣṭhitāṁ bhavatā*. (458) *so 'bravit: niṣpanno ('sāv) anyonyāṁ bhedaḥ*. (*phalena jñāsyasi*.) *kaś (cā 'tra) viśmayāḥ*. *uktaṁ ca*:

talāṅgulaḥ saṁhitacatuṣcaranastabdhakarṇo dūrād... Sy A 70.12 Dmng sprach: Sitzt er, wenn du vor sein Angesicht kommst, aufgerichtet auf seinen Hinterschenkeln und starrt seine Brust empor und blickt er dich mit weitgeöffneten Augen an und peitscht sein Schweif die Erde. Ar, JCap 84.25—*videris ipsum respicientem contra te et stantem cum audacia, quasi paratum ad bellum, et voluerit faciem suam adversus te ponere et commovere corpus eius, et stat contra te apertis oculis et ore et clausis auribus, et percutit terram cum sua cauda*. (455) T A 81.3 *tatas tvayāvagantavyam: ayaṁ mamopari drogḍhumatir* (mss. drogḍha°, drogḍha°, see § 263) iti. SP 602 *tadā tvam api jñātvā vyavahāriṣyasi* (α *tadā jñātvā tvam api vyāhariṣyasi*, v. l. *vyavah°*, v. l. adds *iti*). Hp 83.16, Hm 55.12 *tadā tvam api* (Hm *eva*) *svavikramāṁ darśayiṣyasi*. So 196cd[197] *vidyāḥ prajihirṣuṁ tadāiva tam*. [sajjo nataśirā (B. sajjoddhūtaśirā) bhūtvā śṛṅgābhyāṁ udare ca tam, hatvābhipatitaṁ kuryāḥ kīrṇāntranikaraṁ ripum.] Spl 91.17 *taḍṣṭabuddhir anyathā suprasādaś ceti*. Pñ 96.11 *tatas tvayāvagantavyaḥ: mamopari drohabuddhiḥ*. iti. Sy A 70.16 *danh wisse*, daß er bereit ist, dich zu töten, sieh dich vor. Ar (at end JCap 84.30 *et esto paratus*, OSp p. 93, one-third down page, e *apercibete*, e *non te engage*; this seems to point to *vyavahariṣyasi* of SP).

(456) T A 82.1 *evam* (α *ity evam*) *uktvā karaṭakasakāśam agamat*. SP 603, Hp 83.20, Hm 56.1 text. So 198abc *evam uktvā damanakaḥ saṁjivakavṛṣaṁ sa tam, gatvā karaṭakāya*. Kṣ 345ab(91cd) *kṛtvē bhedanopāyaṁ yayāu karaṭakāntikam*. Spl 92.10 *evam abhidhāya dam° karaṭakasakāśam agamat*. Pñ 96.13 text (*ka°-sakāśam*). Sy A 71.1 *Nachdem er sie nun miteinander überworfen hatte, erhob er sich und ging zu Kṣilg*. Ar. (457) T A 82.1 text. SP 603 *tenābhi°: kiṁ niṣpannam*. Hp 83.21, Hm 56.2 *karaṭakenoktam: kiṁ niṣpannam*. Spl 92.10 *karaṭako 'pi tam āyāntaṁ dṛṣṭvā provāca: bhadra kiṁ kṛtaṁ tatra bhavatā*. Pñ 96.13 text (*'hitam*). Sy A 71.2 *Als dieser den Dmng erblickte, fragte er ihn: Wie weit hast du das Unternehmen gefördert, das du begonnen hast?* Ar.

(458) T A 82.1 *damanakaḥ* (β *so 'bravit*): *bhinnāu tāu tāvat parasparaṁ phalena jñāsyasiti*. *kaś cātra viśm°*. SP 603 *sa āha: (α inserts niṣpanno 'sāv) anyonya-(α 'yaṁ) bhedaḥ kṛtaḥ (α om)*. *uktaṁ ca*. Hp 83.22, Hm 56.3 *damanako brūte* (Hm *'kenoktam*): *niṣp° 'sāv anyonyabhedaḥ*. *karaṭako vadati* (Hm, Hp v. l. *brūte*): *kaḥ* (Hm adds *'tra*) *saṁdehaḥ*. *yataḥ*. So 198cd *ubhāu siddhabhedāu śaśaṁsa tāu*. Kṣ 345cd(92ab) (cf. also under § 456) *hasan damanako 'bhyetya hr̥ṣṭo 'khilam uvāca tam*. Spl 92.11 *damanaka āha: mayā tāvaṁ nītibījanirvāpaṇaṁ kṛtaṁ parato dāivavihitāyattam*. (Then insertion.) 92.22 *mayānyonyāṁ tābhyāṁ mithyāprajalpanena bhedaḥ tathā vihito yathā bhūyo 'pi mantrayantāv ekasthānasthitāu na paśyasi*. Pñ 96.14 *so 'bravit: bheditāu tāu tāvat parasparaṁ mayā*. *karaṭaka āha: kiṁ*

bhinatti samyak prahito bhedaḥ sthiramatin api

bhūddharān saṁhataśīlān mahān *iva* rayo 'mbhasām. 128.

(459) *ity uktvā damanakāḥ (karaṭakena saha) piṅgalakasamipani gataḥ.* (460) saṁjivako 'py (udvignamanā) mandam-mandam gatvā tadavasthaṁ (yathā)pūrvākhyātākāraṁ sinhaṁ dr̥ṣṭvā (tatsakāśam eva 'paśliṣṭas) cintayām āsa: sādhu idam ucyate:

satyam. damanako 'bravī: phalena jñāsyati bhavān. karaṭaka āha: ko 'tra vismayāḥ. uktaṁ ca. Sy A71.4 Dmng sprach: Es ist zu Ende gediehen, wie ich und du es wünschen; zweifle nicht daran. Ar contains also reference to enmity sown between lion and bull. Vs 128=T 129, SP 120, Pṇ

349, Sy 83, Ar. a, SPṛ bhinnāḥ kila tathā samyak. b, SP nayo nītiviśārādāḥ (α prahito hi tato, v. l. vihitō for hi tato, mayā). c, SP kiṁ (α ko) hi nāma na bhidyeta. Pṇ saṁhita°. d, SP bhidyamānaṁ (α °no) maṇiśibhiḥ; Pṇ mahāpūra ivāmbhasām. Version of T, Pṇ is supported by Pa. Sy Mögen Freunde noch so sehr durch Liebe und Eintracht verbunden sein: wenn ein Verschlagener sich an sie herannaht, so trennt er sie voneinander, wie ein ins Wasser geworfener Stein (das Wasser trennt). Ar, KF 51.19—even as water cuts thru a stone (the correct rendering of the Skt. of T, Pṇ). In T, Jn, Kṣ follows here a secondarily inserted passage, including the story of the Jackal outwitting Camel and Lion ("Der listige Schakal"). See my Introduction, Vol. II, page 76. (459) represented only in SP, H, Pa;

but something of the sort seems required by the sequel in the other versions, all of which represent D. and K. as present at the battle. The omission in T, Jn, Kṣ may be connected with the insertion in those versions of the long passage and story just referred to; after which the secondary redactor of "Ur-T" forgot to put in the statement that K. and D. went to the lion. SP 607, Hp 84.7, Hm 56.9 (SPṛ begins ity uktvā, Hm tato) damanakāḥ piṅg° gatvā. Sy A72.1 Als Kṣiṅg und Dmng erfuhren, daß Snzbug zum Löwen ging (cf. next), machten sie sich auf und gingen dorthin. Ar, JCap 85.8 Et surgentes Kelila et Dimna iverunt ad leonem. (460)

T A89 evam abhihitavati dūrād evātmaśankayā tadavasthaṁ piṅgalakam ālokyā saṁj° yathāpūrvākhyātākāraḥ saṁvṛttaḥ. śarīre yatnam āsthāyopāśliṣṭas tatsakāśam eva cintayām āsa: sādhu idam ucyate. SP 607 pūrva-vyākhyātam (α pūrvākh°, and vv. II.) ākāraṁ kārayām āsa. saṁjivako 'py āgatas tathāvidhān sinhavikṛtiṁ (α tathāगतान् sinhaṁ vikṛtaṁ, v. l. as ed.) dr̥ṣṭvā. Hp 84.7, Hm 56.9 deva samāgato 'sau pāpāśayas tat (Hm tataḥ) sajjibhuya sthityatam ity uktvā pūrvoktākāraṁ (Hp °ktam āk°) kārayām āsa. saṁjivako 'py āgata (Hp āgatas) tathāvidhān vikṛtaṁ (Hm vikṛtākāraṁ) sinhaṁ dr̥ṣṭvā. So 199, 200abc tataḥ saṁjivakāḥ prāyāc chanāḥ piṅgalakāntikam, jijñāsur iṅgitākārāś cittaṁ tasya mṛgaprabhoḥ, dadarśotskṣipta-lāṅgūlaṁ yuyutsuḥ taṁ samāṅghrikam, sinhaṁ. Spl (after insertion) 98.12 evaṁ niścitya skhalitagatir mandam-mandam gatvā sinhāśrayam apāṭhat: (vs) evaṁ paṭhan damanakoktākāraṁ piṅgalakam dr̥ṣṭvā. Pṇ (after insertion) 100.1 evaṁ svacetasi niścityodvignamanā mandam-mandam gatvā damanakā-

antargudhabhujāṅgamaṁ grham iva vyālākulaṁ vā vanam
grāhākīrṇam ivā 'bhirāmakamalachāyāsānātham saralā
nityam duṣṭajanāir asatyavacanāṁ kṣudrāir anāryikṛtām
duḥkhena 'ha vigāhyate sucakīṭai rājñām manah seva-
kāṁ. 129.

(461) ('ity ātmanas tathāi 'va yatnam āsthitah.) piṅgalako 'pi
tathāvidham tam vilokya damanakavākyam śraddadhānah (kopāt)

khyātānukārarūpaṁ sīṁhaṁ dr̥ṣṭvā sthānāntara upaviśyācintayat: aho viṣamatā
prabhūpām. uktaṁ ca. Sy A 72. 2 Wie nun Snzbug den Löwen gerüstet sah
und auf den Hinterschenkeln sitzend, glaubte er, daß alles, was Dmng ge-
sprochen, wahr sei, und sprach bei sich: Es heißt. Ar, JCap 85. 8 et in-
venerunt Senesbam supervenientem ei. Qui videns de leone signa que
dixerat ei Dimna, quomodo staret sollicitus [etc.], credidit quoniam leo in-
tendebat ipsum interficere. Et dixit in corde suo. The orig. is fairly clear
in general sense, but hard to reconstruct with certainty in detail. Vs

129=T 135, Pn 356, Sy 84, Ar. a, T antarlinā°. . . iṁvāntaṣṭhograsiṁhaṁ vanam
(poorer meter than Pn; Pa is doubtful; Sy Panther looks more like vyāla;
OSp has león, but Derenbourg on JCap observes that this is a false trans-
lation of the Ar word, which apparently means simply "wild beast;" most
Ar versions are not specific). cd, T kālenāryajanāpavādapiśunāṁ kṣudrāir
anāryāṁ śrītam, duḥkhena pravigāh° sacakīṭam rā° ma° sāmāyam. Sy Ge-
fährlich ist's, sich dem Schläfe hinzugeben in einem Hause, in welchem eine
Schlange ist, und gefährlich, in einer Schlucht zu gehen, worin Panther
sind, und gefährlich, in einem Wasser zu schwimmen, in dem Krokodile
sind. Noch gefährlicher aber ist es, in die Gedanken der Herrscher einzu-
dringen, die sich jederzeit durch Worte umstimmen und verwirren lassen.
Ar, OSp p. 93, bottom, e que se le mudará al corazón por las mezclas de
los malos. (461) T A 90. 1 samjivako 'py ātmanā tathāiva yatnam

āsthitah. (This may be, as Hertel believes, a secondary repetition of part
of § 460; in that case SP, H, and the first part of Spl here quoted would
belong with § 460. But note that Pa supports T; and SP -patitah looks
like a verbal reminiscence of the end of our text.) pi° 'pi tathāiva vyakta-
lakṣaṇam tam (§ tr, tam vya°) dr̥ṣṭvā samutpatya tasyopari samnipatitah.
SP 608 svavikrameṇābhipatitah (α om sva). Hp 84. 9, Hm 56. 12 svānurūpaṁ
vikramaṁ cakāra. So 200cd, 201ab sīṁho 'py apaśyat tam śaṅkoddhutasva-
mastakam, tataḥ prābarad utpatya sa sīṁho 'smin vṛṣe nakhāṁ. Kṣ 390(131)
atrāntare piṅgalako dr̥ṣṭvā saṁkocakuñcitām, grīvām vṛṣasya sāsaṅkam nakha-
rāgrāir adārayat. Spl 98. 18 pracakīṭah samvṛtaśarīro durataram praṇāmakṛtīm
vināpy upaviṣṭah. piṅg° . . . pari papāta. Pn 100. 7 pi° 'pi damanakajalpitā-
kāram tam avalokya sahasā tasyopari papāta. Sy A 73. 1 Und so wappnete
er sich, denkend: Wenn ich in die Lage komme [or: wenn du mich an-
greifst—Schulthess], so kämpfe ich. Als der Löwe sah, daß er sich wapp-
nete, sprach er: Dmng hat richtig gesprochen: Hüte dich vor ihm! Darauf
sprang der Löwe auf Snzbug los. Ar (for the first part, Kf 51. 35 And the

*tasyo 'pari (saññi)patitaḥ. (462) (atha) sañjivako nakkakulīśāgrā-
valuñcitapṛsthaḥ svaśṛṅgāgraprahāreṇa tasyo 'daram ullikhya
tasmāt katham apy utthitaḥ. (463) (punar api ca) tayo baddhā-
marṣayoh paraspārāṇ mahad yuddham abhavat. (464) ubhāv
api ca tāu puṣpitapalāśatulyāu dṛṣtvā (sādhikṣepaṇ) karaṭako
damanakam āha: (465) †dhig durātman sarvam ākulitaṁ tvayāi
'tan mūrkhatayā.†*

kāryāṇy uttamadaṇḍasāhasaphalāṇy āyāsasādhyaṇi ye
prītvā sañśamayanti nītikusālāḥ sāmnāi 'va te mantriṇaḥ
niḥsārālpaphalāṇi ye tv avidhinā vāñchanti daṇḍodyamāis
teṣāṁ durnayaceṣṭitāir narapater āropyate śris tulām. 130.

ox thot on these things with his appearance altered and his body trembling;
JCap 85.16 Et meditatus in hoc deliberavit insurgere contra ipsum et
pugnare secum). (462) T A 90.2 text. So 201c vṛṣo 'pi tasmiñ śṛṅgā-
bhyāṁ (cf. also prec.). Kṣ cf. prec. Spl 98.20 atha sañjivakaḥ kharanakhara-
vikartitapṛsthaḥ śṛṅgābhyāṁ tadudaram ullikhya katham api tasmād apetaḥ.
Pṇ 100.7 atha sañ tannakkakulīśāgravikartitaśarīraḥ svaśṛṅgāgrābhyāṁ
siñhasyodarapradeśam ullikhya katham api tasmād apetya. Sy A 73.5 and
sie gerieten in harten Kampf miteinander und gingen schließlich, beide
mit Blut bespritzt, auseinander, jeder seine Wege. Ar. (463) T A 90.3
text (β om ca). SP 608 tatas tayo anyōnyāṁ baddhā° uddhataṁ yuddham
abhavat. Hp 84.10, Hm 56.12 tatas tayo yuddhe (Hp pravṛtte mahāhave).
So 201d prāvartīṣṭāhavas tayoḥ. Spl 98.22, Pṇ 100.9 (Pṇ punar api) śṛṅgā-
bhyāṁ hantum icchan yoddhum (Spl yuddhāya) avasthitaḥ. Pa cf. prec. (464)
T A 91 text. SP 609 taṁ dṛṣtvā karaṭ°... So 202ab tac ca dr° dam° sādhuḥ kar°
'bravit. Kṣ 360(107)cd pāisunyabhedacakito (ŚP. and Ma. ms pāisū°) dhar-
myaḥ (so Ma. em., ms. dharmāṁ; ŚP. dharmyaṁ) karaṭako 'bravit. Spl
98.22 atha dvāv api tāu puṣpitapalāśapratimāu paraspāravadhakūḥkṣiṇāu
dṛṣtvā karaṭ°... Pṇ 100.10 athobhāv api tāu puṣp° as Spl, paraspārāṇ
vadhā° dr° kar° sākṣepaṇ dam° uvāca. Sy A 74.1 Als Kḷiḡ nun sah, wie
der Löwe von Blut befleckt war und den Stier nicht zu töten vermocht
hatte, sprach er zu Dmng. Ar, JCap 86.7 Cumque vidisset Kelila hoc factum,
cepit reprehendere Dimnam, dicens ei. [But OSp, KF, Wolff have no phrase
like "cepit reprehendere D."]. (465) T A 91 text (om durātman). SP
609 re re (α om re re) durātman, tvaddurmantravilasitāṇy (α tava for tvad,
or om) anubhavati svāmī. Spl 99.1 bho mūḍhamate, anayo virodham vitan-
vatā tvayā sādhu na kṛtam. na ca tvaṁ nītitattvaṁ vetsi. nītividdbhīr uktaṁ
ca. Pṇ 100.11 bho mūḍhamate, yad anayo virodhas tvayā kṛtaḥ, tan na
sādhu vihitam. yataḥ sakalam api vanam idam ākulikṛtaṁ bhavatā. tatas
tvaṁ na nītitattvaṁ vetsi. uktaṁ ca. Sy A 74.3 Sieh, du Unseliger, was
für ein Unheil aus den Ränken entsprungen ist! Dmng sprach: Was ist es
denn für ein Unheil? Kḷiḡ sprach: Der Schaden, daß der Löwe den Stier
nicht töten kann und du ihn törichterweise bloßgestellt hast; denn. Ar.
Vs 130=T 136, Spl 376, Pṇ 357, Sy 85, 86, 87(?), Ar (?). b, Spl buddhya

(*tat, mūrkhā:*)

sāmnāi 'va hi prayoktavyam ādāu kāryaṁ vijānata
sāmasiddhā hi vidhāyo na prayānti parābhavaṁ. 131.
no 'nmayūkheṇa ratneṇa nā 'tapena na vahninā
sāmnāi 'va vilayaṁ yāti vidveṣaprabhavaṁ tamaḥ. 132.
sāmādi(r) daṇḍaparyanto nayo dṛṣṭaś caturvidhaḥ
teṣāṁ daṇḍas tu pāpīyāṁs tasmāt taṁ parivarjayet. 133.

(*api ca:*)

ye sāmādānabhedās te kila buddher anāvṛtaṁ dvāram
yas tu caturtha upāyas tam āhur āryaḥ puruṣakāram. 134.

for prītyā. The three vss named in Sy probably contain (as suggested by Hertel ap. Schulthess) loose reproductions of this vs—perhaps confused with the following vss (131-133), none of which can be clearly shown to be represented in Pa. The Ar versions correspond roughly to Sy and throw no light on any of these vss. Sy 85 is longer in Ar (JCap 86.13, KF 52.17, OSp p. 94, middle); Sy 86 is briefer in Ar (JCap 86.19, cf. Derenbourg's note, KF 52.28, OSp); Sy 87 is JCap 86.20, KF 52.31, OSp p. 94 bottom. After this vs T, P_n tat, mūrkhā. Vs 131=T 137, SP 121, N 97, Spl 379, P_n 358. a, N nāmāiva tu pra°; SP muḍha sāma (α sāntvaṁ) pra°; Spl ādāu sāma pra°; P_n sāmāivādāu pra°. b, N kā(r)yaṁ. Spl puruṣeṇa vi°; P_n kāryākāryavicakṣaṇāḥ. c, Spl sāmāsādhyāni kāryāni. d, SP, N tu yānti. Spl vikriyāṁ yānti na kvacit. After this vs P_n has an insertion which goes fairly closely with a passage inserted in Spl before the vs (P_n 100.21, Spl 99.7) and which suggests to some degree the reading of Pa (Sy A74.6) quoted in the latter part under our § 465. Since, however, the position of the passage varies in the several versions, and since the versions do not correspond very closely and are not supported by any other authorities, it seems unlikely that they indicate any passage of the orig.

Vs 132=T 138, SP 123, N 99, Spl 380, P_n 360. a, SP, N na mayūkhāś ca (α na for ca, v. l. °khe-na; N °ṣe-ṇa!) ratnānām; Spl na candreṇa na cāuśadhyā. b, Tḥ and one ms. of SPα na tāpeṇa, Spl na sūryeṇa. c, P_n pralayaṁ. SPα, N yānti. d, Jn vidveṣi, SPα vidviṣa° or °ṣat°, N °ṣaḥ. N and v. l. of SPα prabhavan. Vs 133=T 139, SP 124, N 100, Spl 377, P_n 359. a, SP, N, Spl, and v. l. of T sāmādi; T, P_n °dir. b, N mayā for nayo. Jn proktaḥ svayāmbhuvā. c, SPα pāpiṣṭhas. d, Spl taṁ paścād viniyojayet, P_n tasmād daṇḍaṁ vivarj°. Before next vs Tḥ api ca, P_n anyac ca. Vs 134=T 140, P_n 362, Ar (?). a, T ed. with α sāmādidānabhedās, β sāmādidānabhedās (om ye). b, P_n apāvṛtaṁ. c, P_n caturthopāyas. Possibly KF 52.35 may be a misunderstanding of this: And he who seeks to devise plans, or to invent sly tricks, or to set hidden snares, or to abuse the exalted and humiliate the mighty, and does not know a door or an entrance, his beginning is like your beginning and his end is as your end. Cf. JCap 87.3, OSp p. 95 top. No correspondent in Sy. T vss 141 and 142

dvipāśīviṣasiṅhāgnijalānilavivasvatām

balam balavatām dr̥ṣṭam upāyākrāntiniṣphalam. 135.

pravr̥ttā bahavaḥ śūrāḥ prāṇsavaḥ pṛthuvakṣasaḥ

cakṣuṣmanto 'py abalāś ca kim ity anugatā gatam. 136.

(466) yad (api ca) mantriputro 'ham ity avalepād atibhūmim
gato 'si, tad apy ātmavināśāya.

yām labdhve 'ndriyanigraho na mahatā bhāvena saṁpadyate
yā buddher na vidheyatām prakurute dharme na yā
vartate

loke kevalavākyamātraracanā yām prāpya saṁjāyate

yā nāi 'vo 'paśamāya nā 'pi yaśase vidvattayā kim
tayā. 137.

(467) (śāstre cā 'bhīhitaḥ pañcāṅgo mantraḥ, tad yathā: kar-
maṇām ārambhopāyaḥ, puruṣadravyasaṁpat, deśakālavibhāgaḥ,
vinipātapratikāraḥ, kāryasiddhiś ce 'ti.) (468) so 'yam
(adhunā) svāmīno mahātyayo vartate. tad (atra vinipāta)prati-
kāraś cintyatām. api ca:

nowhere else. Vs 135=T 143, Pñ 364, Sy 88. Not in Ar versions. a, T mss. dviṣāśī, em. Hertel. c, Tz balavatā. d, Tz upāya°. Sy Denn trotz der Macht des Elefanten und der Listigkeit der Schlange und der Stärke des Löwen und der Gewalt von Wasser, Feuer, Sonne, Mond und Regen ist der schwache Mensch durch künstliche Mittel imstande, ihre Gewalt zu bändigen, so daß er sich dem Elefanten auf den Nacken setzt, etc. Vs 136=T 144, Sy 89. Not in Ar versions. Sy Und die schönen, herrlichen, guten, beherzten und reichen Menschen spannt er in seinen Dienst. Here follows Sy A75, see § 469. (466) T A 92 text. SP 619 yo 'ham (α om) mantriputra ity avalepaḥ so 'py ātma°. Possibly cf. Spl below under § 467 ? Pñ 101. 3 tad yadi mantri°...ātmavināśas tava. uktaṁ ca. Vs 137=T 145, Pñ 365, Sy 90, 91, Ar. a, T mss. yām, corr. in R; T kṛtvendriy° 'pi mahatām bhāve na saṁjāyate (Tḥ mahatā bhāvena as text). c, T mss. yām, corr. R. d, T mss. ye, corr. R. T nāiva for nāpi. Sy 90 Wenn der Herrscher nicht weise ist, so entsteht ihm viel Unheil durch den Ratgeber und Vertrauten, der zu reden, aber nicht zu handeln versteht. Sy 91 is only a perversion of part of this vs, as becomes clear from a study of the Ar versions, JCap 87. 20, KF 54. 1-18, OSp p. 95 towards bottom. (467) [Kāuṭīliya, Shama Sastri p. 28 bottom] T A 93. 1 text. Spl 99. 21 (with first part cf. § 466?) tathā yat tvaṁ mantripadam abhilaṣasi, tad apy ayuktam, yatas tvaṁ mantragaṭiṁ na vetsi. yataḥ pañcavidho mantraḥ, sa ca karmaṇām... Pñ 101. 9 tad atra śāstreṣv abhīhitaḥ... (468) T A 93. 2 text (mahān atyayo). SP 619 (α begins yato) ayam svāmī mahātyayam (α mahātyayam, v. l. mahātyāyam, atyāhitaṁ, anyāhita) āpadi (α om) praviṣṭo vartate (α om). tat praśamaṇprakāraś (α tatra pratikāraś) cintyatām. tathā ca. Spl 100. 1 so 'yam svāmī amātyayor ekatamasya kim vā dvayor api vinipātaḥ samutpadyate lagnaḥ. uktaṁ ca.

mantriṇāṃ bhinnasaṃdhāne bhiṣajāṃ sām̐nipātike
karmaṇi vyajyate prajñā svasthe ko vā na paṇḍitaḥ. 138.
(469) *tat, mūr̥kha, viparītābuddhir asi. vidraṇmānitvād ātmano*
'nartham utpādayasi. sādhu ce 'dam ucyate:

jñānaṃ madopaśamaṇaṃ maṇḍānaṃ kurute madam
cakṣuḥprabodhanaṃ teja ulūkānāṃ ivā 'ndhyakṛt. 139.
(470) *(taṃ ca) kṛcchrāvasthāgataṃ svāmināṃ dṛṣṭvā karaṭakāḥ*
(paraṃ viśādam āgamat,) āha (ca): kaṣṭam idam āpatitaṃ
svāmīno 'nayopadeśāt. (athavā) sādhu idam ucyate:

narādhipā nīcamatānuvartino

budhopadiṣṭena pathā na yānti ye

viśanti te durgamamārganirgamāṃ

samastasaṃbādham anarthapañjaram. 140.

Pñ 101. 10 so...atra yadi tava śaktir asti, tad vinipātā° cint°. Sy A 75. 8
(before our vs 137) Jetzt aber habe ich die Frucht gesehen, die deine Werke,
d. h. deine Fehler und Anschuldigungen, gezeitigt haben, und [zeige dir —
supplied by Schulthess, but better left out] das Unheil, das aus ihnen
erwachsen ist. Denn du verstehst zu reden, aber zu handeln verstehst du
nicht. Ar. Vs 138 = T 146, SP 125, N 101, Spl 381, (cf. Pñ 101. 12, prose,
perhaps corrupt pratika?), Sy 92, Ar. b, Tz, SP sām̐nipātike (SPx text, N
sām̐nipātike). c, SPx śaktiḥ for prajñā. d, T mss. svasthaḥ ko nāma pa°, em.
Hertel. Pñ bhinnasaṃdhāne hi mantriṇāṃ buddhiparikṣā. Sy Diese Auf-
wiegelei, die du betrieben hast, kann ein Weiser wieder dämpfen, wie ein
geschickter Arzt die Krankheit zu heilen vermag. (469) T A 94 text.
Spl 100. 5 taṃ mūr̥kha nātāt kartuṃ samarthas tvam. uktāṃ ca. Pñ 101. 12
tat, mūr̥kha, tat kartum asamarthas tvam. yato viparītābuddhir asi. uktāṃ
ca. Perhaps represented in Pa by Sy A 75. 1 (Ar versions similarly), just
after our vs 136; followed by second sentence quoted under § 480, then
§ 468, then our vs 137. — Ich habe nun deine Verworfenheit erkannt und
deine Streitsucht durchschaut und bemerkt, daß du Aufwiegelung betreibst.
Aber ein weiser Mann achtet auf sie, so daß sie ihm nichts anhaben kann.
Ich habe dich deshalb nicht zurechtgewiesen und nicht mit dir gestritten
von Anfang an, weil ich nicht leicht das Geheimnis offenbaren und mir
nicht leicht einen Zeugen verschaffen konnte. Vs 139 = T 147, Pñ 368 a,
367 bcd, Sy 93, Ar. a, Pñ madadarpaharam. b, T khalānāṃ ku°. c, T
cakṣuḥsaṃskārajaṃ. d, T ivāṇḍhatām. Sy Der Weise hält den Wahn von
sich fern, der Tor wird immer eingebildeter; gleich der Fledermaus, deren
Augen durch das Licht, mittels dessen sonst jedermann sieht, verdunkelt
werden. (470) T A 95 taṃ ca kṛcchrā° (β om sthā; α °gata or °gate)... (om
karaṭakāḥ)...svāmīno (ed. with α om) nīcopadeśāt...SP 623 kṛcchrāgataṃ svā-
mināṃ dṛṣṭvā punaḥ karaṭaka āha: kaṣṭam bhoḥ. kim idam āpatitam anayos
tavopadeśena (α durupad°; some mss. insert asya or tava before this). tathā ca.
Pñ 101. 21 taṃ ca kṛcchrāvasthaṃ... (kaṣṭam for āha ca). Vs 140 = T 148, SP
126, N 102, Spl 383, Pñ 369. a, SP nīcapathānu° (v. l. text), Spl nīcajanānu°;

(471) (*tat, mūdha,*) sarvas (*tāvat*) svāmīno guṇavatparigrahaṁ karoti. *tradvīdhenā* (*tu piśunavacasā bhedaḥ kṛtaḥ svāmīno mitravīśeṣaḥ.*) *kutaḥ svāmīno guṇavatsahāyasaṃpat. uktaṁ ca:*

guṇavān apy asanmantriṁ nṛpatir nā 'dhigamyate
prasannasvādusailo duṣṭagrāho yathā hradaḥ. 141.

(472) *tvam tu (prāyaśa)* ātmavibhūtyartham viviktaṁ (*eva*)
rājānam (kartum) icchasi. (*tat, mūrkhā, kiṁ na vetsy:*)

ākīrṇaḥ śobhate rājā na viviktaḥ kadācana

ye taṁ viviktaṁ icchanti te tasya ripavaḥ smṛtāḥ. 142.

(473) (*tvam cāi 'tan nā 'vabudhyase. tad aśaṁśayākṛtīrasaṁ-*
vāda eva prajāpateḥ. kasmāt:)

paruṣe hitam anveṣyaṁ tac ced *asty amṛtaṁ* hi tat

madhure śāthyam anveṣyaṁ tac ced *asti viṣaṁ* hi tat. 143.

(474) *yad (api ca)* parasukhopabhogeryayā *duḥkṛto 'si, tad*

N °nuvṛttino. b, text SP, P₁; N °diṣṭam vacanaṁ na yānti yo; T °tēna na yānti vartmanā, and so Spl except ye pathā for vart°. c, Spl viśanty ato du°. SP, N durgamanirgamaṁ tadā (N mahat), SP₂ durjananirgamaṁ mahat. d, P₁ sapatnasam°; SP saṃpādayanty artham an°, α visrastapanthānam an°, N samastasambodha[nam] an°. (471) T A 96 text (-viśeṣaḥ with β; α -viśeṣaḥ, ed. em. -viśeṣataḥ; β inserts here kutaḥ [R kṛtaḥ] bhedaḥ kṛtānarthavan mantriṇā). SP 629 sarvathā tvayā svāmīne guṇavatsahāyatā na (α om) pratipādītā. tathā ca. Spl 100. 14 tad yadi tvam asya mantri bhaviṣyasi tadānyo 'py asya samipe sādhuḥ jano na sameṣyati. uktaṁ ca. P₁ 101. 27 tat, mūrkhā. sarvo 'pi jano guṇavatpariṇāsaḥ svāmīnaḥ sevāparigrahaṁ karoti. tat kuto yuṣmadvidhena paśuneva kevalabhedavidāsanmantriṇā svāmīno guṇavatsahāya°... Sy, cf. in middle of next vs? (No correspondent to this in Ar versions.)

Vs 141=T 149, SP 127, N 103, Spl 384, P₁ 370, Sy 95, 96, Ar. a, Spl guṇālayo 'py. d, SP °grāha iva (for yathā; v. l. text). Sy Auch heißt es: Mag ein Herrscher gut und milde sein: wenn seine Ratgeber und Nächsten verdorben sind, so nahen ihm die Rechtschaffenen und Weisen nicht, [und gerade das habe ich an dir da bestätigt gefunden, cf. prec. prose? Not in Ar], und er gleicht einem Wasserlauf mit süßem Wasser, worin Krokodile sind: wer über ihn Bescheid weiß, badet nicht in ihm.

(472) T A 97 tvam... °rtham kuvikalpam (β viviktaṁ) enam icchasi. tat, mūrkhā. SP 632 ("vs" 128) tvam apy (α na tvam) ātma° viviktaṁ kartum icchasi. So 202cd kiṁ svārthasiddhyāi vyasanam prabhor utpāditaṁ tvayā. P₁ 101. 31 text (ātmabhūty°; om kartum). In Pa fused with § 474, which see.

Vs 142=T 150, SP 129, N 104, P₁ 371, Sy 97, Ar. b, T kathamecāna. d, P₁ te tasya paripanthinaḥ. Sy Und der Glanz des Herrschers ist seine zahlreiche Umgebung. (473) only in T, A 98. P₁ 102. 1 kiṁ ca. Vs 143=T 151, SP 130, N 105, P₁ 372. a, T mss., SP₂ and N paruṣe. b, T, P₁ tac cen (P₁ ca) nāsti viṣaṁ hi tat. SP, N saḥ for tat. d, T, P₁ tac cen (T₂, P₁ ca) nāsty amṛtaṁ hi tat. SP saḥ for tat; v. l. with N text. (474) T A 99

api na sādhu (labdhasadbhāveṣu) mitreṣv evaṁ vartitum. yataḥ:
 śāṭhyena mitraṁ kapaṭena dharmāṁ
 paropatāpena samṛddhibhāvam
 sukhena vidyāṁ paruṣeṇa nārīṁ
 vāñchanti ye nūnam apaṇḍitās te. 144. (tathā:)
 yāi 'va bhṛtyagatā saṁpad vibhūtiḥ sāi 'va bhūpateḥ
 ratnodbhāsiḥ udbhūtaḥ kas taramgair vino 'dadhiḥ. 145.
 (475) *yaś ca svāmīno labdhaprasādo bhavati, sa nitarāṁ vinī-*
tatarāḥ syāt. uktaṁ ca:
 yathā yathā prasādena bhartā bhṛtyasya vartate
 tathā tathā saśaṅkasya gatiḥ nīmnaiḥ 'va śobhate. 146.

text (iti for yataḥ; β eva for evaṁ). SP 637 ("vs" 131) parāhitavibuddhyā (α om vi) tvam (α pra- for tvam) vartamāno na buddhimān (α adds asi tvam, yataḥ). Pn 102.3 yad api ca parasukhavibhūtyor darśanād duḥkhito 'si tad apy asādhu labdhasvabhāveṣu mitreṣv evaṁ na vartitum ucitam. yataḥ. Sy A77 (fusion with § 472) Du aber begehrst aus Neid und Eigennutz, daß der Löwe überhaupt keinen Umgang habe als dich. Es heißt aber. Ar. T vs 152 nowhere else. Vs 144=T 153, SP 132, N 106, Pn 373, cf. So 203, Ks 361 (108), Sy 98, Ar. a, kapaṭena with Tβ, SP ed., Pn, seemingly supported by Pa; T ed. with α, SPα, N kaluṣeṇa. b, SP samṛddha° (α text). c, N puruṣeṇa. d, Pn vyaktam for nūnam. So saṁpat prajānutāpena māitri śāṭhyena kāmīni, pāruṣyeṇāhrta mitra na cirasthūyini bhavet. Ks lakṣmīṁ (so Ma. em., ms. °mī, SP. °mīḥ) paropatāpena koṣṭham (SP. with mss. kaṣṭān, v. l. prāpya, Ma. em.) anyadhanakṣayāḥ, bhūtadāhena cāgāraṁ gacchanti (Ma. em. vāñchanti) bata durjanāḥ. Sy Wahnsinnig ist, wer sich Freunde durch Falschheit erwirbt und Wohltaten um des Scheines willen (= kapaṭena; JCap 88. 18 ad apparentiam; KF omits; OSp p. 96 towards bottom, e haber el otro mundo con adulterio! — which suggests rather kaluṣeṇa, but seems to be secondary, judging from the other Pa versions) übt und die Liebe einer Frau mit Gewalt fordert und das eigene Wohlleben mittelst Bedrücken der andern sucht. After this vs T, Pn tathā. Vs 145=T 154, Pn 374, Ar. Cf. Schulthess, note 171 (p. 189). JCap 88. 15 scias tamen quoniam rex cum suis adiutoribus est, sicut mare cum suis undis. Similarly OSp p. 96 middle, et tal es el rey con los buenos vasallos así como el mar con sus ondas. Perverted in KF. Wolff p. 91, top, Der König besteht nur durch seine Diener, wie das Meer durch seine Wellen. (475) T A100 text (mss. bhavati. Hertel em. bhavatu, for syāt). SP 640 svāmiprasādarthino nayabhuvāḥ (α vinayaḥ śobhanaḥ). tathā ca. Pn 102. 11 tathā ca, yaḥ svāmīlabdha° bha° sutarāṁ sa vinītaḥ syāt. uktaṁ ca. Vs 146=T 155, SP 133, N 107, Pn 375. b, Pn bhṛtye pravartate. c, T ed. with α, N śaśaṅkasya; Tβ, SP, Pn text. d, SP, N nicāiva, Pn nīmnāsyā, T ed. vyomny eva, but β text. Hertel assumes in c a corruption of the very common word śaśaṅka to the rare saśaṅka—lect. diff. for lect. fac.—contrary to the canons of text criticism. N shows how easy it was for saśaṅka to become śaśaṅka;

(476) (*taḥ laghudharmo 'si. uktaṁ ca:*)

mahān praṇunno na jāhāti dhīratām

na kūlapātāḥ kaluṣo mahārṇavaḥ

laghor vikāras tanunā 'pi hetunā

calanti darbhāḥ śithile 'pi mārute. 147.

(477) *athavā svāmīna evāi 'ṣa doṣaḥ, yad yuṣmadvidhāir (mantramātravyapadeśakevalopajivibhiḥ śāḍguṇyopāye 'tyantabāhyāis trivargaprāptyarthaṁ asamīkṣya) mantrayate. sādhu ce ('dam) ucyate:*

(*citrāsvādūkathāir bhṛtyair anāyāsita-kārmukāḥ*

ye ramante nṛpās teṣāṁ ramante ripavaḥ śrīyā. 148.)

(478) (*tat sarvathā) vibhāvitaṁ tvayā ('tmīyam anvayāgatam mantritvam anenā) 'nuṣṭhānena. nūnaṁ tava pitā 'py evamlakṣaṇa (evā 'sit. kathāṁ punar etaj jñāyate). yataḥ:*

avaśyaṁ pitur ācāraṁ putraḥ samanuvartate

na hi ketakavṛkṣasya bhavaty āmalakīphalam. 149.

for N cannot possibly go back to anything other than *śaśāṅkasya* in c, because its d, agreeing with SP, makes nonsense otherwise. The substantial agreement of all authorities but Tz in d proves, to anyone not blinded by Hertel's obsession of Tz's superiority, that it has secondarily changed d to fit its secondary reading (*śaśāṅkasya*) in c. (476) T A 101 text (β

°dharmāsi). Pp 102. 14 *tvaṁ tu laghuprakṛtiṁ asi. uktaṁ ca. Vs 147=*

T 156, Pp 376, Sy 94, Ar. b, Pp mahodadhīḥ. Sy Ein Weiser wird durch ein Glück nicht trunken, aber ein Tor wird durch wenige Güter trunken und fliegt wie Grashalme vor dem Winde her. (477) T A 102 text (α

°kevalopāyajivibhiḥ; sādhu cocyate). SP 643 *sādhu cedam ucyate. Spl 100. 8*

(before vs 383, our vs 140) *athavā na te doṣo 'yaṁ svāmīno doṣo yas te*

vakyam śraddadhāti. uktaṁ ca. 100. 18 tathā śiṣṭajanarahitasya svāmīno 'pi

nāśo bhaviṣyati. uktaṁ ca. Pp 101. 16 (position as Spl 100. 8) athavā na

tavāyam doṣaḥ, api tu svāmīna eva, yas tava mandamater vākyaṁ śraddadhāti.

uktaṁ ca. 102. 19 athavā svāmīna evāyam doṣaḥ, yad yuṣmadvidhe

mantrimātravyapadeśajivini śāḍguṇyopāyātvyantabāhye triv°... (Cf. also under

§ 478.) Sy A 76 (between vss 90 and 91, both of which are our vs 137, q. v.)

Der Löwe nun hat darum auf dich vertraut und darum ist es ihm so

ergangen. Ar. Vs 148=T 157, Spl 385, Pp 377. a, Spl citrāsvāda°, Pp

citrācātukarāir. d, Pp śrīyam. (478) T A 103 tat sar° vibh° tvayā (β tr

tvayā vibh°)... anenāgamena. nūnaṁ pitāpi ta evam°... punar etaj (β tr etat

punar) jñā°. SP 646 tathā ca (α om; the following is called "vs 135" in ed.;

α begins tava) anuṣṭhānenānumitaḥ (α °numānitas tava) pitāpi sadṛśīkṛtaḥ

(α adds yataḥ). Pp 107. 18 tat, mūrkhā, idṛśā mantriṇo bhavanti, na

bhavadvidhāḥ kevalamantrimātravyapadeśopajivino nitimārgānabhijñāḥ. (Cf.

§ 477.) sarvathā prakāṭīkṛtaṁ tvayānvayāgatam anena duṣcaritena durman-

tritvam. nūnaṁ tava pitāpy evam° āsit. yataḥ. Vs 149=T 158, SP 136,

- (479) (*na ca svabhāvagambhīrāṇāṃ viduṣāṃ pareṇā 'gamaran-dhrāntaraṃ labhyate bahunā kālenā 'pi, yadi svayam eva cāpa-lād ātmanaś chidraṃ na prakāśayeyuḥ. sādhu ce 'dam ucyate:*)
 yatnād api kaḥ paśyec chikhiṇāṃ āhāraṇīḥsaraṇamārgam
 yadi jaladadhvanimuditaś ta eva mūḍhā na nṛtyeyuḥ. 150.
 (480) (*tat sarvathā,*) kiṃ tavo 'padeśenā ('pasadasya. uktaṃ ca):
 nā 'nāmyaṃ nāmyate dāru na śāstraṃ vahate 'śmani
 sūcīmukhaṃ vijānihi nā 'śiṣyāyo 'padiśyate. 151.
 (481) damanaka āha: kathaṃ (cāi) 'tat. karāṭaka āha:

KATHĀ 12 (STORY 12: APE, GLOW-WORM AND BIRD)

- (482) asti kasmiṃścid vanoddeśe vānarayūtham. (483) tac ca

N 109, Pṇ 381. a, Pṇ yo 'vaśyaṃ pitur ācāraḥ. b, SP, Pṇ putras tam anu°; N with T text. c, Tḇ, Pṇ ketaki°. d, SP āmalakam. SPα, N jāyate (N jāyetām) kaṇṭakaṃ phalam. (479) T A 104 text. Pṇ 107. 23 na... viduṣāṃ bahunāpi kālenāgamyāṃ randhrāntaraṃ labhyate. yadi na svayam eva gāmbhīryam apahāyātmamatichidraṃ darśayeyuḥ. yataḥ. Vs 150=T 159, Spl 408, Pṇ 382, Sy 99; not in Ar versions. b, Pṇ āhāranīgamasthānam. c, T mss. jaladharādamuditāś, corr. R to jaladanādamuditāś (so ed.). Sy Und es heißt: Wenn der Pfau seine Blöße nicht aufzeigt, so kann, so lange sein Schweif groß ist, niemand sie sehen. (480) T A 105 text (β ki- for kiṃ; mss. tavopadeśo nāpasadasya, v. l. na°, em. Hertel). SP 650 kiṃ tavopadeśavyam. So cf. 204a alaṃ vā (in next). Kṣ 362 (109)abc sakhe virama pāpāt tvaṃ śṛṇu matto 'nuśāsanam, athavā. Spl 100. 21 tat kiṃ mūrkhopadeśena. kevalam doṣo na guṇaḥ. uktaṃ ca. Pṇ 108. 1 tat sar° kiṃ tavāpasadasyopadeśena. uktaṃ ca. Sy A 78 Und so ist es auch dem Löwen mit deinem Rat ergangen, einem Rat wie dem, welchen der Magier jenem schwarzgefiederten Vogel gab. Cf. also A 75. 7 (see our § 469). Zudem wußte ich, daß du dich nicht bessern läßt. Ar. Vs 151=T 160, SP 137, N 110, Spl 386, Pṇ 383, So 204, Kṣ 362 (109)cd, Sy 100, Ar. a, Tα nānāmyaṃ. Spl namate. b, SP, N śāstram aśmani bhidyate (N vidhyate, α dhīyate); Spl nāśmani syāt kṣurakriyā; Pṇ kramate for vahate. c, Pṇ °mukhyā ivāśiṣye; T' ed. nu (all mss. but P of α na) jānihi. SPα °jāniyāt. d, T yo 'śiṣyāyopadiśtavāu (α yaḥ śi°); SP svanāśyāyopadeśakam (α °yopayujyate); Pṇ nopadeśaḥ sukhāvahāḥ; text Spl; N nāśiṣṭā[in]yopad°. So alaṃ vā yo bahu (B. bahu yo) brūte hitavākya-vamāninaḥ, sa tasmāl labhate doṣaṃ kapeḥ sūcīmukho yathā. Kṣ mūrkhā-śāstāro hatāḥ (ŚP. hataḥ) sūcīmukho yathā. Sy Belehre nicht den, welcher durchaus nicht zu belehren ist, denn man schneidet Eisen nicht mit Wasser durch und müht sich nicht damit ab, einen Stein zu biegen. (481) T A 106 damanakaḥ (β so 'bravīt): kathaṃ cāitat (ms. P om ca). karāṭakaḥ (ms. z sa; β adds āha). SP 653 damanakaḥ (α sa āha): kathaṃ cāitat (α om ca). kar° (v. l. adds āha; α so 'bravīt). Spl 101. 1, Pṇ 108. 4 dam° āha: katham etat. so 'bravīt. Sy A 79, Ar similarly. (482) T 53. 19 asti kaś° van° mahān (β om) vānarayūthaḥ. SP 654 asti kasmiṃścid vane śitārtam vānarayūtham.

(*kadācid*) dhemant(*akāl*)e *śītārtam ativihvalatayā* khadyotañ
 dr̥ṣṭvā 'gnir (ayam) iti (*matvā*), (484) *āhāryāiḥ śuṣkadāruṭṭṛṇa-*
parṇair āchādyā prasāritabhujāñ (kakṣakukṣivakṣaḥpradeśān
kaṇḍūyamānañ) tāpa(*manoratha*)sukhañ kilā 'nubhavati (sma).
 (485) (*atha tatrāi*) 'kaḥ śākhāmṛgo (*viśeṣataḥ śītārtas tadgata-*
manā) muhur-muhus tam eva mukheno 'pādhamat. (486) *atha*
sūcīmukho nāma pakṣī (tad dr̥ṣṭvā) vṛkṣād avatīryā 'bhidhatte:
 (487) (*bhadra,*) mā *klīṣyatām, nā 'yam valniḥ, khadyoto 'yam*

So 205ab pūrvam āsan vane kvāpi vānarū yūthacārīṇaḥ. Kṣ 363 (110) a b
 (in next) pūrvam vānarāḥ. Spl 101. 3 asti kaś° parvatāṁkadeśe vān°. Pñ
 108. 6 text. Sy Story XII. 1 In einer Berggegend wohnte einmal eine Affen-
 herde. Ar. (483) T 53. 19 sa kad° dhemo° 'sukhāsīno 'tīviḥv°...ity. SP 654
 tac ca jātisvabhāvatayā hemante śītārtam agnidhiyā khadyotasamcayāñ
 kṛtvā (for all of this α khadyotāgnāu pratipatat). So 205cd te śīte jātu
 khadyotañ dr̥ṣṭvāgnir iti menire. Kṣ 363 (110) a, c hemantakarṣitāḥ [here
 prec., and first of next] kṛtvā (ŚP. gatvā) khadyotañ. Spl 101. 3 tac ca
 kadācid dhemantasamaye [then insertion] na kathamcic chāntim agamat.
 atha kecid vānarā vahnikaṇasadr̥ṣṭvāni guñjāphalāni vicitya vahnivāñchayā.
 Pñ 108. 6 tac ca hemantakāle 'tīvihvalaṁ niśūmukhe khadyotam apaśyat.
 tac ca tañ dr̥ṣṭvā, agnir ayam iti matvā. Sy Story XII. 2 In der Nacht sahen
 sie einst jenes fliegende Würmchen, das sich wie ein Feuerfunke ausnimmt,
 und hielten es für Feuer und liefen hinter ihm her. Ar. (484) T 53. 20
 āhār° śuṣkatṛṇa° āchādyā (mss. āsādyā) prasāritabhujāḥ kakṣa° kaṇḍūyamānaḥ
 pratāpamanorathasukhāni kilānubhavati. SP 655 śuṣkadāruśakalaparṇādibhir
 āchādyā samantataḥ parivāryā śvasitāiḥ [punaḥ punar dhamat, cf. next]
 tāpasukham anubhavat kilāvasthitam. (α om all this!) So 206ab tasmiñś ca
 ṭṭṛparṇāni vinyasyāṅgam atāpayan. Kṣ 363 (110) bcd kṣāṭhasamcayam,
 āhṛtya [here last of prec.] madhye sarveṣv apāvrajan (so all mss.; Ma. em.
 sarve 'bhyavījayan; better, as suggested by Ma. in note, sarve 'bhyupāvrajan).
 Spl 101. 6 phūtṭkurvantāḥ samantāt tasthuh. Pñ 108. 8 yatnād āhṛtya śuṣkatṛṇa°
 avachādyā prasāritabhujakakṣā°... Sy XII. 4 Und als es sich niederließ,
 holten sie Holz und dörres Gras, legten es auf dasselbe und fachten es mit
 Mund und Händen an, daß es sie in Brand setzte. Ar. (485) T 53. 22
 tatrāikaḥ śākhā° tadgata°... SP 656 in prec., punaḥ punar dhamat (α om
 all). So 206cd ekas tu teṣāñ khadyotam adhamat tañ mukhānilāiḥ. Pñ
 108. 10 text (om mukhena). Sy XII. 6, in prec., fachten es mit Mund und
 Händen an. Ar. (486) T 53. 23 atha sūci° nāma (lacuna here assumed
 by Hertel) tena vṛ° ava° 'bhīhitāḥ. SP 656 tatra (α om) sūci° nāma (α om)
 pakṣī [here § 490] evam (α om) abhidhatte. So 207ab tad dr̥ṣṭvā tatra tañ
 prāha pakṣī sūcīmukhābhidhaḥ. (Cf. also under § 490.) Kṣ 364 (111) abc
 dr̥ṣṭvā sūcīmukhaḥ pakṣī tat teṣāñ mukhaceṣṭitam, prāha. Spl 101. 7 atha
 sūci° nāma pakṣī teṣāñ tañ vṛthāyāsam avalokya provāca. Pñ 108. 11 atha
 sūcīmukhi nāma pakṣiṇi vṛkṣād avatīrya dāivāhatātmnopaghātāya tam uvāca.
 Sy XII. 7 Ein schwarzgefiederter Vogel saß auf einem Baum und sprach zu
 ihnen. Ar similarly (but JCap inserts descendens, applied to bird). (487)

iti. (488) *athā 'sau tadvacanam anādr̥tya punar dhamati.* (489) *punaś ca tenā 'sakṛṇ nivāryamāṇo 'pi nāi 'va śamyati.* (490) *(kinī bahunā: tāvat) tena karṇābhyāśam āgatyā 'gatya prabalam udvejitaḥ,* (491) *yāvat tena kupitena sahasā gr̥h̥tvā śilāyām āvidhya vigataprāṇaḥ kr̥to 'sau.*

(End of Story 12)

(492) *ato 'hañ bravīmi: nā 'nāmyaīn nāmyate dār̥v iti.* (493) *athavā:*

T 53. 23 mā klīṣaḥ, nāyañ... SP 657 nāyañ... (ed. khadyotagaṇo, α text). So 207cd nāiṣo 'gnir eṣa khadyoto mā kleśam anubhūti. Kṣ 364 (111)cd vyārthaśrameṇālañ khadyoto 'yañ na pāvakaḥ. Spl 101. 8 bho bhavantaḥ sarve mūrkhataṁ. nāite vahnikaṇā vahnikaṇasadr̥śāni guḍjāphalāny etāni. tat kinī vr̥thāśrameṇa. [Then expansion.] Pñ 108. 13 text. Sy XII. 8 Gebt euch keine vergebliche Mühe, denn es ist kein Feuer. Ar. (488) T 54. 1 athāśav adhamat tasya tad vacanam avamanyāiva. So 208a tac chrutvāpy anivṛttañ tañ. Kṣ 365 (112)abc iti śikṣūñ bruvāṇasya (Ma. ms. kravāṇ°, em. kurvāṇ°) kaścic chuśrāva no vacaḥ, yadā. Spl diff. (101. 11 a monkey replies: "None of your business; go along!") Pñ 108. 14 text. Sy XII. 9 Sie aber hörten nicht auf ihn. Ar. (489) T 54. 1 text (ed. with α vāry°, om ni; om 'pi). So cf. next. Kṣ cf. prec. Pñ 108. 14 tatas tayāsakṛṇ nivā° 'pi nopaśāmyati. Sy XII. 9 (fuses this and next) Da flog er hinab und ging zu ihnen. Da sah ihn ein Magier [some Ar versions say a monkey] und sprach zu ihm [repetition of catch-vs, 151]. Er aber hörte nicht und ging zu den Affen. Ar. (490) T 54. 2 text. SP 657 (in § 486) punaḥ punaḥ karṇayor. So 208bc pakṣi so 'bhyetya vr̥kṣataḥ (cf. § 486), nyavārayad yañ nirbandhāt. Kṣ 365 (112)cd tadā sa karṇānte vānarāñ avadat punaḥ (cf. also under next). Spl 101. 18 so 'pi tam anādr̥tya bhūyo 'pi vānarāñ anavaratam āha: bhoḥ kinī vr̥thākleśena. Pñ 108. 15 atha kinī bahunā, tāvat tayā karṇābhyarṇam āgatyā prabalam udve°. Sy cf. prec. Ar. (491) T 54. 3 text (om kupitena; α āvidhyo or av°; adds iti at end). SP 657 iti vadann eva kupitavānareṇa kenāpi (α om) śilopary (α śilāpatte or śilātate) āropya vyāpāditaḥ. So 208d, 209ab kapi tena cukopa saḥ, kṣiptayā śilayā tañ ca śūcīmukham acūrṇayat. Kṣ 366 (113) tatrāiko vacanam śrutvā tasya nirbandhabhāṣitam (cf. prec.), gr̥h̥tvā tañ jaghāṇāsu śilāyām bhartsayan kapiḥ. Spl 101. 19 atha yāvad asāu na kathāñcit pralapan viramati, tāvad ekena vānareṇa vyārthaśramatvāt kupitena pakṣābhyāñ gr̥h̥tvā śilāyām āsphālita uparataś ca. Pñ 108. 16 yāvat tena sā gr̥h̥tvā śil° āsphālita piṣṭavaktranetraśirogrīvā pañcatvam āpa. Sy XII. 15 Da langte einer von ihnen nach ihm, packte [Ar versions insert "flung it on the ground"] und tötete ihn. Ar. (492) T A 107, SP 659, Spl 101. 21, Pñ 108. 19, text. So 209cd tasmāñ na tasya vaktavyāñ yaḥ kuryāñ na hitāñ vacaḥ. Kṣ 367 (114) evañ tavopadeśtāro na vayañ kuśalāspadam, yeneyañ svāmīno lakṣmīḥ pāśūnyāt (Ma. em. pāśu°) sañśaye dhṛtā. (Cf. vs 152.) (493) T A 107 athavā, SP 659 tathā ca (α hi). Spl inserts a story, then 103. 3 tañ mūrkhā śikṣāpito 'pi na śikṣitas tvam. athavā

kiṃ kariṣyati pāṇḍityam apātre pratipāditam
sapidhāne dhṛtaḥ kumbhe pradipa iva veśmani. 152.

(494) (tan nūnam apajātas tvam. uktaiḥ ca:)

(jātaḥ putro 'nujātaś ca abhijātas tathāi 'va ca
apajātaś ca loke 'smin mantavyāḥ śāstradṛṣṭibhiḥ. 153.)

(mātrtulyaguṇo jātas tv anujātaḥ pituḥ samaḥ
abhijāto 'dhikas tasmād apajāto 'dhamādhamah. 154.)

(495) (sādhu ce 'dam ucyate:)

prajñayā 'tvisāriṇyā yo dhanena balena ca
dhuraṃ vahati gotrasya janani tena putriṇi. 155. (api ca:)
āpātamāstrasāundaryam kutra nāma na vidyate
atyantapratipattyā tu durlabho 'lankṛto janaḥ. 156.

(496) tat, mūrkhā, na kiṃcid abhivadasi. uktaiḥ ca:

bhinnasvaramukhavarṇaḥ śaṅkitadrṣṭiḥ samutpatitadehaḥ
bhavati hi pāpam kṛtvā svakarmasamtrāsitaḥ puruṣaḥ. 157.

(497) sādhu ce 'dam ucyate:

na te doṣo 'sti yataḥ sādhoḥ śikṣā guṇāya sampadyate nāsādhoḥ. uktaiḥ ca.
Pṇ 108. 19 athavā. Br, Pa cf. next vs? Vs 152=T 161, Spl 394, Pṇ 384,

cf. So 210, Kṣ as quoted under § 492, perhaps Sy A 80, and probably Ar, JCap 89. 16. a, Spl karoty eva. b, T vastuṣv aprat°, Spl asthāne viniveśitam. c, Pṇ sapidhānaghaṭāntaḥsthaḥ, Spl andhakārapratichanne. d, Spl ghaṭe dipa ivāhitaḥ. So ataḥ kiṃ vacmi doṣāya bhedaś tāvat kṛtas tvayā, duṣṭayā kriyate yac ca buddhyā tan na śubham bhavet. Sy Und du, Dmng, bist hinterlistig, und der Hinterlistige ist überaus schlecht [Does this correspond to SP mss. FHO, quoted under § 497?] Ar, JCap Verum autem sic es; non enim iuvat in te doctrina et comprehensio, maxime quia cor tuum deceptum est in vana gloria et fraude, que ambe sunt mali mores. The orig. of the prec. prose and of this entire passage is hard to reconstruct with certainty.

(494) T A 108 text (om nūnam). Pṇ 108. 22 text. Vs 153=T 162, Pṇ 385.

c, T ms. p tu for ca. d, Tḥ and ms. p mantavyāḥ. Pṇ °darsibhiḥ. Vs 154=

T 163, Pṇ 386. a, T sāmānyajanmā jātas tu (ms. p tvam). (495) T 54. 13,

Pṇ 109. 1 text. Vs 155=T 164, SP 138, N 111, Pṇ 387. a, SP svaprajñayā

vis°, SPα text with hi for 'ti, T vā (β 'pi) for 'ti. b, SP yāuvanena dhanena

(α text). Pṇ, N, SPα vā for ca. Here Tḥ, Pṇ add api ca. Vs 156=

T 165, SP 139, N 112, Pṇ 388. a, SP āpāda° (v. l. text), °daryaḥ (v. l. text).

b, Tḥ kṛta-nāmā. SP ko hi nāma na jāyate (α vidyate). d, for 'lankṛto, SP

hi kalāu (α 'sāu, or hi, or yo, khalo), N māu (read 'sāu) kalāu. (496)

T A 109 text (ms. R abhibhvasi). SP 664 ity ucyamāno damanako na kiṃcid

uce. (Two α mss. add karaṭaka āha.) [Spl 103. 7 tad vyarthapāṇḍityam tvam

āśritaḥ, mama vacanam āśṇvann ātmanaḥ śāntim api na veti.] Vs 157=

T 166, SP 140, N 113. b, SPα, N samāpatita°. d, T mss. sukarma°, corr. R. SPα

svakarmavitrā°. (497) T 54. 21 suṣṭhu ce... SP 667 sādhu cedam (α adds

ucyate. Instead of this, mss. FHO read punaḥ karaṭakaḥ: ativāidagdhyam

duṣṭabuddhir abuddhiś ca dvāv etāu dhīnmatāu mama
tanayenā 'tipaṇḍityāt pitā dhūmena māritaḥ. 158.

(498) damanaka āha: katham (cāi) 'tat. karaṭako 'bravīṭ:

KATHĀ 13 (STORY 13: EVIL-WIT AND HONEST-WIT)

(499) (asti,) kasmīnścin nagare vaṇikputrāu (priya)suhṛdāu
dharmabuddhiduṣṭabuddhināmānau staḥ. (500) tāv arth(op)ārjana-
nimittān (viprakṛṣṭān) deśāntarān gatāu. (501) (atha) tatra

hi doṣāya. tathā coktam. This is probably merely an anticipation of the following vs; but cf. Sy A80, under our vs 152.) Spl 103. 11 aho sādhu idam uc°. Pñ 109. 6 athavā sādhu... Vs 158=T 167, SP 141, N 114, Spl 396, Pñ 389, cf. So 210 (see our vs 152), Kṣ 368 (115), Sy 101, Ar. On this vs and the following story see Edgerton, JAOS. 40. 271 ff. I note (what I had not noted when I publisht this article) that Wolff thruout the story (he omits the catch-vs) speaks of Dharmabuddhi as "der Ehrliche"! KF and OSp call him "the simpleton" or the like, agreeing with Sy. JCap has Velox (presumably meaning "hasty, careless.") Arabic specialists whom I have consulted inform me that both Cheikho and DeSacy have a word which can only mean "simpleton". Where Wolff got his "der Ehrliche" is a mystery. a, T ms. R, and Pñ dharmabuddhir abu°; Spl dharmabu° kubu°; SP duṣṭa° dharmabuddhir, om ca (α subuddhiś ca; best ms., with N and T, text). b, Jñ viditāu for dhīn°; SP vaṇigātmajāu for dhīn° mama (but α intends to read text). c, SP putreṇa cāti°, α svaputrasyāti°, N putreṇa yasya, Spl putreṇa vyartha-. d, N sādhitah, Spl ghātitaḥ. Kṣ abuddhiyogād adhamāḥ sarvadā vipadāspadam, pitā dhūmena nihataḥ sutenādharmabuddhinā. Sy Denn der Einfältige versteht nichts zu tun, aber der Listige sucht mit listigen Mitteln zu handeln. Es geht ihm aber wie jenem Listigen, dem Kompagnon des Einfältigen, der seinen Vater durch Rauch erstickte und auf der Totenbahre davontrug, indes der Einfältige die Denare nach Hause trug. (498) TA110 damanakah (β so 'bravīṭ): katham etat (β cāitat). karaṭakah (β sa āha). SP 670 damanakah: katham cāitat (α etat). kar° (α adds 'bravīṭ). Spl 103. 14, Pñ 109. 9 dam° āha: katham etat. so 'bravīṭ. Sy A81, Ar similarly. (499) T 55. 1 asti kasm° adhiṣṭhāne vaṇiksutāu suhṛdāu staḥ, eko duṣṭabuddhir aparo dharmabuddhiḥ. SP 671 kasm° nagare (α v. l. paṭtane) vaṇik° priya° duṣṭabuddhidharmabuddhinā° staḥ. So 211 tathā cābhavatān pūrvaṁ bhrātarāu dvāu vaṇiksutāu, dharmabuddhis tathā duṣṭabuddhiḥ kvacana pattane. Kṣ 369(116)abc dharmabuddhir abuddhiś ca dvāv eva suhṛdāu purā, vaṇikputrāv. Spl 103. 16 kasm° deśe dharmabuddhiḥ pāpabuddhiś ca dve mitre prativasataḥ. Pñ 109. 11 asti...°putrāu dharma° suhṛdāv āstām. Sy 45. 20 Es lebten einst [zwei] Kaufleute an einem gewissen Orte, Kompagnons und Freunde; der eine war listig, der andere einfältig. Ar. (500) T 55. 2 tāv artho° viśiṣṭān deśā° (α deśābhyantaraṁ) gatāu. SP 671 tāv arthārjanāya deśa° ga°. So 212ab tāv arthartham pitur gehād gatvā deśa° saha. Spl diff. Pñ 109. 12 tāu cārtho°... Sy 45. 22 Und sie beschlossen, nach einer gewissen Gegend zu reisen, um Geschäfte zu machen. Ar (Wolff, p. 93, middle — giengen miteinander in Handelsgeschäften auf eine Reise). (501) T 55. 2

dharmabuddhir *nāma yaḥ* (sārthavāhasutas) *tena* (kasyacit sādhoḥ pūrvasthāpitam) *kalasikāgataṁ* (svabhāgyapracoditaṁ rūpya) *dinārasahasraṁ prāptam*. (502) *sa* (tu) *duṣṭabuddhinā saha saṁpradhārya kṛtārthāḥ avām*, (tad grhītvā) *scanagaraṁ gacchāva* iti (niścitya) *pratyāgatau*. (503) *adhiṣṭhānasamipe dharmabuddhina 'bhihitam*: *dinārā ardhavibhāgena vibhajyantām*, (svagrhaṇ praviśāvaḥ, adhunā suhṛtsvajanādisamakṣam ujjvalaṁ ratsyāvaḥ.) (504) (atha) *duṣṭabuddhir antaḥkuṭīlahṛdayaḥ svārthasiddhaye tam āha*: (505) *bhadra, vittaśeṣo yāvad āvayoh*

atha... *nāma yaḥ* (so ms. R, ed. with other mss. *nāmāikah*) *sārtha*° (ed. adds by em. *yaḥ*) *tena* (α adds *ca*) *kasyacit*... (β om *rūpya*). SP 672 *tatra dharmabuddhinā kathamcit tatkalād eva dinārasahasrapūrṇaṁ* (α only *tatra dharm*° *dinārāpūrṇaṁ* [so!]) *bhāṇḍaṁ prāptam*. So 212cd *kathamcit svarṇadīnārasahasradvayam āpatuḥ*. Kṣ 369(116)cd *alabhatām* (Ma. em. to °*etām*; why?) *sahasraparamaṁ dhanam*. Spl diff. Pñ 109.13 *atha yo dharmabuddhināmā tena svabhāgyodayavaśāt kasyāpi sādhoḥ pūrva*° *kalasagataṁ dīnā*° *prāptam*. Sy 45.23 Als sie noch nicht sehr weit gekommen waren, fand der Einfältige eine Kiste mit tausend Denaren Inhalt. Ar. (502) T 55.4 *sa duṣṭa*°... *āvām svadeśaṁ gacchāva* iti *pratyā*°. SP 673 *tena cūṭisūhārdād duṣṭabuddhir abhihitāḥ* (α °*dher abhihitam*): *vayasya, dinārā mayā prāptāḥ* (α *dinārāṇām*, or °*ra-bhāṇḍaṁ*, or °*rāṇām sahasraṁ*, *prāptāṁ mayā*). so 'bravit (α om so 'br°) *tān eva* (α *tad*, om *eva*) *grhītvā nagaraṁ gac*°. *iti tāu* (α om) *calitāu*. So 213ab *tad grhītvā scanagaraṁ punar ājagmatuḥ ca tāu*. Spl 104.7 *tataś ca tāu dvāv api prabhutopārjitavittāu prahrṣṭāu svagrhaṁ praty āutsukyena prasthitāu*. Pñ 109.14 *sa...āvām svadeśaṁ gacchāva* iti *niś*° *dvāv api pratyā*°. Sy 45.25 und er kam und zeigte sie dem Listigen und sie kehrten um. Ar (JCap adds in *regionem suam*). (503) T 55.5 text (mss. °*bhihitāḥ*; α *suhṛtsujanā*°, β °*svajanādhi*°; β *vartsyāvaḥ*). SP 674 *nagarasamipe*. Spl 104.11 *atha svasthānasamīpavartinā*. Pñ 109.16 *svādhi*° *ca dharmā*° °*hitam*: *bhadra, ardhavibhāgas tvayy āgacchati*; *tad grhāṇa, yenādhunā svagrhaṁ prāpya mitrāmitrasamakṣam ujjvalaṁ vyavahariṣyāmaḥ*. Sy 45.26 In der Nähe der Stadt angelangt, setzten sie sich nieder, um dieselben zu teilen, und der Einfältige sprach zum Listigen: Die Hälfte mir und die Hälfte dir. Ar. (504) T 55.7 text (*antaḥkuṭīnahṛd*°). SP 674 *duṣṭabuddhinā dharmabuddhir* (α om) *abhihitāḥ* (α °*am*). Spl 104.11 *pāpabuddhinā dharmabuddhir abhihitāḥ*. Pñ 109.19 *atha duṣṭa*° *kuṭīlahṛdayatayā svārthapuṣṭaye tam āha*. Sy 45.29 Der Listige aber, in der Absicht, wenn möglich dem Einfältigen alle Denare wegzunehmen, sprach. Ar. (505) T 55.8 text (β *tr yāvad vitta*°; mss. *tad for tāvad*, corr. R; β *avachinnāḥ*). SP 675 *bhadra* [here expansion in same sense as Spl, but not in SPz, and proved by agreement of T, Pñ, Pa to be unoriginal]. Spl 104.11 *bhadra na sarvam etad dhanam grhaṁ prati netum yujyate, yataḥ kuṭumbino bāndhavāś ca prārthayisyanti*. Pñ 109.20 *bhadra, yāvad āvayor ayam arthaḥ sāmānyaḥ, tāvad avyavachinnāḥ sneha*°. Sy 45.30 Wir wollen sie nicht

*sāmānyah, tavad avichinnah snehasadbhavaḥ. (506) kiṃ tv ekam-ekam śataṃ gṛhitvā śeṣam (ihāi 'va) bhūmāu nikṣīpya (sva)gṛhaṃ praviśavaḥ, bhūyo 'pi prayojane samjātē tanmātram sametyā 'smāt sthānān neṣyāvaḥ. (507) teno 'ktam: yathā 'ha bhavān. tathā cā 'nuṣṭhite śeṣam vṛkṣamūle bhūmāu suguptaṃ kṛtvā (sva)gṛhaṃ praviśtau. (508) (atha tadvarṣābhyantare duṣṭabuddhir asadvyayavyasanitvād bhāgyachidratayā ca kṣi-
ṇapratyaśaḥ punar api ca nidhito dharmabuddhinā saha param śataṃ-śataṃ vibhaktavān. tad api dvitīyavarṣābhyantare*

teilen, denn so lange sie einträchtig beieinander sind, bleiben auch wir in der Eintracht, die uns verbindet, ungetrennt. Ar. (506) T 55.9

kiṃ...gṛhitvā praviśavaḥ, yatkāraṇam, puṇyaparikṣa hrāsavṛddhibhyāṃ (so Hertel em.; mss. °vṛddhitā, °vuddhitā, °vaddhitā, °vardhitā; R om hrāsa) bhaviṣyaty ekārthatā ca janasprhaṇiyā. SP 677 kiṃ tu sarvadinārān (α om kiṃ tu sarva) ihāiva vṛkṣamūle (α om) nikṣīpya kāścid gṛhitvā gṛhaṃ (α nagaraṃ) gacchāveti (α v. l. praviśavaḥ). So 214ab (cf. next) śataṃ ekam gṛhitvā ca dinārāṇāṃ vibhajya ca. Kṣ cf. next. Spl 104.13 tad atrāiva vanagahane kvāpi bhūmāu nikṣīpya kiṃcinmātram ādāya gṛhaṃ praviśavo bhūyo... Pṇ 109.21 tata ekāikaṃ śataṃ... (om ihāiva) praviśavaḥ, yato 'syārthasya hrāsavṛddhibhyāṃ puṇyaparikṣā kṛtā bhavati. Sy 45.33 Viel-mehr laß uns von ihnen nehmen, was wir brauchen, jeder hundert Denare. [Here lacuna in Sy.] Ar (as Sy, then, Cheikho)—and we will bury the rest in a safe place. And when we need ready cash, we will go together and take what we need.—The last part of the text, with Spl, is supported by Pa; the version of T, Pṇ is evidently secondary. (507) T 55.11 tathā cānu° śeṣam kutracit (β kutaścit) sugu° kr° prav°. SP 678 tenoktam...

bhavān (α yathā bhavān manyate tathāiva karomi). iti vṛkṣa° gartaṃ kṛtvā nikṣīpya gṛhaṃ prav°. So 213cd vṛkṣamūle ca dinārān bhūtale tān nica-khnatuḥ. Kṣ 370(117)abc (cf. prec.; the two passages are fused in Kṣ) tato gṛhitvā daśamaṃ bhūmāu bhāgaṃ nidhāya tam, jagmatus tāu. Spl 104.21 tad ākaraṇya dharmabuddhir āha: bhadraivaṃ kriyatam. tathānuṣṭhite dvāv api tān svagṛhaṃ gatvā. Pṇ 109.23 tato dharmabuddhinā svabhāvāryatayā tadantargataduṣṭābhiprāyam avijñāya tatheti pratipanne tāu dvāv api kiṃcid ādāya śeṣam bhūmāu sugu° kr° nagarāntaḥ prav°. Sy [lacuna; 45.36—] und den Rest vergruben sie an der Wurzel eines Baumes, worauf sie fortgingen. Ar (Cheikho) Said the thotless man: Agreed. So he took only a few of the ducats, and the two buried the rest at the root of a big tree with spreading branches. (Versions omit "with spreading branches;" JCap adds et abierunt pro factis suis, and so OSP.) (508) T 55.11 text (α abhāgyachi°; mss. kṣiṇaḥ pratyaśaḥ; ed. saḥapara-śataṃ, β text; om second śataṃ). [SP 679 (om α) atha tatra catiśnehaṃ tiṣṭhataḥ.] So 214cd parasparaṃ samānśena tasthatuḥ pitṛveśmani. [Spl 104.22 sukhena sthitavantaḥ.] Pṇ 109.25 atha duṣṭabuddhir asadvyayavyasanasevitayā sachidrabhāgyatayā ca kṣiṇa° punar api dharma°... vibhaktavān. atha tasya tad api varṣasyāntare tathāiva

tathāi 'va kṣīṇam.) (509) *evam gate duṣṭabuddhiś cintayām āsa:* (510) (*yadi punas tena saha śataṁ vibhajāmi, tataḥ śeṣāś caturbhiḥ śatāir apahr̥tāir api kim alpāiḥ. śeṣāiḥ ṣaḍbhir apahr̥tāiḥ*) *saṁastany evā 'sādayāmi.* (511) *iti nīścityai 'kākī bhūtvā tām arthamātrām apanīya (tām bhū)pradeśaṁ samikṛtavān.* (512) *atīkrānte (ca) māsamātre (svayaṁ gatvā) dharmabuddhim abhihitavān:* (513) *bhadra, asti me vyayaḥ; (ehi,) samavibhāgaṁ śeṣa(sya) vittasya kurva iti.* (514) *pratīpanne ca dharmabuddhinā saha gatvā tam evo 'ddeśaṁ khātakarma kartum ārabdhaḥ.*

parikṣīṇam. (509) T 55.15 text. SP 679 *tataḥ kiyatā kālena* (α *evam* *gacchati kāle*) *duṣṭabuddher adharmikatayāśā buddhir upajātā* (α *utpannā*). So 215a *ekadū duṣṭabuddhiḥ sa* (B. ca). Spl 104.22 *anyadā ca pūpabuddhir*. Pñ 110.3 *evam ca duṣṭa°*... (510) T 55.15 *yadi punaḥ śatavibhāgena* (β *saṁ-*) *vibhajavāḥ, tat kiṁ mayā kṛtaṁ bhavati. śeṣāiḥ*... SP 680 *yad aham eka eva nibhṛtaṁ gatvā dīnārān utpātya gr̥hṇāmi* (α *aham eva tān dīnārān gr̥h°*). Pñ 110.4 *yadi...alpāiḥ, tasmāt ṣaṭ śatāny evāpaharāmi.* (511) T 55.16 *evam matvāikākī* (α *°tvāiki*)...*apanīya pradeśaṁ samikṛtya.* SP 680 *iti nīścitya rātrāu* (α *om*) *gatvā gr̥hitavān.* So 215bcd *gatvā taru-talāt tataḥ, eka evāgrahit svāiraṁ dīnārān tān asadvayāi* (B. *asaddvayāi*). Kṣ 370(117)cd *tato gūḍham abuddhiḥ prajāhū* (Ma. *em. prayayāu*) *dhanam.* Spl 104.22 *nīśithe tatrāgatya sarvaṁ vittaṁ ādāya gartāṁ purayitvā sva-bhavanāṁ jagāma.* Pñ 110.6 *iti vicintyāikākībhuṣya tām*... Sy 45.37 *Sodann machte sich der Listige auf, ging heimlich hin und nahm die Denare, ebnete die Stelle und ging davon.* Ar (Cheikho) *Then the deceitful man, unknown to his companion, went to the ducats and took them, and smoothed the earth over the place where they had been buried.* (512) T 55.17 *māsatikrānte kāle dharmabuddhim* (α *°dhir*) *abhiḥ°.* SP 681 *katipayadivasāś ca duṣṭabuddhinā dharmabuddhir abhihitaḥ.* So 216ab *māsamātre gate* (B. *om gate!*) *tām ca dharmabuddhim uvāca saḥ.* Spl 104.23 *athānyedyur dharmabuddhiṁ sametya provāca.* Pñ 110.7 text. Sy 46.2 *Nach einer gewissen Zeit sprach der Einfältige zum Listigen.* Ar (Cheikho) *"several months after that."* Cheikho, JCap, KF, Wolff all make *Dharmabuddhi* speak to *Duṣṭabuddhi*, like Sy and Tz; curiously, OSp agrees with all Skt. versions except Tz in making *Duṣṭabuddhi* do the speaking.) (513) T 55.18 *bhadra, samavi° śeṣavitt°* (β *śeṣasya vi°*) *ku° iti.* SP 682 *dīnārā ānyantām iti* (α *he vayasya di° ihāivānīy° iti*). So 216cd *ehy ārya vibhajavas tān dīnārān asti me vyayaḥ.* Spl 105.1 *sakhe bahukūṭumbā vayaṁ vittābhayāt sīdāmaḥ; tad gatvā tataḥ sthānāt kiñcid vittaṁ ānayavāḥ.* Pñ 110.8 *bhadra, śeṣadravyaṁ samavi° kurvaḥ. ity.* Sy 46.3 *Ich brauche bares Geld zum Verausgaben, auf, laß uns gehen und von den Denaren holen.* Ar similarly. (514) T 55.18 text (β *om ca*). SP 682 *tenāpi tathāivety ukte tata ubhāv api vṛkṣamūlaṁ gatāu. gatvā cotpātyamāne* (α *tenātisvacchatayā tathāivānuṣṭhitam. gatvotpātyamāne.*) So 217 *tac chrutvā dharmabuddhis tān gatvā bhūmim tatheti saḥ, cakḥāna tenāiva samān dīnārān yatra tān*

(515) *khanyamāne ca bhūbhāge yadā 'sāv artho na dr̥śyate,*
 (516) *tadā (prathamataranī dhr̥ṣṭatayā) duṣṭabuddhiḥ pāṣāṇenā*
'tmanāḥ śīro 'tādayad abravīc ca sasambhramam: (517) (bho)
dharmabuddhe, tvayāi ('va) 'pahṛtam etad dhanam (nā 'nyena.
tat prayaccha me tasyā 'rdham). (518) *sa āha: 'ñāi 'tac cāurya-*
karmā 'carāmi, tvayā 'pahṛtam† iti. (519) evam paraspāram

nyadhāt. Spl 105.2 so 'bravīt: bhadraivam kriyatām iti, atha dvāv api gatvā yāvat sthānam khanatas. Pñ 110.9 uktvā dharmā° saha tam uddeśam gatvā khātā° kartum ārabdhāu. Sy 46.5 Und sie gingen beide. Als sie die Stelle bloßlegten. Ar. (515) T 56.1 khan° ca yadā na dr̥śyate. SP 683 (cf. prec., utpāiyamāne; α inserts yadā) na kinēid (α om) dr̥śyate. So 218ab saṁprāptā na yadā te ca dinārāḥ khātakāt tataḥ. Spl 105.3 tāvad rikta-bhāṇḍam dr̥ṣṭavantāu. Pñ 110.10 text. Sy 46.6 fanden sich die Denare nicht vor. Ar. (516) T 56.2 text. SP 683 tadā duṣṭabuddhinātmahṛdayam āghāṭya ruditvāivam uktam (α om all but tadā). So 218cd tadā sa duṣṭabuddhis tam dharmabuddhiṁ śaṭho 'bravīt. Also 220b so 'śmanātādayac chiraḥ. Kṣ 371(118)a sa eva hṛtvā provāca. Spl 105.4 atrāntare pāpabuddhiḥ śiras tāḍayan provāca. Pñ 110.10 tadā dhr̥ṣṭa° duṣṭa° prathamata eva tenāiva riktabhāṇḍenātmanāḥ śiras tāḍayann abravīt. Sy 46.6 Nun schlug sich der Listige heftig Kopf und Brust und sagte wehklagend zum Einfältigen. Ar. (517) T 56.3 kva tad brahmahṛdayam (mss. brahman hṛdayam), dharmabuddhe, nūnam tvayāpahṛtam iti. SP 683 hā hato 'smi dharmabuddhināpahṛtam iti (α only tvayāpahṛtam). So 219ab nītās te bhavatā tan me svam ardham dīyatām iti. Kṣ 371(118)b hṛtam me dharmabuddhinā. Spl 105.5 bho dhar° tvayā hṛtam...nānyena. yato bhūyo 'pi gartāpūraṇam kṛtam. tat...rdham, athavāham rājakule nivedayiṣyāmi. Pñ 110.12 kva tad brahmahṛdayam, nūnam, dhar°, tvayāivāpa°. tad arpayā tasyārdham. no cet, aham rājakule nivedayiṣyāmi. Sy 46.8 Nie mehr soll einer auf seinen Freund vertrauen, denn die Denare hast du weggenommen, sintemalen niemand um sie wußte außer mir und dir. Ar.—Hertel assumes here and at Book II, § 141, a new word brahmahṛdayam, meaning 'gold'. I am very suspicious of it. No ms. of T reads brahmahṛdayam in either passage, nor does any other version have it in II § 141; here only Pñ has it. The reading of the T mss. makes perfectly good sense in II § 141. Until further evidence is forthcoming it seems to me safer to assume a corruption, at present unintelligible, in T (with Pñ depending thereon) at this place. (518) T nothing. SP 684 so 'pi duṣṭabuddhināpahṛtam iti (α only tvayāpahṛtam iti). So 219cd na te nītā mayā nītās tvayety āha sma tam ca saḥ. Spl 105.7, Pñ 110.14 sa āha: bho durātman mā (Pñ om) māivam vada. dharmabuddhiḥ khalv aham, nūnac cāurakarma karoni (Pñ text). Sy nothing; but Ar, Cheikho, Thereupon the thotless man began to deny and to swear. Versions similarly. (519) T 56.3 evam paraspārasaṅkayā vivadamānāu (α vivād°) dharmasthānam upag° (v. l. upag°). SP 684 evam (α om) paraspāravivadam (α paraspāram vi°) kṛtvā rājue (α rājakule) niveditam. So 220a, cd evam pravṛtte kalahe [b, see on § 516] duṣṭabuddhiḥ rājakulam dharmabuddhiṁ nināya ca. Spl

vivadamānāu rājakulam upāgatāu. (520) āredite ca tasminn (arthe 'vagate) 'ryaktavyarahāraduśchedatayā dharmādhikṛtāḥ saṁniruddhāu. (521) pañcarātrābhyantarāc ca duṣṭabuddhinā ('dhikṛtānām) pratiṣṭhātām: (522) sākṣī mama 'sty (atra vya-rahāre dinārāṇām; idānīm prechyatām) iti. (523) tās (tu vya-rahāranivartanārtham) prṣṭah: kas (te) sākṣī (darśayasre) 'ti. (524) so 'bravīt: yasyai ('va) vṛkṣasya mūle sthāpitāḥ dravyam, sa eva (vṛkṣaḥ) sākṣī 'ti. (525) (atha) tāir (dharmādhikṛtair) vismayād abhihitam: katham vanaspatir mantrayīṣyati. bhavatu,

105.11 evaṁ tāu dvāv api vivadamānāu dharmādhikāriṇāḥ gatavantāu procatuḥ parasparaṁ dūṣayantāu. Pñ 110.18 tatas tāu dvāv api vivadantāu dharmādhikaraṇam gatvā dravyāpaharaṇavṛttāntam kathayataḥ. Sy 46.10 Und sie machten sich auf und gingen vor den Richter. Ar. (520) T 56.4 text (om dharmādhi°). SP 685 tatra (α om) dharmādhikṛtāḥ pāṇcādivasiko 'vadhīḥ (α °divasāvasarah) kṛtaḥ. (Cf. next.) So 221 tatroktaśvasvapakṣāu tāv anāsāditanirṇayāḥ, sthāpitāḥ ā dinachedam (B. divyache°) ubhāu rājādhikāribhiḥ. Spl 105.12 atha dharmādhikaraṇādhiṣṭhitapuruṣāir divyārtham yāvan niyojitāu. Pñ 110.19 tac chrutvā dharmādhikaraṇikāis tayor divyam ādiṣṭam. Sy 46.11 Und der Listige klagte den Einfältigen vor dem Richter an: Du hast die Denare genommen. Der Richter wollte Zeugen für den Listigen haben. Ar. (521) T 56.6 text. SP 686 (cf. also under prec.) tathā 'pi (α ca) duṣṭabuddhinābhihitam. So 223a b ity uvācātha tām duṣṭabuddhī rājādhikāriṇaḥ. Kṣ 371(118)d ity abravīt sabhām. Spl 105.13 tāvat pāpabuddhir āha. Pñ 110.20 atha pāpabuddhiḥ prāha. Sy 46.13 und der sprach. Ar. (522) T 56.6 sākṣiṇo mama santy atravyavahāra- (β °re, °raṁ) din° iti. SP 686 sākṣī mamūsti. sa (α om) idānīm eva (α om) prechya-tām iti. Spl 105.13, Pñ 110.20 aho na samyag dṛṣṭo nyāyaḥ. (vs about witnesses.) Sy 46.14 Ich habe Zeugen. Ar. (523) T 56.7 text (α de-śayasveti). SP 686 tāir uktaḥ: sākṣī kaḥ (α tr kaḥ sā°). Sy 46.14 Der Richter fragte: Wer sind deine Zeugen? Ar diff. (the judge asks "have you any witnesses?" before the dishonest man mentions the subject). (524) T 56.8 so 'bravīt (β evam ukto 'sāv abr°): yasyāiva vṛkṣasyādastāt sthā° dra° tenāiva vibhāvayāmīti. SP 687 so... (om eva) sthā° dhanam sa vṛkṣa eva (α tr as text) sākṣīti. So 222 yasya mūle nyadhīyanta dinūrās te vanaspatēḥ, sa sākṣī vakti yan nitās te 'munā dharmabuddhinā. Kṣ 371(118)cd sākṣī vakṣyati tatrato vṛkṣa. Spl 105.17 atra viṣaye mama vṛkṣa-devatāḥ sākṣibhūtāḥ santi. tat tā evāvayor ekatamam cāuraṁ sādhum vā kariṣyanti. Pñ 110.24 tad atra viṣaye mama vanadevatā sākṣibhūtā tiṣṭhāti, sāpi bhavatām āvayoh sādhum asādhum vā kathayīṣyati. Sy 46.15 Der Listige antwortete: Jener Baum legt für mich Zeugnis ab. Ar (JCap 91.22 arbor sub cuius radice reposuimus nostrum argentum—). (525) T 56.9 atha te vismayam upagatāḥ: katham vanaspatir mantrayīṣyati. SP 688 dharmā° vismayād uktaḥ (α abhihitam): tathā (α om) bhavatu. susākṣiṇam prati-pādayati. śvodine parāmarśo bhaviṣyati (α bhavatu etc. as text). So 223cd

parasmin dine pratipādayisyatī 'ti. (526) *kṛtapratibhuvāu (dvāv api sva)grhaṇi visarjitāu.* (527) (*atha*) *duṣṭabuddhinā (sva)grhaṇi gatvā pitā yācitāḥ:* (528) *tāta, maddhastagatās (te) dīnārāḥ.* (*kiṁ tu*) *tava vāṇmātrāvabaddhās tiṣṭhanti.* (529) *pitā 'ha: kiṁ atra kāryam.* (530) *sa āha: asmin vṛkṣakoṭare 'dya rātrāu*

prakṣyāmas tarhi taṁ prātar ity ūcas te 'tivismiṭāḥ (B. te 'pi vi°). Kṣ 372(119)abc tac chrutvā vismiṭāḥ sarve dharmādhikaraṇo (Ma. em. °ne) dvijāḥ, prātar vicāra. Spl 105.18, Pṇ 111.1 *atha tāiḥ sarvair* (Pṇ om) abhihitam: bho (Pṇ om) yuktam uktam bhavatā. (vs) tad asmākam apy atra viṣaye mahat kāutuhalam (Pṇ kāutukam) asti. tat (Pṇ om) pratyūṣasamaye (Pṇ pratyūṣe) dvābhyām (Pṇ yuvābhyām apy) asmābhiḥ saha tatra vanoddeśe gantavyam iti (Pṇ om). Sy 46.16 Da wunderte sich der Richter, wie ein Baum Zeugnis ablegen könne, [here next]—damit er am nächsten Tage komme und sein Zeugnis erhärte. Ar. (526) T 56.10 text (om dvāv api). SP 689 iti visarjitāu. So 224 tatas tāir dharmabuddhiś ca duṣṭabuddhiś ca tāv ubhāu, dattapratibhuvāu muktāu vibhinnāu jagmatur grham. Kṣ 372(119)cd ity evaṁ (Ma. em. enaṁ) cakruḥ pratibhuvā sthitam. Pṇ 111.6 tatas tāir dvāv api pratibhuvāṇi grhītvā grhaṇi prati visarjitāu. Sy 46.17 (in prec.) und er übergab den Listigen einem Bürger. Ar. (527) T 56.11, Pṇ 111.7 *atha...gatena pitābhihitāḥ* (Pṇ pitā prārthitāḥ). SP 689 text (om *atha* and *sva*). So 225ab duṣṭabuddhis tu vastuktvā dattvārtham (B. dattār°) pitaraṁ rahaḥ. Kṣ 373(120)a abuddhir *atha*. Spl 105.23 *atha pāpabuddhiḥ svag° ga° svajanakam uvāca.* Sy 46.19 Nun bat der Listige den Bürger um Erlaubnis, ging nach Hause und erzählte seinem Vater alles, was geschehen war. Ar. (528) T 56.11 text (paṇāḥ for dīn°; om *tava*). SP 690 *tāta hastagatā dīnārā vāṇmātreṇa* (α adds *tava* before or after vāṇ°) bhavantīti. So cf. prec. Spl 106.1 *tāta prabhūto 'yaṁ mayārtho dharmabuddheś coritaḥ.* sa ca *tava vacanena pariṇatiṁ yāsyati.* anyathā mama prāṇāḥ saha yāsyati. Pṇ 111.8 *tāta matpāṇigatās... tvadvacanamātrūpekṣiṇas ti°.* Sy 46.21 Die Denare habe ich genommen, aber wenn mein Vater will, so kann ich den Prozeß gewinnen. Ar. (529) T, Pṇ, Br nothing. SP 690 text (some α mss. om this; others only *pitā katham iti*). Spl 106.3 *sa āha: vatsa drutaṁ vada yena procyā tad dravyaṁ sthiraṭāṁ nayāmi.* Sy 46.22 Sein Vater sprach zu ihm: Und ich, was soll ich tun? Ar similarly. (530) T 56.12 *ahaṁ tu tvām adya rātrāu vṛkṣavivare 'smin sthāpayāmi.* SP 691 *sa āha* (α v. l. om *sa āha*) *asmiṁ tarukoṭare* (α *tasmin vṛkṣako°*) *rātrāu prav° 'drśyibhūya* (α °bhūtena) *sthi°.* So 225cd *bhava me vṛkṣagarbhāntaḥ sthitvā śakṣity abhāṣata.* Kṣ 373(120)abc *kṛtvā taṁ* (Ma. em. *tad*) *vṛkṣasya suṣirāntare* (Ma. *śuṣ°*), *pitaraṁ.* Spl 106.4 *pāpabuddhir āha: tātāsti tatpradeśe mahāśami. tasyāṁ mahat koṭaram asti. tatra tvāṁ sāmpratam eva praviṣa.* Pṇ 111.9 *ato 'ham adya rātrāṁ adṛśyam eva purvotkhātanidhānasamnidhānapradeśasthaśamitarukoṭarāntare tvāṁ sthāpayisyāmi.* Sy 46.23 Er sprach: Der Baum ist hohl und es ist eine Höhlung darin, und wenn Väterchen in dieser Nacht in das Loch gehen und sich

praviṣyā 'dṛṣyābhūya sthīyatām. (531) prātar dharmādhikṛtāiḥ
prṣṭe vaktavyam: dharmabuddhinā tad dhanam grhītam iti.
(532) (tatas) tenā 'bhikṣitam: putra vinaṣṭāv āvām. yat kāraṇam:
(anupāya eṣaḥ. sādhu ce 'dam ucyate:)

upāyaṁ cintayet prājño hy apāyaṁ api cintayet
 paśyato bakamūrkhasya nakulāir bhakṣitāḥ sutāḥ. 159.
 (533) so 'bravīt: katham (cāi) 'tat. pitā 'ha:

KATHĀ 14

(STORY 14: HERONS, SNAKE AND MONGOOSE)

(534) (asti,) kasmiṁścid (*arjuna*)vrkṣe bakadampatī prativasataḥ

hineinsetzen will. Ar. (531) T 56.13 prabhāte dharmādhikṛtasamakṣaṁ
 prṣṭas taṁ vibhāvayeti (α om vi). SP 691 text (α om tad dhanam and tr
 vaktavyam to end). Spl 106.5 tataḥ prabhāte 'haṁ yadā satyaśrāvaṇam
 karomi, tadā trayā vācyam yad dharmabuddhiḥ cāra iti. Pñ 111.11 prātas
 trayā dharmādhikaraṇikapratyakṣam sāksitvaṁ vidheyam. Sy 46.26 und
 wir dann morgen kommen, ich und der Richter, und der Richter den Baum
 verhört, so sprich: Die Denare, welche an meiner Wurzel vergraben waren,
 die hat der Einfältige genommen. Ar. (532) T 56.13 text (kih, for

yat, -kār°; ed. with α tathā ca for sādhu etc.). SP 692 pitāha: vinaṣṭāv āvām
 tatkarāṇāt (α naṣṭāv āvām, vinaṣṭam asmatkulam, yatkāraṇam). So finishes
 the story first, then adds the following story, which is told to Damanaka
 by Karaṇaka. Kṣ also puts the following story at the end but has it told
 by Duṣṭabuddhi's father after his discovery, and precedes it with 376(123)cd,
 see § 552. Spl likewise puts the next story at the end of this, having it
 told by the judges to Dharmabuddhi. Pñ 111.12 tataḥ pitrābhikṣitam...
 Sy 46.29 Sein Vater sprach zu ihm: Mein Sohn, (cf. part of next vs?). Ar.
 Vs 159=T 168, SP 142, N 115, Hp IV. 10, Hm IV. 9, Spl 406, Pñ 393, So
 233, Kṣ 377(124), Sy 102, Ar. a, SP, N, H cintayan (SPα v. l. text). Pñ
 vidvān. SPα 'py for hy; Pñ, Hp om. b, Spl tathāpāyaṁ ca ci°. SP anu for
 api (α text). d, Spl nakulena hatā; SP bhakṣitā babhruṇā (α ba° bha°, in
 order as text). Jn, Tḥ bakāḥ for sutāḥ, Hm prajāḥ. So evam anyāyyayā bud-
 dhyā kṛtaṁ karmāsubhāvaṇam, tasmāt tan nyāyyayā kuryād bakenāheḥ kṛtaṁ
 yathā. Kṣ dhig upāyaṁ apāyāikaparyantān mūrkhakalpitān, purā svayaṁ
 samānitāir nakulāir bhakṣitā bakāḥ. Sy einem Weisen erwächst aus einer
 Verteidigung, die er inszeniert, Unheil, und diese Verteidigung ist nichts
 nutz [does this last phrase represent anupāya eṣaḥ of our § 532? It seems
 not to be found in Ar]. Schau zu, daß nicht aus dieser Verteidigung ein
 Schaden entsteht wie der, welcher durch jenen Fischreier geschah. (533)

T 56.18 so 'br°: katham etat (β cāitat). asāv āha. SP 696 putraḥ (α adds
 āha): katham cāitat (α om ca). pitāha. Pñ 111.16 duṣṭabuddhir abravīt:
 katham etat. pitā kathayati. Sy 46.36, Ar similarly. (534) T 56.19
 text. SP 697 text (om asti, arjuna, and sma). H diff. So 234a pūrvaṁ
 bakasya kasyāpi. Spl 107.3, Pñ 111.18 asti kasmiṁścid vanoddeśe
 bahubakasanātho (Pñ bakakadambakasanātho) vaṭapādapaḥ. Sy 47.3 Es war

(sma). (535) *tatra ca (tad)vrkṣavivarānūsārī (mahākāyaḥ) sarpo yāvanti (bakā)patyāni bhavanti, tāranty evā (saviṇḍatapakṣāni) bhakṣayati sma.* (536) *tena ca nirvedena naṣṭasamjñā āhāra-kriyām utsrjya sarastiram gatvā bako (vimanaska) āste.* (537) *(atha) tatrāi (kaḥ) kulira(ka)s tam dṛṣṭvā 'ha: (māma,) kim (adyo) 'dvigno bhavān iti.* (538) *sa tu (tasmāi) yathāvṛttam (apatyabhakṣanam) ākhyātavān.* (539) *kulirakas tu tam samar-*

einmal ein Fischreiher und seine Gattin. Ar. (535) T 56. 19 *tatra ca* (β adds *tad*-vrkṣa° mahā° 'hir asamjñatakriyāny (β pakṣāny for kriyāny, in z first written kriyāny) evāpatyāni bhakṣayati (α °te) sma. SP 697 *tayoś ca yāvanty apatyāni bhavanti tāranty eva sarpo 'bhakṣayat (α bhakṣayati sma).* Hp 132. 3, Hm 114. 13 *tasya vrkṣasyādhasṭād vivare sarpo* (Hp adds *tiṣṭhati. sa ca sarpas teṣāṃ bakānām) bālāpatyāni khādati.* So 234bc *jātam jātam abhakṣayat, bhujago 'patyam āgatya.* Kṣ 378 (125)ab *bādhyamanā bhujamgena bakāḥ.* Spl 107. 3, Pñ 111. 18 *tasya koṭare kṣṇasarpāḥ prativasati sma. sa ca bakabālakān (Pñ °kāny) ajātapakṣān api (Pñ °kṣāny eva) sadāiva bhakṣayan kālam nayati.* Sy 47. 3 und eine Schlange wohnte in ihrer Nähe, und so oft sie Junge zeugten, fraß die Schlange sie. Ar. (536) T 57. 1 *tena...naṣṭasamjñān āhāra° utsrjya jalāsayaikadeśe vimanaskān āsate (α z āsate).* SP 698 *atha punaḥ prasutiyogyāṃ bhāryāṃ dṛṣṭvā katham apatyāni gopayāmīty (α prasutāyāṃ bhāryāyām apatyāni katham jivayāma iti) udvignamanā bakāḥ sarastīre (α °ram gatvā) 'cintayat.* Hp 132. 4, Hm 114. 13 *tataḥ (Hm atha) śokārtānām bakānām pralāpaṃ (Hm vilā°) śrutvā.* So 234d *sa saṃtepe tato bakāḥ (B. bakas tataḥ).* Spl 107. 5, Pñ 111. 20 *athāiko bako (Pñ adds sarpa-)bhakṣitāśiṣuvārāgyāt sarastiram āsādyā bāṣpāpūraplutaolocano (Pñ bāṣpabharam utsrjann) 'dhomukhas tiṣṭhati.* Sy 47. 5 Der Fischreiher mochte sich, weil an die Stätte gewöhnt, nicht von ihr trennen, und er wurde betrübt und aß und trank nicht. Ar. (537) T 57. 3 *atha...tam āha: māma, kim adyāpy (v. l. om 'py) āhāro nānuṣṭhiyata iti. bakāḥ (β asāv āha): adhr̥tiparitasya me kuta āhārābhilāsa iti. yato 'sāv āha: kimlakṣaṇasamutthādhr̥tiḥ. (T has borrowed from § 201, in the story of Heron, Fish and Crab; see my Introduction, Vol. II, p. 178.)* SP 699 *tatra priyasakhena (α om sakhena) kulīreṇa dṛṣṭaḥ prṣṭaś ca: kim ity (α om ity) udv° bha° iti.* Hp 132. 5, Hm 114. 14 *kenacid bakenoktam (Hm bakenābhīhitam).* Spl 107. 6, Pñ 111. 22 *tam ca tādr̥kceṣṭitam (Pñ tathāvidham) avalokya (Pñ °kyāikaḥ) kulirakaḥ provāca: māma, kim evaṃ rudyate bhavatādyā (Pñ evam adya rud°).* Sy 47. 7 Da beobachtete ihn ein Krebs [who was his friend, JCap, but not so Cheikh or OSP] und fragte ihn: Was ist dir, daß du in trüben Gedanken dasitzest? Ar. (538) T 57. 5 text. SP 700 *asāv api sarvavṛttāntam (α vṛttāntam aśeṣam) akathayat.* Spl 107. 8 *sa āha: bhadra, kim karomi. mama mandabhāgyasya bālakāḥ koṭaranivāsinā sarpeṇa bhakṣitāḥ. duḥkhito 'haṃ tadduḥkhena.* Pñ 111. 23 *baka āha: bhadra, kim karomi. mandabhāgyo 'ham. mama bālakāni svajānāpatyāni ca vaṭakoṭaranivāsinā sarpeṇa bhakṣitāni. tadduḥkhaduḥkhito 'haṃ rodanaṃ karomi.* Sy 47. 9 Und er erzählte ihm alles, was ihm von der Schlange widerfahren war. Ar. (539) T 57. 5

thitavān: (*bhadra*, *aham*) *upāyaṁ tadvadhāya (te) kathayāmi*. (540) *ye 'yaṁ nakulavāsatiḥ, etatprabhṛtyavichinnaparamparayā sarpavivaraṁ yāvan matsyapiśitaṁ prakīryatām*. (541) *tatas tadāhāralubdhāir nakulāir ayam āgatyā ('tra) draṣṭavyaḥ (svabhāravidreṣād) vyāpādayitavyaś ca*. (542) *tathā (cā) 'nuṣṭhite nakulāir matsyamāṁś(amārg)ānusāribhiḥ (pūrvavāirakriyām*

text (om *bhadra* and *te*). SP 700 *sa āha: bhadra, upāyaṁ te kathayāmi tasya vadhe* (α *kathayaiṣyāmi*, *tasmin vane* [to next!]). Hp 132. 5, Hm 114. 15 *evaṁ kuruta yūyam*. So 235a *jhaṣopadeśāt* (B. *udropa*^o). Kṣ 378 (125)bc *śrutvā kulirakān* (Ma. em. °*kāt*), *upāyaṁ*. Spl 107. 9, Pñ 112. 3 *tat kathaya me* (Spl adds *yady asti*) *kāścid upāyo 'sti* (Spl om) *tadvinaśe* (Spl °*śāya*). *tad ākarma* (Pñ *tac chrutvā*) *kulirakaś* [reflects that he will deliberately deceive the heron] *āha ca: māma, yady evaṁ*. Sy 47. 10 *Spricht zu ihm der Krebs: Ich will dir einen Ausweg zeigen, dich an der Schlange zu rächen; und jener sprach: Was ist das für ein Ausweg? Ar* (no speech of heron). (540) T 57. 6 *yeyaṁ...°paramparayā* (α °*ratayā*) *matsya° prakī° yāvat sarpavasatiḥ*. SP 701 *tvaṁ nakulavivarād ārabhya sarpavivaraparyantaṁ matsyapaṅktiṁ* (α *matsyān sarpa°*) *viracaya* (α *vikira*). Hp 132. 5, Hm 114. 15 *matsyān upādāya* (Hp *ādāyāgama*) *nakulavivarād ārabhya sarpavivaraṁ yāvat paṅktikrameṇa vikirata* (Hp °*krameṇāikāikaśo matsyān vistīrya dhatta*). So 235 *tenātha bakena nakulālayāt, āruhyāhibilaṁ yāvan matsyamāṁśaṁ vyakīryata*. Kṣ 378 (125)cd *nakulāhvāne matsyamāṁśaṁ daduḥ pathi*. Spl 107. 15, Pñ 112. 9 *tan matsyamāṁśasaḥkalāni* (Pñ °*sa-khaṇḍāni*) *nakulasya* (Pñ *nakula-*) *biladvārāt sarpakoṭaraṁ yāvat prakṣipa*. Sy 47. 13 *Da wies ihm der Krebs das Loch eines Wiesels und sprach zu ihm: Vom Loch des Wiesels bis zum Loch der Schlange lege eine Anzahl Fische in einer Reihe hin*. Ar. (541) T 57. 8 *tatas ta evāinaṁ ghātayaiṣyanti*. SP nothing, except that one ms. adds (evidently secondarily) *sarpo nāśaṁ gamiṣyati*. Hp 132. 7, Hm 115. 1 text (Hm om *ayam*; Hm *āgatyā sarpo dra° svabhāvadveṣād*; Hm om *ca*). Spl 107. 16, Pñ 112. 10 *yathā nakulas* (Pñ *yena*) *tanmārgeṇa gatvā* (Pñ adds *sa*) *taṁ duṣṭasarpaṁ vināśayati*. Sy 47. 15 *und wenn das Wiesel herauskommt, um die Fische zu fressen, wird auch die Schlange herauskommen, um zu fressen*. Ar, Cheikho *The weasel will eat the fish, one after another, and will finally reach the hole of the snake and kill her*. (So versions.) (542) T 57. 8 *tathā...nakulāiḥ* (z °*lena*) *piśitamārgānu° pūrva° anusma°* (β *anusmītya*) *khaṇḍaśo 'him kurvadbhiḥ*. SP 702 *tathāivānuṣṭhite nakulena nirgatya matsyapaṅktiṁ* (α *matsyaparamparāṁ*) *bhakṣayitvā* (α °*ṣayatā*) *sarpo 'pi bhakṣitaḥ*. Hp 132. 8, Hm 115. 3 *tathānuṣṭhite tad vṛttam*. So 236 *nirgatya nakulas tac ca khādaṁ tadanusārataḥ, drṣṭvā bilaṁ praviṣṭas taṁ sāpatyam avadhīd ahim*. Kṣ 379 (126)abc *āhutā nakulā jaghnūr matsyamāṁśānusāriṇaḥ, sarpe* (Ma. em. °*paṁ*) *tasmin hate*. Spl 107. 17 *atha tathānuṣṭhite matsyamāṁśānusāriṇā nakulena taṁ kṣṇasarpaṁ nihatya*. Pñ 112. 11 *tathānu° nakulena matsyamāṁśakhaṇḍānusāriṇā taṁ duṣṭasarpaṁ vyāpādyā*. Sy 47. 17 *Und er tat so. Das Wiesel ging hinaus, den Fischen*

anusmaradbhiḥ) sarpaṁ *vyāpādyā*, (543) *pūrvadr̥ṣṭamārgam*
ādihāvadbhis tadvr̥kṣe bakāvāsaṁ *gatvā* bakāpatyāni *bhakṣitāni*.

(End of Story 14)

(544) ato 'haṁ bravīmi: upāyaṁ cintayet prājña iti. (545) *etac*
chrutvā 'pi (*lobhākrāntena*) duṣṭabuddhinā (*balād*) rātrāu nītvā

nach, und die Schlange begegnete ihm und da tötete es sie. Ar. (543)
 T 57. 9 pūrva° ādhā° (β ādhāvitaḥ phaṇaviṣṭo 'hir) bakāvāsaṁ gatvā (β gataḥ,
 β adds taṁ prāpya, α adds nakulāir) bakasya śeṣāpatyabhakṣaṇaṁ kṛtaṁ (β
 śeṣabakāpatyabhakṣaṇam avāptaṁ nakulād) iti. SP 702 tathāiva tadapatyāny
 api bhakṣitāni (α cābhakṣayat, om api). Hp 132. 8, Hm 115. 3 tatas tatra
 vr̥kṣe nakulāir bakaśāvakarāvaḥ śrutah, paścāt tāir vr̥kṣam āruhya (Hp atha
 tāir nak° tadvr̥kṣe bakaśāvakanām rāvaḥ śru° paś° tāir nakulāis te)
 bakaśāvakaḥ khāditaḥ. Kṣ 379 (126)cd jñātvā māge (Ma. em. °gaṁ) jaghnur
 bakān api. Spl 107. 18, Pṇ 112. 12 te 'pi (Pṇ adds ca) tadvr̥kṣāśrayāḥ sarve
 bakāś ca (Pṇ om) śanāiḥ-śanāir bhakṣitāḥ. Sy 47. 19 und erretete die Jungen
 von der Schlange (!). Ar, Cheikho Then the weasel began to return to that
 place, on the hunt as usual, and finally, by reason of the nearness of his
 own place of abode to the nest of the duck, came upon the nest of the
 duck, and ate the duck and its young ones. (544) T 57. 11, SP 704, H, Spl
 107. 19, Pṇ 112. 14 text (two pādas in T). So 237ab evaṁ bhavaty upāyena
 kāryam. Sy 47. 20, Ar sense as text. (545) T 57. 11 (iti) bruvann
 api tenāsāu nītvā sthāpito vr̥kṣavivare. SP 704 etac... balāt pitā (α tr pitā
 balād) vr̥kṣa° nikṣiptaḥ (α v. l. sthāpitaḥ). So 226 bāḥam ity uktavantaṁ
 ca nītvā mahati koṭare, niveśya taṁ tarāu tatra rātrāu sa gr̥ham āyayāu.
 Kṣ cf. under § 530. Spl 106. 7 tathānuṣṭhite. Pṇ 112. 14 atha duṣṭabuddhinā
 tat pitṛvacanam avagaṇayatā tasmin vr̥kṣavivare rātrāv adṛśya eva pitā
 sthāpitaḥ. Sy 47. 22 Da sprach der Listige: Väterchen, ich habe dies gehört,
 du aber sei in deiner Sache unbesorgt. Daraufhin ging er nach dem Wunsche
 seines Sohnes und setzte sich in den Baum hinein. Ar (JCap ends, 93. 20
 et mansit pater in ventre arboris tota nocte). (546) T 57. 12 atha
 prabhā° 'dhikaraṇa° dharma° vitena vanaspatinā yathāprastutam abhihitam (β
 eva for abhi°): dharmabuddhinārtho (β 'dhir anenārtho) 'pabr̥ta iti. SP 705
 prabhāte dharmādhikṛtān gr̥hītvāgatya dharmavacanāiḥ (α v. l. dharmasāstreṇa
 śapathapurāṣaraṁ) śrūvito vr̥kṣaḥ (α v. l. °tād vanaspatēr) tatas (α tadā or
 om) tadvr̥kṣasyāntarān (α om or vr̥kṣakoṭarāt) niḥ° vāk: tad dhanam dharma°
 (α tr dharma° tad dha°) gr̥hītam (α v. l. dinārā apabr̥tā) iti. So 227, 228 prātaś
 ca rājādhikṛtāiḥ saha tāu bhrātārāu tarum, gatvā papracchatuḥ kas tām
 dinārān nītavān iti, dinārān dharmabuddhis tām nītavān iti sa sphuṭam,
 tadvr̥kṣakoṭarāntaḥsthas tato 'bhāṣata tatpitā. Kṣ 373 (120)cd guḍhavanāis
 tad ukto (Ma. em. uktāir) vyajayat (ŚP. nya°) param. Spl 106. 7 pratyūṣe pāpa-
 buddhiḥ snātvā dharmabuddhipurāṣaro rājapuruṣaiḥ saha tām śamim abhyetya

(547) tac (ca) śrutvā dharmabuddhir acintayat: katham etat, asatyam alāukikam āpatitam. tad aham imam eva vṛkṣam āruhya

tārasvareṇa provāca: (vs.) tat kathayata vanadevatā āvayor yaś cāura iti. atha pāpabuddhipitā śamikoṭarasthaḥ provāca: bho dharmabuddhinā hṛtam etad dhanam. Pñ 112. 16 atha prātar eva snātvā pāpabuddhir dhūtaprāvaraṇo dharmabuddhipuraḥsaro dharmādhikaraṇikāḥ saba tām śamim samabhyetya tārasvareṇa provāca: (vs as Spl) bhagavati vanadevate, āvayor madhye yaś cāuraḥ, tam kathaya. atha śamikoṭarasthaḥ pāpabuddhipitā provāca: bhoḥ, dharmabuddhināpahr̥tam etad dravyam. Sy 47. 25 Und am folgenden Tage begab sich der Richter dorthin und verhörte den Baum, und der Vater des Listigen redete aus dem Baume heraus und sprach: Die Denare an meiner Wurzel, die hat der Einfältige genommen. Ar. (547) T 57. 15 tac...

cintayām āsa: katham avāk pādapo vācam vyāhariṣyati. tat kāraṇenātra bhavitavyam. sarvathā buddhisādhyam etat. atha dharmasthānīyān āha: aho vismayaḥ, adyāpy (α om py) aviṣṭa eva loke dharmabuddhir (β dharmo or °maḥ; so read, with punctuation after it, as in ms. R. The meaning is not what Hertel assumes, but "Righteousness is after all undestroyed in the world!") Cf. the Gujerati text based on this passage of T, Hertel, Pañc., p. 160 f.) aham vijane 'smin vana ekāky āgamy tad dravyam gṛhitavān. athāpaśyam ahim (mss. aham; see below) atikāyam āyāntam. cintitaṁ ca mayā: kaṣṭam idam āpatitam. abhihitaṁ ca: punar api viṣayā labhyante na tu prāṇāḥ. (mss. add na hi, om Hertel) punar āgamīṣyāmi. ity atrāiva (α anyatrāiva) vṛkṣamūle 'vasthāpitam. adhunāvaśyam rājavaśāt samarpitavyam. kiṁ tv asmāt sthānād ekānte 'vasthānam kurudhvam, yāvad aham enaṁ nidhipālāṁ kṣṇasarpaṁ parājayāmi. SP 707 text (om ca; α āpāditam, ed. here adds iti [α om]; α om imam...āruhya; α nirupayāmi). So 229 tad asaṁbhāvyam ākarṇya nīcitam duṣṭabuddhinā, atrāntaḥ sthāpitaḥ ko 'pity uktvā. Kṣ 374 (121) dharmabuddhir jitas: tatra vicintya kṣaṇam ātmanā, hṛtam tan nidhipālēna tam nudāmīty (so Ma. em.; Ma ms. nudāsīty, ŚP. tu dāsīty) abhāṣata. Spl 106. 14 tad ākarṇya sarve rājapuruṣā vismayotphullalocanā yāvad dharmabuddher vittaharaṇocitaṁ nigrāhaṁ śāstradrṣṭyāvalokayanti. Pñ 113. 1 tac chrutvā sarve te rājapuruṣā vismayotphullanayanā yāvad vittaharaṇocitaṁ śāstradrṣṭyā dharmabuddher nigrāhaṁ vicārayanti. Sy 47. 29 Da stutzte der Richter und verwunderte sich und sprach: So etwas kann nicht mit einfachen Dingen zugehen. Untersucht den Baum ringsum. Ar Then the amazement of the judge increast, and he was at a loss to know what to think of the matter. And he began to consider and to reflect: Has anybody gone around the tree and lookt at that hollow?—For Hertel's views on this passage see Tantr. Einl. pp. 92—94; and see my remarks, Introduction, Vol. II, p. 97. I cannot agree with Hertel that T alone preserves the sense of the orig.; on the contrary T seems to me secondary. First: even with Hertel's two emendations, the text of T reads very ill; it sounds bizarre and badly constructed. Second: there is no support for it in any other version except Kṣ, which is known to be dependent on T. [In passing I may note that I think Kṣ undoubtedly means a snake by its nidhipāla, not a yakṣa as Hertel assumes, and that it is unnecessary to suppose that Kṣ had before him a

*nirīkṣayāmi. (548) iti nirīkṣyā 'hāryāiḥ suṣkadāruparṇanicayāir
vṛkṣavivaram āpūryā 'gnim ādipayitum ārabdhāḥ. (549) atha
(jvalati tasmīn) ardhadagdhaśarīrāḥ (sphuṭitadrṣṭiḥ) kṛmāṇam
ākrandan duṣṭabuddhipitā kiñcic(cheṣa)jīvito (vṛkṣakoṭarān)*

text reading ahiṃ for ahaṃ (T 58. 2) or emended ahaṃ to ahiṃ, since T 58. 6 contains the unambiguous word kṛṣṇasarpaṃ, which Hertel apparently forgets. A late interpolation of this passage from T is found in Yaśodhīra's Pañcākhyaṇa, in Gujerati; Hertel, Pañc., p. 159 ff.] Third, Hertel is wrong in stating that the "later versions", except SP, agree in making the judge(s) start the bonfire; for the Jn versions agree with T, SP, and Kṣ in making Dharmabuddhi start the fire, and this is certainly what the orig. had. Fourth, Hertel's argument that Dharmabuddhi, because he stood condemned on *prima facie* evidence, could not take any further action (such as burning out the tree) without first making a "confession" as in T, is most unconvincing. Neither in Hindu law nor in any other law is there anything to prevent a defendant, against whom *prima facie* evidence of guilt has been presented, from trying to disprove the credibility of the hostile testimony. That is what Dharmabuddhi does. He undertakes to prove that the supposed oracle is a fraud; and he succeeds.—The only point in the reconstruction on which I feel doubtful is whether the orig. made the judge(s) express astonishment at the oracle (as in Pa, Jn, So), instead of (or perhaps originally in addition to) Dharmabuddhi. The close verbal agreement of T and SP on this point, making Dharmabuddhi alone express astonishment, suggests that they probably have preserved the orig.; and it is difficult to conceive any verbal combination of the T-SP version with one in which the judges show astonishment. The variation which attributes the astonishment to the judges is a simple and natural one and may easily have occurred independently in Pa, Jn, and So. In Pa and So—but not in Jn—this led to a further departure from the orig.; Pa and So make the judge(s), instead of Dharmabuddhi, responsible for the "smoking out" of Duṣṭabuddhi's father. (548) T 58. 7 ity uktvāhāryāiḥ...°vivaram (α °rāiḥ) āpūryāgnim

(α, z pūry°; β °gninā) ādi° āra°. duṣṭabuddhis tv adhomukham ekenākṣṇā vilokya (β °valokya) vṛkṣavivarāntargatāṃ vaṇikputrāṃ (mss. vaṇigbhadrāṃ) drṣṭvā vyathitamanā abhavat. SP 708 iti nirīkṣya vṛkṣakoṭarāṃ tatrāgnim nikṣiptavān. (α iti nirūpīte vṛkṣa° drṣṭvā tatrā [v. l. °koṭare tṛṇāni nikṣipyā] °gnim ni°.) So 229 d, 230 a (a) dhikṛtakāś ca te, tarugarbhe dadur dhūmaṃ. Kṣ 375 (122) tato vidhāya bahulaṃ tuṣaparṇatṛṇāṇalam, dhūmēnūpurayām āsa vivaraṃ mārgasākhinaḥ. Spl 106. 16, Pp 113. 3 tāvad dharmabuddhinā tacchamikōṭaraṃ vahnibhojyadravyāiḥ parivārya (Pp vahnī° āveṣṭya before taccham°) vahninā saṃdīpitam. Sy 47. 31 Und sie erblickten das Loch und guckten hinein. Nun gab der Richter Befehl und man stopfte es mit dürrer Gras zu und steckte es in Brand. Ar similarly. (549) T 58. 9 pradīpte ca vahnāu samantata ujjvalibhūtād (β samantajvāl°, α °tatojjvāl°) vṛkṣavivarāt sphuṭitatanuḥ (β °ta-nayanah) pluṣṭakeśaḥ srastatvag yadā jāto vaṇik, tada bhūmāu nipatitah. Cf. also next, kiñcijjīvitaṃ (°ciccheṣajjivitaṃ). SP 709

*niḥsṛtya bhūmāu nipatitaḥ. (550) tataḥ savismayaṁ sarvāir
dṛṣṭaḥ prṣṭas ca: (551) (bhoḥ, kim idam.) (552) (tato) 'sāv
abravīt: aham anena duṣputreṇa (duṣṭabuddhinā) 'vasthām imāṁ
prāpita (iti). (553) evaṁ abhivadan pañcatvam upagataḥ. (554)
atha (tāi) rājādhipatīḥ tam arthaṁ jñātvā dharmabuddhaye
tad dhanam dāpayitvā duṣṭabuddhiḥ śule nikṣiptaḥ.*

(End of Story 13)

anantaram duṣṭabuddheḥ (α v. l. °dhi)pitārdhadagdhō niḥsṛtya nipatitaḥ (α v. l. om ni). So 230bcd yenādhmātaḥ sa niḥsaran, nipatyādhogataḥ kṣmāyāṁ duṣṭabuddhipitā. Kṣ 376 (123)abc dhumatikvathitaprāṇo durbuddher (Ma. ms. °dhir, em. °dhi) janakas tataḥ, nirgatyā. Spl 106. 17 atha jva° tas° śamikoṭare 'rdha° sphuṭitekṣaṇaḥ karuṇaṁ paridevayaṁ pāpabuddhipitā niścakrāma. Pṇ 113. 4 atha...pāpabuddhipitā śamikoṭarān niścakrāma. Sy 47. 34 Jener aber konnte es vor Rauch nicht aushalten, schrie kläglich [und starb, see § 553]. Dann schaffte man ihn dort heraus. Ar, Cheikho, And the father of the deceitful man endured for a while, and then gave up the attempt, and screamed and cried out and called for help. And the judge gave orders, and he was taken out, after he was near death. (So Ar versions.) (550) T 58. 11 tat tu mahad vāikārikam dṛṣṭvā kim idam iti (β om kim idam iti) paraṁ vismayam upagataḥ. kiñcijjivitaṁ (β °cicchesaḥ; cf. prec.) ca pratyakṣam abhijñāya vaṇikputraṁ (mss. vaṇigbhadrām) papracchuḥ. SP 709 text (α °mayāiḥ, most α mss. om dṛṣṭaḥ, α prṣṭena, α om ca). Spl 106. 19, Pṇ 113. 6 tatas (Pṇ adds ca) tāiḥ sarvāiḥ prṣṭaḥ. (551) T 58. 12 kim idam idṛśam agnipatanam adhyavasitaṁ bhavateti (v. l. °ta iti; Hertel, WZKM. 25. 2, would regard idṛśam agni° as a gloss). Pṇ 113. 6 text. (552) T 58. 13 tato (β ato) 'sāv abr°: anena duṣputreṇāham (β aham before anena) ava°... SP 710 tenoktam: kṛtākāriṇā duṣṭabuddhināśadvādārthaṁ (α om sadvā°) balād (α most mss. om) asmin vṛkṣakoṭare nikṣipto 'ham (α itthaṁ kārīto 'smi for asmin etc.). Kṣ 376(123)cd prāha putreṇa hā hato 'smi vihvalaḥ. (After story of Heron, Snake and Mongoose, see on § 532) 380 (127)ab evaṁ kutanayenāham nihato duṣṭabuddhinā. Spl 106. 19 sarvaṁ pāpabuddhiceṣṭitaṁ nivedayāṁ āsa. Pṇ 113. 6 ity ukte sa: pāpabuddhiviceṣṭitaṁ sarvaṁ idam, iti kathayāṁ āsa. (553) T 58. 14 text. SP 711 ity uktvā (α iti vadann eva) pañc° upa°. So 230d mṛtaḥ. [Kṣ 380(127)cd vadann iti jagāmāstaṁ dhūmasphuṭitalocanaḥ.] Sy 47. 35 (in § 549) und starb. Ar see next. (554) T 58. 14 anantaram dharmādhikṛtāḥ tam arthaṁ jñātvābhihitavantāḥ: duṣṭabuddhir ayaṁ pāpaḥ śule 'vataṁsyatām iti. SP 711 tato duṣṭabuddhir dhanam dharmabuddhir grhṇātv ity uktvā (for all this α some mss. nothing, some mss. tato rājājñāyā dharmabuddhaye tad dhanam dāpayitvā) rājñā duṣṭabuddhiḥ (α tr du° rā°) śule nikṣiptaḥ. So 231, 232 tad dṛṣṭvā vastu buddhvā ca rājādhipatīḥ (B. °kṛtāiḥ) sa tāiḥ, dāpito duṣṭa° tām dīnārān dharmabuddhaye, nikṛttahastajihvas ca tāiḥ sa nirvāsitas tataḥ, duṣṭabuddhir yathārthākhyo dharmabuddhiḥ ca mānitaḥ. Kṣ 381 (128)ab tato yathārthaṁ vijñāya duṣṭabuddhir hato dvijaiḥ. Spl 106. 20, Pṇ 113. 8

(555) ato 'hañ bravīmi: duṣṭabuddhir abuddhiś ce 'ti. (556) ākhyāte cā 'khyān(ak)e punaḥ karatako (damanakam) abravīt: (dhiñ mūrkhā), atipāṇḍityena (tvayā) dagdhāḥ svavañśaḥ. sādhu ce 'dam ucyate:

lavaṇajalāntā nadyaḥ strībhedāntāni bandhuhṛdayāni
piṣunajanāntaṁ guhyaṁ duṣputrāntāni ca kulāni. 160.

(557) (api ca), yasya (tāvaṁ) manuṣyasyāi 'kasminn (eva) mukhe
jihvādvayam (bhavati), kaś tasya viśvāsam iṣyāt. (uktaṁ ca:)

dvijihvam udvegakaram krūram ekāntaniṣṭhūram
khalasyā 'heś ca vadanam apakārāya kevalam. 161.

atha te rājapuruṣāḥ pāpabuddhiṁ (Pñ taṁ duṣṭabuddhiṁ tasyām eva) śamiśākhāyaṁ pratilambya (Pñ pravil°) dharmabuddhiṁ praśamyedam utcuḥ (here in Spl story of Snake, Heron and Mongoose, see § 532; Pñ °dhiṁ praśasya rājaprasādādinaṁ saṁtoṣayām āsuh). Sy 47. 36 Und den Listigen ließ der Richter auspeitschen, und die Denare gab er sämtlich dem Einfältigen. Der Listige aber trug seinen Vater auf der Totenbahre davon. Ar, Cheikho, And punishment was visited on the deceitful man; then he was forced to restore what he had stolen; then he was turned over with his father on his back,—dead. And the thotless man departed with the ducats. [In JCap father and son are beaten, and the father dies.] (555) T A 111, SP 713, Pñ 113. 10 text. [Spl 107. 20 different.] (556) T A 111 ākh° cākhyāne pu° kar° 'bravīt: mūrkhā, atip° te dagdho vañśaḥ (β sva-v°). sādhu cocyate. SP 713 ity ākhyāya punaḥ kar° dam° āha: apāṇḍityād (α ati-p°) vināṣitaṁ svakulam (α some mss. tr before vinā°). tathā ca. Kṣ 381(128)cd evaṁ tvam api dāurātmyāt pāṣūnyān (Ma. em. pāṣu°) nāśam eṣyasi. Pñ 113. 10 text (om damanakam; atīśayapāṇḍ°). Sy A 82 Du, Dmng, bist schlecht und gefährlich, und durch deine schlechten Anschläge hast du das Gefolge aufgewiegelt, den Löwen verwirrt gemacht und den Stier gekränkt. Wahr heißt es. Ar (closer to Skt.; predicts that D. will come to ruin). Vs 160=

T 169, SP 143, N 116, Pñ 396, Sy 103, Ar. c, SP °nāntaḥ sneho (α intends text). With c cf. Kṣ in prec.? Sy Das Wasser des Flußkanals ist süß bis zum Meere, und die Familie bleibt angesehen bis zu mißbratenen Söhnen, und die Freundschaft bis zu den Verleumdern. (557) T A 112 text (om bhavati and uktaṁ ca). Pñ 113. 14 text (manuṣyasyāpy eka°; om eva; upāiti for iṣyāt). Kṣ possibly cf. 381 (128)d, under § 556? Not in Sy; Ar possibly cf. KF 58. 25 (just before next vs) How quiet and peaceful are brothers and kinsmen so long as a double tongue does not speak among them.—This last may represent part of the prec. vs, or a confusion of it with the following vs. The other Ar versions are too confused to make it possible to be sure of them. Altho this § has no certain representatives outside of T and Pñ, I feel quite sure that the orig. had something of the sort; it is needed to introduce the following vs.

Vs 161=T 170, Pñ 397, Sy 104, Ar. b, Pñ atyantaniṣṭhūram. c, Tβ and ms. P of α vacanam. Sy denn ihre Zunge gleicht der Doppelzunge der Schlange, und mit ihrer Hinterlist beißen

(558) (*tan*) mamā 'py (*anena*) tava caritena bhayam (*utpannam*).
kasmāt:

mā gāḥ piśunavisrambhaṁ mamā 'yaṁ pūrvasaṁstutaḥ
 cirakālopacirṇo 'pi daśaty eva bhujaṅgamaḥ. 162.

vidvān rjur abhigamyo viduṣi śaṭhe cā 'pramadinā bhāvyaṁ
 rjumūrkhāḥ tv anukampyo mūrkhāśaṭhaḥ sarvathā varjyaḥ.
 163.

(559) (*tan na kevalam ātmīyavañśavināśas tvayā prayatitāḥ*,

sie wie die Schlange. (558) T A113 text (om tava, but ms. P has it). SP 717 mamāpi tava caritād bhayam. yataḥ. Kṣ 382 (129) ab asmākam api nāśvāsas tvayi mithyāsuhrddruhi. Spl 108. 6 (after § 560) tasmān mamāsannena bhavatā na bhāvyaṁ. uktaṁ ca. Pñ 113. 18 text. Sy A83 Auch ich bin infolge deiner Ränke und Verleumdungen in Aufregung geraten und wünsche sehr, weit von dir wegzukommen, denn es heißt. Ar. Vs 162=T 171, SP 144, N 117, Pñ 398, Sy 105, Ar. a, Pñ khaleṣu for piśuna. Pñ, N viśvāsaṁ. b, SP, N mayāyaṁ pūrvasaṁstutaḥ (N °saṁśritāḥ), SPx ayaṁ me pūrvasaṁskṛtaḥ, Pñ mamāite pūrvasaṁstutāḥ; T °saṁbhṛtāḥ. c, T mss. and SP °jirṇo (SPx v. l. text; see Hertel's note on T); N °opari-kirṇo 'pi. d, Tṣ daśyateva. Sy Vertraue nicht auf Böse, in der Erwägung: Wir sind in Freundschaft miteinander verbunden. Denn wenn man auch die Schlange aufzieht und einschüchtert, so beißt sie doch, bis sie stirbt. After this T, Pñ have a passage found nowhere else. T A114 kathaṁ cūjasraṁ paraparābhavagrahaṇena nodvijasi. athavā svabhāva eṣaḥ. (For all this Pñ 113. 23 athavā svabhāva eṣa khalānām. uktaṁ ca.) Vs T 172=Pñ 400, Vs T 173=Pñ 401. Then T A115, Pñ 114. 3 tat sarvathā parikṣya parasvabhāvaṁ (Pñ om) manuṣyeṇa (Pñ om) saṅgaḥ kāryaḥ (Pñ saṅgataṁ kāryam). uktaṁ ca.—It seems to me most unlikely that this passage is orig. It interrupts the connexion of that between our vs 162 and vs 163, and introduces, very inartistically, a wholly diff. topic, only to return again in vs 163 to the topic of vs 162. T A115 (Pñ 114. 3) is apparently put in to reestablish the connexion of that.

Vs 163=T 174, SP 145, N 118, Pñ 403, Sy 106, Ar. a, SP agamyo (α adhigamyo, v. l. abhi°); N intends adhi°. b, SP 'py apra° (α text). T mss., and SP v. l., bhavitavyam. c, SP mūrkho hy rjur, α (v. l. inserts na) mūrkho rjur (with vv. ll.); N mūrkhārjavo 'nukampo 'pi. Tṣ anugamyo, SP adhigamyo (α abhi°, anu°). d, SP mūrkhāḥ śa° (α mūrkhāsaṅghaḥ). Tṣ sarvadā, N sarvatā, SP sadā. SPx, Pñ tyājyaḥ. Sy Vertraue nicht auf einen listigen Weisen, sondern geh' klug mit ihm um und empfange Belehrung von seiner Weisheit; wende dich aber rechtzeitig von ihm ab und vertraue nicht auf ihn. Von einem einfältigen Toren wende dich nicht ab und lerne nicht von seiner Torheit, wohl aber laß dir's so viel als möglich leid tun um ihn und lehre ihn Einsicht. Dem törichten Listigen aber geh' weit aus dem Wege. Ar contains a rendering of pāda a of Skt., which is lost in Sy. (559) T A116 text (α etan for tan; om kiṁ punar; α and z add 'pi after adhunā). Perhaps cf. Spl 107. 22

kiñ punar adhunā svāmino 'pi vyabhicaritam.) (560) tad yatas tvañ (*svaṃ*) svāminam imāñ daśāñ nayasi, tasya tavā 'nyas tṛṇabhūtaḥ. uktañ ca:

tulāñ lohasahasrasya yatra khādanti mūśakāḥ

gajāñ tatra harec chyeno dārake ko 'tra vismayah. 164.
(561) damanako 'bravit: katham (cāi) 'tat. so 'bravit:

KATHĀ 15 (STORY 15: IRON-EATING MICE)

(562) asti kasmiñścid *adhiṣṭhāne kṣiṇavibhavo* vañikputrah.

(563) *sa deśāntaram arthopārjananimittañ prasthitaḥ.* (564) tasya

jñāto mayā svāmināḥ prāṇasañdehānayanāt. Pñ 114.6 tan na kev° tvayāt-mīyavañśavināśāya yatitam, kiñ... 'pi. (560) T A 116 tad...svaṃ (β sva) svā° imāñ avasthāñ prāpayasi, tasya tavānyas (mss. bhavāñ yas, em. Hertel) tṛṇa°. kasmāt. SP 722 adya yas tvañ (α tad yat for adya etc.) svāminam...tasyānyas te (α tava) tṛṇāyate. uktañ ca. Kṣ 382(129)cd yasyopajīvye na prītiḥ kutas tasyopajīvake. Spl 108.5 tad yadi tvañ svāmina (read °nam) enāñ daśāñ nayasi, tad asmadvidhasya kā gaṇanā. Pñ 114.6 yas tvañ svāminam apy enāñ avasthāñ prāpayasi tasya tavānyo jano jirṇa-tṛṇabhūta eva. uktañ ca. Sy A 84 Und dir, Dmng, geht man am besten weit aus dem Wege, denn wenn einer gegen seinen Herrn so handelt, mit welchem Rechte können seine Kameraden zu ihm Vertrauen haben? (Cf. also Sy A 86, under § 583.) (Es ist) wie der Kaufmann sagte. Ar. Vs 164=T 175, SP 146, N 119, Spl 409 and 414, Pñ 404 and 409, So 247, Kṣ 388(130), Sy 107, Ar. a, N tulāsāhasahasrasya. Tā °sahasreṇa. b, T khādante yatra mūśakāḥ. SPα, Spl mūśikāḥ. c, Pñ śyenaḥ kuñjarahṛt tatra. N gajāñ śyeno haret tatra. SP, Spl rājañs tatra harec° (but SPα tatrāiva haratacchyeno, or °cāharac chyeno). d, Pñ kiñ citrañ yadi putrahṛt. SP dārakañ, Spl bālakañ; T, N text. Spl nātra sañśayaḥ. So [in this place 237b anyac ca me śṛṇu; below] 247 mūśakāir bhakṣyate (B. bhakṣitā) lāuhī deśe yatra mahātulā, tatra dvipam api śyeno nayet kiñ punar arbhakam. Kṣ yatra lohasahasrasya bhakṣayanty ākhavas tulāñ, śyenaḥ kuñjarahṛt tatra kiñ citrañ yadi bālāhṛt (cf. Pñ!). Ma.'s text of Kṣ lacks the entire text of the following story. Sy Wo Mäuse hundert Pfund Eisen gefressen haben, da ist auch ein Falke, der einen Elefanten errafft, nichts Besonderes (cf. also under vs 165 below). (561) T A 117 dam° (β adds 'bravit): katham etat (β cāitat). karaṭakaḥ (β asāv akathayat). SP 725 as T ed. (except cāitat; but SPα etat, so 'bravit). Spl 108.9, Pñ 114.10 dam° āha: katham etat. so 'bravit (Pñ karaṭakaḥ kathayati). Sy A 85, Ar as usual. (562) T 59.25 asti...kṣiṇabāndhavo vañiksutaḥ (R°putrah). SP 726 asti ka° nagare (α paṭṭāne) kṣiṇa°...So 237cd āsit ko 'pi tulāśeṣaḥ pitryārthāt prāg vañiksutaḥ. Spl 108.11, Pñ 114.12 asti ka° adhi° jirṇadhano (Pñ nāḍuko) nāma vañik°. Sy 49.7 Es war einmal ein armer Kaufmann. Ar. (563) T 59.25 text. SP cf. under § 565. Spl 108.11, Pñ 114.12 sa ca dravyakṣayād (Pñ vibhava-kṣ°) deśāntaragamanamanā vyacintayat (Pñ °gamanam aci°). Sy 49.7 der ging in eine andere Gegend, um Geschäfte zu machen. Ar. (564) T

(*ca grhe pūrvapurūṣopārjitā*) lohapaḥasahasraghaṭita tulā 'sti. (565) sa (cā) 'nyasmin vaṇikputrake tāṁ nikṣīpya deśāntaram (*arthopārjanāya*) prāyāt. (566) sa ca mandabhāgyatayā (*bahunā 'pi kālena*) na kiñcit prāpya pratyāgatas (*tāṁ nikṣiptāṁ*) tulāṁ tasmāt prārthitarān. (567) asāv api (*lubdho*) 'bravit: sā (tulā) mūṣakāir bhakṣite 'ti. (568) (*athā*) 'sāv acintayat: (*vismayanīyam etat.*) *katham lohasahasramayin tulāṁ mūṣakā bhakṣayiṣyanti* 'ti. (569) *antarlinam avahasyā 'bravit: avāśyam etad evam. (yat*

60.1 tasya tulā lohasahasrakṛtā (α °sahasrasya kṛtā) vidyate, SP see next. So 238ab ayāḥpalasahasreṇa ghaṭitāṁ tāṁ tulāṁ ca saḥ. Kṣ see next. Spl 108.18, Pñ 114.19 text (Spl tr pūrva° after lohahāraghaṭitā [so Spl]; Spl 'sit for 'sti). Sy 49.8 Er besaß hundert Pfund Eisen. Ar. (565) T 60.1 text (om ca; mss. vaṇigbhadrake, em. Hertel). SP 726 (fuses the two prec. §§ with this) sa ca dravyārjanāya suhṛdi (α v. l. priyasuhṛdi dravyārjanāya) lohasahasrasya tulāṁ nikṣīpya (α v. l. puts dravyā° here) deśā° prāyāt. So 238cd kasyāpi vaṇijo haste nyasya deśāntaram yayāu. Kṣ 383abc (with all this story om in Ma) purā lohasahasraṅkām nyāsikṛtya tulāṁ vaṇik, vaṇiggehe. Spl 108.18, Pñ 114.20 tāṁ ca kasyacid vaṇijo grhe (Pñ ca śreṣṭhilakṣmaṇasya) nikṣepabhutaṁ kṛtvā deśā° prasthitāḥ. Sy 49.9 Weil er nun keinen Hausgenossen hatte, übergab er es einem Bekannten zur Hut und verreiste. Ar. Note that arthopārjanāya seems pleonastic here after § 563; it is supported only by SP in addition to T, and SP seems to have got it from § 563, which SP fuses with this §. (566) T 60.2 kṣīṇabhāgyatvāc ca tena bahunāpi kālena na kiñcid āsāditam, pratyā° ca tāṁ tulāṁ tas° prār°. SP 727 sa ca manda° na kiñcit prāpya nivṛttaḥ, suhṛdi nikṣiptāṁ tulāṁ (α tataḥ suhṛdaṁ lohātulāṁ) ayācata. So 239ab āgataś ca tato yāvat tasmān mṛgayate (B. mārgayitum) tulāṁ. Kṣ 383cd, 384a ciraṁ bhrāntvā digantāt punar āyayāu, taṁ yācamānaṁ svatulāṁ. Spl 108.20 tataḥ suciraṁ kālāṁ deśāntaram bhrāntvā punas tad eva svapuram āgatya taṁ śreṣṭhinam uvāca: bhoḥ śreṣṭhin dīyatām me sā nikṣepatulā. Pñ 114.21 tataś ca suciraṁ yadṛcchayā deśāntareṣu bhramitvā punas tad eva nagaram samāgatya taṁ lakṣmaṇaśreṣṭhinam jagāda: bho lakṣmaṇa, samarpaya me nikṣepatulāṁ. Sy 49.10 Heimgekehrt, forderte er von seinem Bekannten das Eisen zurück. Ar. (567) T 60.4 tenoktam ca: sā (β adds tulā)... SP 728 asāv... 'bravit: mūṣakāir (α mūṣi°) bha° 'ti. So 239cd ākhubhir bhakṣitā seti tāvat taṁ so 'bravid vaṇik. Kṣ 384bc abravīn madhuraṁ vaṇik, bhakṣitā mūṣakāiḥ sārdaṁ. Spl 108.21 sa āha: bho nāsti sā tvadīyā tulā, mūṣikāir bhakṣitā. Pñ 114.23 tato lakṣmaṇaḥ prāha: bho nāduka, tvadīyatulā mūṣakāir bhakṣitā. Sy 49.12 Der aber hatte das Eisen verkauft und den Erlös für sich ausgegeben. Und er sprach zum Kaufmann: Das Eisen haben die Mäuse gefressen. Ar. (568) T 60.4 text. SP 729 so 'py (α asāv) acin°: kim idam apūrvam (α v. l. āścaryam, and adds lohasahasratulā mūṣikāir bhakṣitā) iti. Others om. (569) T 60.5 text. SP 729 sa evo-pāyaḥ. tatheti kṛtvā. (α om all this.) So 240 satyaṁ susvādu tal (B. yal)

kāraṇam: vṛṣyaṁ) svādu (*mṛdu ca*) lohaṁ *katham ākharo na bhakṣayaṣyanti. iti pratipannavāk.* (570) *aśv api (su)parituṣṭa-hṛdayaḥ* (*pādyādīpuraḥsarāṁ tasya pūjāṁ kartum ārabdhavān*) bhojanaṁ (*ca*) prārthitavān. (571) (*tasya ca nā 'tidūre nadi. tatra*) snānābhyudyatasya *ca tasya svīyaṁ putram (ekam) āmalakasnānaśāṭikāsametam (prsthataḥ) preṣitavān.* (572) *aśv api snātvā (pratyāgacchāns taṁ) dārakam anyasmin mitragrhe*

lohaṁ tena jagdhaṁ tad ākhubhiḥ, iti so 'pi tam āha sma vaṇikputro (B. bahiḥ śocan) hasan hṛdi. Kṣ 384d, 385ab tac chrutvā so 'bhyabhāṣata, muṣakā bhakṣayanty eva lohaṁ madhurapeśalam. Spl 108.22 jirṇadhana āha: bhoḥ śreṣṭhin, nāsti doṣas te yadi muṣikāir bhakṣiteti. idṛg eva saṁsāraḥ. na kiṁcid atra śāśvatam asti. Pṇ 114.24 tac chrutvā nāḍukaḥ prāha: lakṣmaṇa, nāsti te doṣaḥ, yadi sā muṣakāir bhakṣitā, yata idṛg evāyaṁ saṁsāraḥ. na etc. as Spl. Sy 49.14 Der Kaufmann nun, um seinen Bekannten nicht ängstlich und furchtsam zu machen, sprach zu ihm: So ist's denn wahr, was man sagt [I assume that this represents iti pratipannavāk]: Nicht gibt es unter den Vierfüßlern, noch unter den Zweifüßlern ein Wesen, das schärfere Zähne hat als die Maus. Aber während dies geschehen ist, finde ich wenigstens dich gesund und wohl, und so ist der Verlust, den mir die Mäuse zugefügt, zu verschmerzen. Ar. (570) T 60.8 text (β

om su; ed. with α 'parihṛṣṭahṛd'; ed. em. bhojane for mss. bhojanaṁ). So 241 prārthayām āsa ca tato vaṇijo 'smāt sa bhojanaṁ, so 'pi saṁtuṣya tat tasmāi pradātum pratyapadyata. Kṣ 385cd niśamayeti vacas tuṣṭas tasmāi tathyam akalpayat. Sy 49.21 Jener aber freute sich, daß ihm der Kaufmann Glauben schenkte. Und nachdem er ihn eingeladen, an dem Tage in seinem Hause zu speisen. Ar. On bhojanaṁ see my Introduction, Vol. II, page 96. (571) T 60.10 text (β om 1st ca; β āmala-snā°). SP 729 (α begins tadanantaram, or evaṁ gacchati kāle) tatputreṇābhyāṅgasnānārthaṁ (α 'putraṁ snān°) tālādikaṁ grāhayitvā (α v. l. grhītvā; α v. l. adds snātum) gataḥ. So 242 tataḥ sa saha kṛtvāsa vaṇijaḥ putram arbhakam, snātum vaṇiksutaḥ prāyād dattāmalakamātrakam (B. °pātrakam). Jn diff.; Spl 109.2, Pṇ 114.26 param ahaṁ nadyām snānārthaṁ gamiṣyāmi. tat (Pṇ tatas) tvam (Pṇ adds dhanadevanāmānam) ātmīyaṁ śiṣum etaṁ mayā saha (Pṇ ātmīyaputram, om rest) snānopakaraṇahastam preṣayeti (Pṇ °pakaraṇagrahaṇāya mayā saha saṁpreṣaya). so 'pi cāuryabhayāt tasya śaṅkitaḥ svaputram (Pṇ so 'pi lakṣmaṇo nijacāuryaśaṅkitaḥ putram dhanadevam) uvāca: vatsa, pitṛvyo 'yaṁ tava (Pṇ te nāḍukaḥ) snānārthaṁ nadyām yāsyati. tad gamyatām anena sūrdhaṁ (Pṇ saha) snānopakaraṇam ādāyati. (vss.) athāsau vaṇikśiṣuḥ (Pṇ lakṣmaṇaputraḥ) snānopakaraṇam ādāya prahrṣṭamanūs tenābhyāgatena saha prasthitaḥ (Pṇ nāḍukena saha nadyām gataḥ). Sy, Ar cf. next. (572)

T 60.11 text (om snātvā, taṁ, and tadgrham; praviṣṭaḥ for āgataḥ). SP 730 sa ca snātvā tatra (α om sa...tatra) tasya putram anyatra guptaṁ kṛtvā (α adds tadgrham) samāgataḥ (α om sam). So 243 snātvārbhakam taṁ (B. om) nikṣīpya guptaṁ kvāpi suhṛdgrhe, eka evāyayāu tasya sa dhīmān vaṇijo grham. Kṣ 386ab tat putraṁ so 'py athāikānte hṛtvā nikṣepaḥ-

(su)guptam kṛtvā (*tad*)grham āgataḥ. (573) prṣṭas ca tena vaṇijā: (574) kvā 'sāu dāraḥ tavā 'nupadapreṣitaḥ. (*iha na praviṣṭa*) iti. (575) (*atha*) so 'bravit: śyenena 'pahṛta iti. (576) tac chrutvā (*param*)āvigno (*nīrdayābhūta*s ca tam bāhau gṛhṭvā) dharmasthānam (*upa*)nitavān. (577) āha ca: paritrāyadhvaṁ (*paritrāyadhva*m), anena (*durātmanā*) me dāraḥ (*kvāpi*) gopita

riṇaḥ. Spl 109.13 tathānuṣṭhite vaṇik snātvā tam śiśum nadigubhāyām prakṣipya taddvāraṁ bhṛhacchilayāchādyā satvaraṁ grham āgataḥ. Pñ 115.12 atha nāḍuko nadyām snātvā tam lakṣmaṇaputraṁ dhanadevaṁ giri-gubhāyām prakṣipya taddvāre bhṛhacchilām dattvā lakṣmaṇagṛham āyāto. Sy 49.23 nahm der Kaufmann den Sohn seines Bekannten mit sich und versteckte ihn. Ar (JCap adds in domo cuiusdam). (573) T 60.12 atha bhojanasamaye sārthavāho dāraḥ adṛṣṭvā samākulamanāḥ śaṅkitaḥprayaś ca tam aprechat. SP 731 (after next) iti prṣṭaḥ. So 244ab (after next) evaṁ (B. eva) prechantāṁ vaṇijāṁ ca tam. Spl 109.14 text. Pñ 115.14 lakṣmaṇena prṣṭaḥ. Sy 49.24 Spricht zu ihm sein Bekannter. Ar. (574) T 60.13 text. SP 731 kvāsāu dāraḥ (*iti*, cf. *prec.*). So 244a arbhakaḥ kva sa ity. Spl 109.15 bho abhyāgata tat kathyatām kutra me śiśur yas tvayā saha nadim gata iti. Pñ 115.14 bho nāḍuka kathyatām, kva me putro dhanadevas tvayā saha gataḥ sthitavān. Sy 49.25 Als du meinen Sohn nahmst, was hast du mit ihm gemacht? Ar. (575) T 60.14 text. SP 731 (α begins asāu) śyenenaḥpahṛta ity abravīt. So 244cd śyenena so 'rbhako nītaḥ khān nīpatyety uvāca saḥ. Kṣ 386cd śyenena te hṛtaḥ sūnur ity āha vikṛtānanāḥ. Spl 109.16 sa āha: naditaṭṭa sa śyenena hṛta iti. Pñ 115.15 nāḍuka āha: bho lakṣmaṇa, naditaṭṭa chyenenaḥpahṛtaḥ. Sy 49.26 Spricht zu ihm der Kaufmann: Ich habe deinen Sohn nicht genommen, sondern er ist mir aus freien Stücken nachgegangen und da habe ich gesehen, daß ein Falke niederstieß und ihn erraffte. Ar. (576) T 60.14 text (ms. R āvignabhṛdayo; β °bhūtaś ca tasyopari grāhayitvā ca dharm°; ed. with α om upa). SP 731 tac chrutvā dāraṇaśād udvigno dharmādhikṛtānām sthānam (α °dāraḥkapitā dharmasthānam) gatvā. So 245 chādito me tvayā putra iti kruddhena tena ca, nītaḥ sa vaṇijā rājakule 'py. Kṣ 387ab tato vivāde samprāpte nagarādhipateḥ puraḥ. Jn first have a mutual recrimination between the two; then Spl 109.21 evaṁ vivadamānāu dvāv api rājakulāṁ gatāu. Pñ 115.20 evaṁ vivadantāu tāu dvāv api rājadvāram upagatāu. Sy 49.20 Da wehklagte er und schrie und reklamierte [literally "appellierte an den König"] says Schulthess; this should have been his translation! JCap and other Ar versions "complained to the men who were there", sich Kopf und Brust schlagend. Ar. (577) T 60.15 text (om one pari° and durātmanā). SP 732 parit° parit° (α om pari twice, and adds mama putro) anena durātmanā dāraḥ (α om) nīta (α vināśita) iti. So cf. 245a in *prec.* Spl 109.21, Pñ 115.21 tatra śreṣṭhī (Pñ tato lakṣmaṇas) tārasvareṇa provāca: bho abrahmaṇyam abrahmaṇyam (Pñ adds vartate). mama śiśur (Pñ putro dhanadevanāmā) anena cāureṇāpahṛtaḥ (Pñ nāḍukenāpa°). Sy, Ar cf. *prec.*

iti. (578) pr̥stās cā 'sāu dharmādhikṛtāḥ: (†kim etat. kathya-
tām iti.†) (579) sa (vihasyā) 'bravīt: śyenenā 'pahṛta iti.
(580) (tatas) tāir (vismītanobhir) abhihitaḥ: (alāukikam etat.)
katham śyeno dārakam apahariṣyati 'ti. (581) sa āha: kim
atra citram.

tulāṁ lohasahasrasya yatra khādanti mūṣakāḥ
gajāṁ tatra harec chyeno dārake ko 'tra vismayah. 165.
(582) tac chrutvā tāir adhigatavṛttāntāir uktam: samarpayā

(578) T 60. 16 text (prādvivākāḥ for dharmādhī°). SP 733 atha tāir (α om
atha tāir) dharmādhikṛtāḥ (α adds api) pr̥stās cāsāv. Spl 109. 23, Pñ 115. 22
atha dharmādhikṛiṇas tam (Pñ adds nāḍukam) ucuḥ: bhoḥ samarpyatām
śreṣṭhisutaḥ (Pñ samarpaya lakṣmanaputram). (579) T 60. 17 text.
SP 733 āha (α abravīt): śye°... So 245d āha sma tat tathā. Spl 109. 23,
Pñ 115. 24 sa āha (Pñ nāḍuko jagāda): kim karomi, paśyato me naditatāc
chyenenāpahṛtaḥ śīsuḥ (Pñ chyenena nītaḥ). (580) T 60. 17 text (om
alāuk° etat). SP 734 tās cābhihitam: katham etad alāuk° iti (α om iti).
So 246abc asaṁbhāvyam idaṁ śyeno nayet katham iṣṛbhakam, iti sabhyāis
ca tatrokte (B. °to). Kṣ 387cd katham śyeno hared bālāṁ vismitān. Spl 110. 2,
Pñ 116. 1 (Spl begins tac chrutvā) te procuḥ: bho (Pñ adds nāḍuka) na
satyam abhihitāṁ bhavatā (Pñ uktāṁ tvayā). kim śyenaḥ śīsuṁ (Pñ
pañcadaśavārsikāṁ putram apa-) hartuṁ samartho bhavati (Pñ śaknoti).
Sy 49. 31 Wo hat man gesehen oder gehört, daß ein Falke einen Knaben
erraffen kann? Ar. (581) T 60. 18 dharmādhikṛtāis tathyaṁ prechyamāno
'bravīt: kim... SP 734 text (α asāv for sa). So 246d vaṇikputro jagāda saḥ.
Kṣ 387d ity uvāca saḥ. Spl 110. 3 sa āha: bho bhoḥ śṛyatām madvacah.
Pñ 116. 2 tato nāḍuko vihasya provāca: bhoḥ śṛyatām madvacanam.
Sy 49. 32 Da sprach der Kaufmann zu ihm. Ar (as Sy; JCap adds Ita est).
Vs 165, same as vs 164; repeated verbatim in Jn; given only here in So,
Kṣ; the Pa versions here point to an orig. vs, altho T and SP have prose.
T 61. 1 yatra tulā lohasahasrasyāsyā gehe madiyā mūṣakāir (β mūṣi°) bhakṣitā,
tatra katham dārakah śyenenā nāpahriyata iti. SP 734 katham (α v. l. yal)
lohasahasratulā mūṣakāir (α mūṣi°) bhakṣiteti. Jn, Br see on vs 164. Sy 49. 33
Wo die Mäuse hundert Pfund Eisen haben fressen können, da ist auch ein
Falke, der einen Elefanten errafft, nichts Besonderes. Ar similarly. (582)
T 61. 3 tac ca (β om) śrutvā pratipūditavantas te prādvivākāḥ parasparasya
tattulātaddāraḥ kadānam (β om tad, α la for tad; α °dāram) iti. SP 735 text
(ed. upagatavṛtt°, α adhigatārthāir; α ānayatu or °ti; α tathāivānu°). So 248
tac chrutvā kūtukāt pr̥stavṛttāntāis (B. °tas) tasya dāpitā, sabhyāis tulā sū
tenāpi sa āniyāpito 'rbhakaḥ. Spl 110. 6 te procuḥ: katham etat. tataḥ
śreṣṭhi sabhyānām āditaḥ sarvaṁ vṛttāntāṁ nivedayām āsa. tat tāir vihasya
dvāv api tau parasparaṁ sambodhya tulāśīsupradānena samtoṣitau. Pñ 116. 6
te procuḥ: katham etat. nāḍuko 'pi teṣāṁ tulāvṛttāntam akathayat. tam
śrutvā vihasyāikasya tulāṁ aparasya putraṁ samarpayām āsuḥ. Sy 49. 35
Sein Bekannter sprach: Bruder, dein Eisen habe ich gegessen und habe

'sya (lohasahasra) tulām ayam api darakam āneṣyati 'ti. (tatas tām tathā 'nuṣṭhitavantāu.)

(End of Story 15)

(583) ato 'hañ bravīmi: tulāñ lohasahasrasye 'ti. (584) †(tat kiñ paśor iva niḥsañjñasyo 'paḍiṣṭena.) śrutavati prajñā jale tāilāñ (rakte viṣaṃ) satsu saṃgatañ (prema priyāsu) guhyam arinīteṣu visarpitañ kirtimatāñ ca loka sādhujanma. (kasmāt:)+
na jātīdharmāḥ puruṣasya sādhuṭā
caritramūlāni yaśāñsi dehinām
akūrtir āpacchatajālakarṣaṇī
kṛtaghnam anveti paratra ce 'ha ca. 166.

Bitteres gegessen. Nimm so viel, als ich mir dafür habe zahlen lassen, und gib mir meinen Sohn. Ar as Sy (with addition "they did so"). (583) T A 118, SP 737, Spl 110. 8, Pp 116. 9 text. Here follows So 249—251, with no correspondents elsewhere; and Sy A 86, a répétition of the sense of § 560: Da du, Dmng, deinem Herrn eine solche (Art) Freundschaft bewahrt hast, welches Vertrauen können nun wir, deine Kameraden, in dich haben? Es heiβt. Ar similarly. (584) T A 118 text (for visarpitañ Hertel em. vimarṣitañ, which spoils the sense and is proved wrong by Ar; the emendation is withdrawn by Hertel, ZDMG. 69. 296, at the suggestion of Winternitz, WZKM. 25. 57). No correspondents elsewhere except in Ar, JCap 98. 10, also KF, OSp. I am very doubtful whether T has preserved the form of the orig. In fact, I believe that the orig. had here the familiar vs: jale tāilāñ khale guhyam pātre dānañ manāg api, prājñe śāstrañ svayañ yāti vistārañ vastuśaktiṭaḥ (found with unimportant variants in Vikramacarita and elsewhere, see Boehtlingk, I. Spr. 2365; Winternitz, WZKM. 25. 58, recalls this vs in connexion with the T passage). The vs may have been introduced by a prose sentence like the first sentence of T's text. The Ar versions clearly reflect pātre dānañ, prājñe śāstrañ, and khale guhyam (in this order), and have no representative of the other comparisons found in T or of any other comparison except that their opening phrase suggests a misunderstanding of jale tāilāñ or a synonymous phrase. I believe that the orig. of Pa (Ar) understood jala as the equivalent of jaḍa, "stupid", and took tāila as an equivalent of sneha in the sense of "affection" (unless the orig. had jale snehaḥ instead of j° tāilāñ?). JCap reads: nec scis nil esse in mundo peius illo qui credit in eo qui non habet fidem (jale tāilāñ!), et qui facit misericordiam illi qui non recognoscit illam (pātre dānañ, turned topsy-turvy), et qui dat doctrinam non recipienti (prājñe śāstrañ, again topsy-turvy), et secretum revelat non celanti illud (khale guhyam). OSp p. 103, top, ca non es cosa que peor empleada sea que el amor en quien non ha lealtad, e el bien en quien non lo agradece, e el saber en quien non lo entiende, et la poridad en quien non la cela. KF p. 60 middle is looser and more remote. Vs 166=T 176, Sy 108, Ar. Sy Deinen

(585) *yac cā ('jasraṁ) parārdhyaguṇāparā 'si, tad api tvāṁ prakṛtir ākarṣati. katham.*

prāyeṇe 'ha kulānvitāṁ kukulajāḥ śrīvallabhaṁ durbhagā
dātāraṁ kṛpāṇā rjūn anrjāvas tejasvināṁ pūtarāḥ
vairūpyopahataś ca kāntavapuṣaṁ sūkhyasthitāṁ duḥsthitā
nānāśāstraviśāradaṁ ca puruṣaṁ nindanti mūrkhāḥ
sadā. 167.

athavā:

tasyo 'padeśaḥ sapthalāḥ sakṛduktāṁ hi vetti yaḥ
tvāṁ tu pāṣāṇanīśeṣṭa upadeśena kiṁ tava. 168.

(586) (*kiṁ ca mūrkhā,*) tvayā (*saha*) saṁvāso 'pi na śreyān.
(*anyathā kadācit tvatsaṁparkād asmākam apy anarthaḥ syāt.*
uktāṁ ca:)

labhate puruṣas tāṁ tān guṇadoṣān sādhasādhusaṁparkāt
nānādeśavicārī pavana iva śubhāśubhān gandhān. 169.

Ruf kann nicht irgend jemand ändern. Ar, JCap 98. 13 Nec spero aliquo modo posse transmutari tuos mores, sed in natura in qua natus es permanebis. (585) T A 119 text (I read with mss. of α; β parārdhyaparaguṇo; Hertel em. parārdhyaguṇanindāparā, failing to understand the correct reading of the α mss.). Spl 110. 9 tan mūrkhā saṁjīvakaprasādam asahamānena tvayāitat kṛtam. aho sādhy idam ucyate. Pñ 116. 9 karaṭakāḥ punar abravīt: tat, mūrkhā, piṅgalakakṛtāṁ saṁjīvaka° etc. as Spl (yad vā for aho). In Sy and Ar this and the following vs are put after our vs 169. Sy A 88 Und du betrachtetest die Worte der Freunde wie Vorwürfe. Es heiẖt. Ar, JCap 98. 22 Et ego quidem scio tedium verborum meorum aput te, sed nunquam mundus cessavit ab hac sua natura (prakṛtir ākarṣati!). Vs 167=T 177, Spl 415, Pñ 410, Sy 111, Ar. a, Jn prāyeṇātra. Spl śrīvallabhaṁ. b, Tḥ tejasvināṁ; all T mss. pūtanāḥ, em. Hertel, Pñ kātarāḥ, Spl vittānvitāṁ nirdhanāḥ for te° pū°. c, T mss. vṛttasthitāṁ, ed. em. vṛtti°, Spl dharmāśrayaṁ pāpino for sūn° duḥ°. d, Spl 'śāstravicaṣṇaṁ. Spl janāḥ for sadā. Sy Die aus schlechter Familie sehen die aus vornehmer Familie, die verschmähten die begehrten Frauen, die Geizigen die Freigebigen, die Unfähigen die Tüchtigen, die Bösen die Guten, die Verdorbenen die Rechtschaffenen, die Toren die Weisen wie einen Vorwurf an. Ar similarly. Before next vs T and three mss. of SP insert athavā. Vs 168=SP 147, N 120; prose in T A 120. 1, Pñ 116. 19 tasyāiva yuktam (T mss. tasyāyuktam, ed. em. tasya yu°) upadeṣṭum, yaḥ sakṛduktāṁ grhṇāti. tvāṁ (Pñ adds tu) pāṣāṇa iva (Pñ adds śūnyahṛdayo) nīśeṣṭaḥ. kiṁ tavopadiṣṭena. Variants of SP, N: b, SPα tu for hi, N ca. d, SP ed. upadeśo nirarthakāḥ, α, N text. The general character of the sentiment favors the assumption that the orig. had a vs; but of course this cannot be regarded as certain. (586) T A 120. 2 text (om kiṁ ca). SP 740 tvayāsmākaṁ saṅgo (α v. l. saṁyogo) 'py anucitaḥ. Pñ 116. 20 text ('saṁvāsa eva na yujyate. kadācit°). Sy A 87 Mit dir darf man überhaupt

(*pāiśūnyamātrakuśalaḥ sāuhārdasya vināśakaḥ*
pramāṇaṁ tvādrśo yatra tat kāryaṁ na śubhaṁ bhavet. 170.)
 (587) *api ca: (piśunānāṁ na kiñcit svārtham upapadyate vināśād*
rte. antyāśv apy avasthāsu nāi 'vā 'kāryaṁ vyavasyanti sādha-
raḥ kartum. tathā hi:)

yad akāryam akāryam eva tan
 na budhas tatra matiṁ prayojayet
 parayā 'pi tṛṣṇā prabādhitāir
 na hi rathyāgatam ambu pīyate. 171.

(588) *ity uktvā tatsakāśād apetaḥ karaṭakāḥ.* (589) *atha piṅga-*
lakāḥ saṁjivakāṁ vyāpādyā, (590) *praśāntakopo ('srgdigdhami*

nicht verkehren, denn. Ar as Sy. Vs 169=T 178, SP 148, N 121, Pñ 415, Sy 110, Ar. a, SP guṇavān for tāṁs tān, but SPz text; N tāvat. b, SP guṇadoṣāu (α guṇaguṇān, one ms. with N text). c, SP, N °vihārī. Sy Wer den Bösen anhängt, holt sich bei ihnen Bösheit, und wer den Rechtschaffenen, Rechtschaffenenheit; wie der Wind, wenn er über Gestank fährt, Gestank mit sich bringt, wenn über Wohlgerüche, angenehmen Duft. T adds athavā. Vs 170=T 179, Pñ 422. T reads in a bhedanāmātra°, b sāuhārdānāṁ vināśanaḥ, c damano for tvādrśo, d na before tat (one ms. omits na).

(587) T A 121 text. SP 743 *api ca.* Kṣ 346a (92c) *pāiśūnyo* (Ma. em. piśuno) 'si (?? It is barely possible that this, which follows our § 458 in Kṣ, is a reflex of this section). Pñ vs 423 sthito 'py antyāśv avasthāsu nāivākāryaṁ vyavasyati, sādhus tat kurute yena na loke duṣyate yaśaḥ. The orig., if it contained anything of the sort, may have had a vs like Pñ.

Vs 171=T 180, SP 150, N 122, Pñ 425. c, SP ed. vibādhitāir (α with Pñ text), N corrupt (omits the word), T pipāsi-tāir.

(588) T A 122 text (ms. z om kara°, R tr kara° before apetaḥ). SP 748 *ity uktvā karaṭakadamanakāu piṅgalakasamīpaṁ gatāu.* Pñ 123. 24 *ity uktas tadiyanitīmārgānugam vacanaṁ kuṭabuddhitvād viṣam iva man-*
yamāno damanako 'pasrtaḥ. Sy nothing. Ar, JCap 98. 25 Fuit autem finis verborum Kelile cum Dimna hic; OSp. p. 103, towards bottom, Et en este lugar se acabó la razón de Calila e Dimna. (589) T A 123. 1 *atha vyā° saṁ°*
pi°. SP 748 *pi° tu* (α *ca*) *saṁ° vyā°.* Hp 84. 10, Hm 56. 13 *saṁjivakāḥ siṁhena*
vyāpāditaḥ. atha... (Hp text; Hm *atha saṁ° sevakaṁ pi° vyā°*). So 252 *ity*
ādi jalpato yāvaj jambukāu tāu parasparam, tāvat saṁjivakavṛṣaṁ yuddhe
piṅgalako 'vadhīt. Kṣ 391 (132) *a hatvā tam.* Spl 113. 3 *athāivāṁ saṁvadatos*
tayoḥ saṁjivakāḥ kṣaṇam ekaṁ piṅgalakena saha yuddhaṁ kṛtvā tasya
kharanakharaḥ prabhārābhihato gatāsur vasumidharāpīṭhe nipapāta. atha tam
gatāsur avalokya piṅgalakas. Pñ 123. 26 *atrāntare tāu piṅgalakasamīpāṁ*
krodhāndhitadhiyāu yuddhāya punar udyatāu. tataḥ piṅgalakāḥ saṁj° vyā°.
 Sy A 89.1 Während der ganzen Zeit nun, wo Kljlg den Dmng schmähete,
 kämpfte der Löwe mit dem Stier und endlich tötete er ihn. Ar, JCap 99. 1
 Et iam leo interfecit Senesbam. (590) T A 123. 1 *ekānte 'srg° pāṇiṁ pram°*
(v. l. vimṛjya, or visṛjya) cedam abravīt. SP 748 *atiśok° saṁniḥś° damanakam*

pāṇiṁ pramṛjyā) 'tiśokārtaḥ saṁnīḥśvasya sapāścattapam idam
abravīt: (591) kaṣṭam, (*mahad*) idam akṛtyaṁ mayā kṛtaṁ
dvitīyam iva śarīraṁ saṁjīvakam vyāpādayatā. uktaṁ ca:

bhūmyekadeśasya guṇān vitasya

bhṛtyasya vā buddhimataḥ prañāse

bhṛtyaprañāso maraṇaṁ nṛpāṇāṁ

naṣṭā 'pi bhūmiḥ sulabhā na bhṛtyāḥ. 172.

(592) *taṁ (cāi) 'vam adhr̥tiparitaṁ (pralapantaṁ piṅgalakam)*
dr̥ṣṭvā (śanāir upaśliṣya) damanako 'bravīt: katara eṣa nyāyo
(*nayo vā*), yat *sapatnaṁ* hatvā 'dhr̥tiḥ kriyate. uktaṁ ca:

āha (for all this α only avatiṣṭhate. piṅgalaka āha). Hp 84. 11, Hm 56. 14
viśrāntaḥ sāsoka ivāvatīṣṭhate (Hm iva tiṣṭhati) brūte ca. Kṣ 391 (132)a(b?)
anutāpārtaḥ svāiram āyāsito hariḥ (b belongs here if āyāsito is right;
Ma. em. to āśvāsito, which proves to be the reading of one of ŚP. 's mss.!
If āśvās° is right, this pāda belongs with our § 592 or § 594). Spl 113. 5
tadguṇasmarāṇḍrahr̥dayaḥ provāca. Pṇ 123. 27 praśānta° 'sṛgdighapāṇinā
smṛtapūrvasnehavaśāt karuṇayā bāspārdre nayane pramṛjya sapāścāt°...
Sy A89.3 Aber kaum hatte er sich von seinem Zorne erholt, da machte er
sich Skrupeln. (Then vs 112,=our § 591 and vs 172;) A 90. 1 Und er empfand
Reue und saß trüben Sinnes da. Ar as Sy. (591) T A 123. 1 text (sādhu
cedam ucyate for uktaṁ ca). SP 749 kaṣṭam idam atidāruṇam (α atinṛśaṁsam)
āpatitam. dvitīyaṁ śarīram iva saṁjīvako vyāpādayatā (α om dvitīyaṁ etc.).
uktaṁ ca. Hp 84. 12, Hm 56. 15 kiṁ mayā dāruṇaṁ karma kṛtam. yataḥ.
Spl 113. 6 bho ayuktaṁ mayā pāpena kṛtaṁ saṁjīvakam vyāpādayatā yato
viśvāsaghātād anyan nāsti pāpataraṁ karma. uktaṁ ca (then expansion). Pṇ
123. 28 aho kaṣṭam... mayā hi dvit° ivātmaśarīraṁ saṁ° vyāpādayatātmana
evāpakṛtam. uktaṁ ca. Sy, Ar cf. next; fusion of this prose and following
vs. Vs 172=T 181, SP 152, N 124, Hp 160, Hm 177, Pṇ 427, Sy 112, Ar.
Acc. to Hertel, Pañc. p. 80, found in Hamburg mss. of Spl, vs 395. a, Tα
bhūmyāik°, SPα v. l. bhūmyāik°, bhṛtyāik°. b, N prañāso, Hm prañāśaḥ. c, T
mss. °prañāśam, ed. em. °śe; SP, Pṇ, H text (°śo), SPα °śūn (v. l. °śam), N
and v. l. of Hp °śe. d, T ed. with β bhṛtyaḥ; α text. Pa combines this with
prec. prose. Sy Snzbug war gewandt, nützlich und hilfreich, und ich habe
ihn gern gehabt. Vielleicht ist er doch unschuldig und hat dieses Werk
meine Umgebung durch ihre hinterlistigen Mittel zuwege gebracht. Ar
versions lack last sentence of Sy, and instead JCap 99. 4 nec penes me
scio causam quare ipsum interfecerim, nec radieem scio mei operis. (592)
T A 124 tam evam adhr̥ti° abhivadantaṁ piṅg° śrūtva śanāir... SP 758
damanakaḥ: katara (α om) eṣa (α adds eva tāvad a-, with vv. ll.) nyāyo
yad arātiṁ hatvā saṁtāpaḥ kriyata iti. uktaṁ ca. Hp 85. 1, Hm 57. 7 da-
manako brūte: svāmin ko 'yaṁ nūtaṁ nyāyaḥ, yad arātiṁ hatvā saṁtāpaḥ
kriyate. tathā cōktam (Hp hy uk°). Kṣ? cf. on § 590. Spl 113. 15 evaṁvidhaṁ
pralapantaṁ damanakaḥ sametya sahaṛṣam idam āha: deva, kātataratamas
tavāṣa nyāyo yad drohakāriṇaṁ śasphabhujaṁ hatvetthaṁ śocasi. (Here § 593.)

pitā vā yadi vā bhrātā putro vā yadi vā suhṛt
prāpadrohakarā rājñā hantavyā bhūtim icchata. 173.

rājā ghr̥ṇi brāhmaṇaḥ sarvabhakṣaḥ

strī cā 'vaśa duṣprakṛtiḥ sahāyaḥ

preṣyaḥ pratipo 'dhikṛtaḥ pramādi

tyājyā amī yaś ca kṛtaḥ na vetti. 174.

(?gaccha dūram api yatra nandasi

precha bālam api paṇḍitaḥ janam

dehi deham api yācito 'rthine

chindhi bāhum api duṣtam ātmanaḥ. 175.)

(593) (na cā 'yam dharmo rājñam, yaḥ kila prakṛtapuruṣaṇām
sādhāraṇaḥ. uktaḥ ca:)

nā manuṣyaprakṛtinā śakyaḥ rājyaḥ praśāsitaḥ

ye hi doṣa manuṣyāṇām ta eva nṛpater guṇaḥ. 176. api ca:

uktaḥ ca. Pñ 124.5 taṁ cāivaṁ piṅgalakam adharti° dr̥ṣṭvātidhr̥ṣṭatayā śanūh-
śanūir upasṛtya damanako 'bravīt: svāmin, ka eṣa nyāyaḥ, yat... Sy A90.1
Als nun Dmng sah, daß er den Stier getötet, verließ er den Kḷiḷg und ging
zum Löwen, sah, daß er bekümmert war, und sprach zu ihm: Du hast dein
Werk vollbracht und deinen Feind getötet: Warum bist du traurig? Der
Löwe sprach: Wegen des Streites mit Snzbug, daß ich ihn nicht geschont
habe. Dmng sprach: Das braucht dir nicht leid zu tun. Ar similarly, rather
more elaborately than Sy. Vs 173=T 182, SP 153, N 125, Hp 161, Hm 178,
Spl 423, Pñ 428. b, T bhāryā putro 'thavā suhṛt; so also Spl, tr putro bhāryā.
c, H cheda for droha. SP °karo rājñām (v. l. °ñā). T, Pñ °drohe (T v. l. °hī)
vartamānā (Tḅ °no; Pñ pravṛttaḥ san); Spl °drohaṁ yadā gacchet. d, Pñ
and Tḅ hantavyo, SP chettavyo; Spl taṁ ghnato nāsti pātakam. SP icchatām
(v. l. text); so also T v. l. Vs 174=T 183, SP 154, N 126, Hp 165, Hm 182,
Spl 424, Pñ 429, Sy A90.7, Ar. a, Tḅ °bhakṣyaḥ, Jn, N °bhakṣī. b, Spl duṣtamatiḥ,
Pñ duṣtabuddhiḥ. c, SP bhṛtyaḥ for pre°. d, Pñ tyājyāḥ sarve; T sarve tyājyā.
Hm ime. SP satsu for yaś ca, N sapta (and so Hp mss., but Hp ed. and Hm
yaś ca); SPḅ v. l. yaś ca, α v. l. yo su-. T, Pñ kṛtyaḥ (unmetrical). At end,
SPα, N, and Hp mss. add yaḥ. Sy denn einem Herrscher darf es nicht um
jedermann leid tun. Ar, JCap 99.13 non enim debes misereri eius de quo
timendum erat. Vs 175=Pñ 430, probably reflected in Sy A90.8 and vs 113;
Ar. Sy Schont man doch auch ein Glied nicht, wenn es einem gefährlich
wird, sondern schneidet es sich ab. Vs 113 of Sy mentions the cutting off
of a finger that is poisoned by a snake's bite. Ar versions lack the sentence
quoted from Sy A90.8, but contain the passage about the finger bitten by
a snake. (593) T A125 na...rājñām prakṛtapuruṣatā (ḅ °ṣāt). uktaḥ ca.
Hp 85.20, Hm 58.6 viṣeṣataś ca (Hp adds deva ittham evāitat). Spl 113.16
(see § 592) tan nāitad upapannaḥ bhūbhujām. Pñ 124.17 text. Vs 176=T
184, SP 155, N 127, Pñ 431. b, SP tr śakyaḥ after rājyaḥ; α text. N rājya-
praṇāsanam. c, T mss. yo hi doṣo, em. Hertel. Before next vs T, SP, Jn

satyānṛtā ca paruṣā priyavādīnī ca
 hīnsrā dayālur api cā 'rthaparā vadānyā
 nityavyayā pracuracitradhanāgamā ca
 veśyāṅgane 'va nṛpanītir anekarūpā. 177.

(594) iti *damanakena paritoṣitaḥ* (svām) prakṛtiṁ āpannaḥ
 piṅgalakāḥ (pūrvavad damanakasācivryena rājyasukham anubha-
 vann āste).

iti mitrabhedam nāma prathamam tantram samāptam.

(End of First Book)

api ca. Vs 177=T 185, SP 156, N 128, Hp 166, Hm 183, Spl 425, Pn 432,
 cf. Kṣ 391(132) c. a, N paruṣī. b, T mss. and N vadānyā. c, SPα nityavyaya,
 Spl bhūriyayā. For citra (T only), SP nitya, N, Hp mitra, Hm ratna, Jn vitta.
 (Perhaps read mitra? "Having income of wealth from numerous friends
 [lovers]?") Jn samāgamā for dhan°. d, SP, Hm vārāṅganeva (v. l. of SPα,
 with Hp, text; N vāśyā°). Kṣ karkaṣā rājacyeti. (594) T A 126 iti śrutvā
 prakṛtiṁ āpannaḥ piṅ°. SP 772 iti damanakenāśvāsitaḥ (α °kena paritoṣitaḥ)
 piṅgalakāḥ (α om or tr after °parivṛtaḥ) svaprakṛtiparivṛtaḥ pūrvavad rājya°
 anubh° āsit (α āste). Hp 86. 1, Hm 58.10 iti dam° samtoṣitaḥ piṅ° (Hp tr
 after āpannaḥ) svām prak° āpannaḥ sīnhāsane samupaviṣtaḥ (Hp copav°, v. l. om
 ca). So 253, diff. Kṣ 391(132) d damanena (ŚP. v. l. vadanena) dhṛtiṁ yayāu.
 (Cf. also Kṣ under § 590, āśvāsita?). Spl 114. 7 evam tena sambodhitaḥ piṅ-
 galakāḥ saṁjīvakasōkaṁ tyaktvā damanakasācivryena rājyam akarot. Pn in-
 stead of this closes with a long counter-argument address by Karaṭaka to
 Piṅgalaka. Sy A 91 So kam der Stier durch diese Verleumdung zu Schaden,
 die seiner Freundschaft nicht entsprach. Ar, JCap 99. 23 Et audiens hoc leo
 a Dimna, credidit ei, et recepit ipsum secum aliquibus diebus. OSp p. 104,
 middle,— e púsolo en mayor dignidat. Colophon: T iti tantrākhyāyike (β om)
 mi°...tan° (β adds samāptam). SP (α begins iti) mitrabhedo (α v. l. °dam) nāma
 prathamatantram (α v. l. °mam tan°) samāptam (α parisam°). Hp nothing; Hm
 iti hitopadeśe suhrdbhedo nāma dvitīyakathasamgrahaḥ samāptaḥ. Kṣ iti
 (Ma. om) sīnhavṛṣākhyāyikā. Jn samāptam cedam mitrabhedam nāma pra°
 tan° (Pn adds yasyāyam ādyaḥ śloko bhavati, repeating vs 1). Sy (Schulthess
 n. 188, p. 190) Zu Ende ist das Kapitel vom Stier und Löwen.

DVITĪYĀM TANTRAM (SECOND BOOK) MITRAPRĀPTIḤ (WINNING OF FRIENDS)

(1) athe 'dam ārabhyate mitraprāptir nāma dvitīyaṁ tantram.
yasyā 'yam ādyaḥ ślokaḥ:

asādhanā vittaḥinā buddhimantaḥ suhr̥matāḥ
sādhayanty āśu kāryāṇi kākakūrmamrgākhuvat. 1.

(2) rājaputrā ūcuḥ: katham etat. viṣṇuśarmā *kathayati*:

(3) asti *dākṣiṇātye janapade* mahilāropyam̐ nāma nagaram.

(4) *tasya nā 'tidūre* mahān *skandhaśākhopacitaḥ śālmaliṇṛkṣaḥ*.

(1) T A 127 ataḥ param idam...tantram, atrāyam (v. l. yasyāyam)... SP 774 athedānīm suhr̥llābho (α atha mitraprāptir [v. l. °tikaḥ]) nā° dvitīyaṁ (α °ya-) tan° ārabhyate. asyāyam (α yas°) ādyaślokaḥ. Spl 1. 1, Pñ 126. 1 text (Spl mitraprāptikaḥ, Pñ °saṁprāptir; Jñ ādimah for ādyaḥ). Vs 1=T, SP, N, H, Spl, Pñ, Sy 1, Ar 2. a, Spl asā° api prājñā. b, SP, N, H suhr̥ttamāḥ (metathesis), Jñ bahuśrutāḥ (does °śrutāḥ reflect orig. °matāḥ?). d, SP, N, Hp °ākhaṇaḥ (SPx v. l., Hm text); Jñ kākākhumrgakūrmavat. Sy Wer Freunde und Kameraden zu erwerben (misunderstanding of suhr̥matāḥ, as if °mantaḥ?) versteht (buddhi°), etc. (2) T A 128. 1 evam ākhyāyate.

SP 777 rājakumārā ūcuḥ (α v. l. °putrā āhuḥ): katham cāitat (v. l. om ca). viṣṇuśarmāha. Hp 6. 3, Hm 14. 3 text (Hp ta ūcuḥ). Spl 1. 5 tad yathānuśruyate. Pñ 126. 5 rājaputrāḥ prechanti... Cf. Sy A 93, Ar 3. (3) T A 128. 2 text (om asti; ed. with α mihilā°, β text). SP 778 asti tasmīnn eva mahilāropyānānani

(v. l. mihi°) nagare. Hp 6. 4, Hm 14. 4 asti godāvaritīre. So 58a abhūt kvāpi vanoddeśe. Kṣ 392(1)a mihilāropyānagare (Ma. em. mah°). Spl 1. 6; Pñ 126. 6 text (Pñ pramadāropyam̐; note pramadā = mahilā). Sy A 94. 1 Im Lande Dḥśnbt (= dākṣiṇāpatha) liegt eine Stadt namens Mhllūb. Ar 4. (4) T A 128. 2 tasya nātidūre mahāskandhaśākhaṇiṭapaḥ śālmali°. SP 778 mahān chālmaliṇṛkṣaḥ. Hp 6. 4, Hm 14. 4 viśālāḥ śālmalitaruḥ, tatra... So 58b mahān śālmaliṇṛkṣaḥ. Kṣ see next (śālmaliśkandhavasatir). Spl 1. 6 tasya nātidūreṇa mahān chāyāvān nyagrodhapādapo nūnāvihaṇgamopabhuktaphalāḥ kiṭāir āvṛtaḥ

chrāyo mahāskandha° nyagrodhapādapaḥ sarvāśrayo 'sti (vs, to same effect as last part of Spl). Sy A 94. 2 und bei ihr ist ein Ort, den die Vögel frequentieren wegen der Lockspeisen (so Schulthess, but the word means simply "Speisen", as Prof. J. A. Montgomery informs me). Dort stand ein Baum. Ar 4 a place full of game, in which hunters used to hunt; and in

(?†tatra nānādigdeśād āgatya vātrāu pakṣiṇo nivasanti.†) (5) tatra ca laghupatanako nāma vāyasaḥ prativasati sma. (6) sa kadācit prātaḥsamaya āhārārtham uccalita ugrarūpam (sphuṭitakaracaraṇam atiparuṣaśarīram) jālahastam salaguḍam dvitīyam iva kālāṁ pakṣibandhavyādham (tad)vrkṣābhyāsam upagatam apaśyat. tam drṣṭvā śāṅkitamanā acintayat: (7) kim

this place there was a large tree with great branches covered with leaves. —The parenthetized words with H, more or less remotely supported by Jn and Pa. (5) T A 128. 3, SP 778, Spl 1. 13, Pn 126. 12 text (SP ed. om ca, v. l. has it). Hp 6. 7, Hm 14. 7 diff. (contains words laghu° nāma vāy°). So 58ed uvāsa laghupātiti kākasa tatra kṛtālayaḥ. Kṣ 392(1) bcd purāśid vāyasādhipaḥ, śālmaliskandhavasatir (cf. prec.) laghupātiti viśrutaḥ. Sy A 94. 3 auf dem ein Rabe nistete. Ar 4 as Sy. (6) T A 128. 3 sa kad° prabhātasamaya āhārārtham uccalito 'paśyat tadadhiṣṭhānavāsinam (mss. om tad; ms. R cādhi; β adds eva) ugra° sphuṭ° udbaddhapiṇḍikam rukṣaparuṣaśarīram atiraktalocanam (β °raktāntaloc°) jālalaguḍapāṇim pakṣibandham (α, corruptly, °bandhaśabaram, which does not contain a gloss as Hertel thinks but is closer to the orig., cf. Pn; Sy and Pn support pakṣibandha-, and SP, H, and Pn, reading vyādham, support śabaram in meaning), kim balunā, dvitīyam iva kālāṁ tadvrkṣ° upag°, drṣṭvācintayac chāṅkitamanāḥ. SP 779 sa kad° prātaḥ° (for āhārārtham cf. under § 7 below) kṛtāntam ivāparam kruram (α om) pāpakarmāṇam (α om) atighoraṁ (α om ati) vyādham apaśyat. tam drṣṭvāivam acintayat. Hp 6. 7, Hm 14. 7 diff., contains the words prabuddhaḥ, and kṛtāntam iva dvitīyam āyāntam vyādham apaśyat. tam ālokyācintayat (Hm avalok°). Sc 59 sa kadācit svaniḍastho dadarsātra taror adhaḥ, jālahastam salaguḍam rūndram puruṣam āgatam. Spl 1. 13 sa kadācit prāṇayātrārtham puram uddiśya pracalito yāvat paśyati tāvaj jālahasto 'tikṣṇatanuḥ sphuṭitacaraṇa urdhvakeśo yamakimkarākāro naraḥ sam mukho babhuva. atha tam drṣṭvā vyacintayat, yad. Pn 126. 12 sa kadācit prātaḥ prāṇayātrārtham puram uddiśya pracalitaḥ. tadadhiṣṭhānavāsinam pakṣibandhananimittam āyāntam ugrarūpam sphuṭitakaracaraṇam udbaddhapiṇḍikam atiparuṣaśarīrachaviṁ raktāntanayanam śvabhir anugamyamānam urdhvabaddhaśīroruham jālalaguḍapāṇim, kim balunā, dvitīyam iva kālāṁ, pāśahastam, avatāram iva pāpasya, hṛdayam ivādharmasya, upadeṣṭāram iva sarvapātākāṇām, suhṛdam iva mṛtyor, vrkṣābhyāsam āgataṁ vyādham ekam apaśyat. atha tam drṣṭvā śāṅkitamanā vyacintayat. Sy A 94. 4 Eines Tages sah der Rabe, bevor er zur Lockspeise [read "Speise", see on § 4] ging, von weitem einen Vogelfänger von häßlichem und scheußlichem Aussehen, den Stock in der Hand und das Netz auf der Schulter, auf den Baum zukommen. Da sprach der Rabe. Ar 5 One day while the crow was on the tree, he saw a hunter approaching the tree, ugly in appearance and of evil state. On his shoulder he carried a net and in his hand a staff. The crow was frightened by him and said. (7) T A 128. 6 kim ayaṁ pāpāś cikīrṣati...iti kātukaparo 'vasthitaḥ. SP 780 kim ayaṁ durātmā kariṣyatīti. āstām tāvad āhārakriyā, etad eva paritarkayāmi (cf. § 6). iti paśyan sthitaḥ.

ayañ durātmā cikīrṣati. kiñ mamāi 'vā 'narthāya, āho svit kaścīd anyo 'syā 'dhyavasāyaḥ. iti paśyañ (ava)sthitāḥ. (8) asāv api (lubdhakas) tatra vṛkṣa āgatyā jālañ vitatya dhānya-kaṇān avakīrya nā 'tidūre nibhṛtam avasthitāḥ. (9) atha tatra citragrīvo nāma kapotarājaḥ kapotasahasraparivāro nabhasi paribhramāns tān kaṇān apaśyat, (10) pralobhitamatir āhāranimittāñ jālañ apatat saparivāro niḥśeṣañ śāyupāśair baddhaś

Hp 6. 8, Hm 15. 2 katham (Hm om) adya prātar evāṇiṣṭadarśanam; na jāne kim anabhimatañ darśayati (Hm °yiṣyati). ity uktvā tadanusaraṇakrameṇa (cf. Pñ) vyākulaś calitaḥ. So 60ab tataḥ sa vikṣate yāvat kākas. Spl 1. 16 ayañ durātmādyā mamāśrayavaṭapādapasañmukho 'bhyeti tan na jāyate kim adya vaṭavāsināñ vihaṃgānāñ vināśo bhaviṣyati na vā. (Then expansion.) Pñ 126. 18 as T, inserting tam eva prṣṭhato 'nugamyā after kātutakaparas. Sy A94. 8 Wer ist das, der seine Schritte hieher lenkt? Er hat es doch wohl auf meinen Tod abgesehen, oder auf den eines anderen. So will ich warten und zusehen. Ar 6 Assuredly something, either my destruction or the destruction of someone else, has brought this man to this place (so Khalil and versions; Cheikho otherwise); and I shall remain until I see what he is going to do. (8) T A 129. 1 asāv api duṣṭātmā

tadvṛkṣasañmipe jālañ vitatyāhūryair dhānyakaṇair avakīryāikānte 'dr̥ṣyo 'vasthitaḥ. SP 782 asāv api jālañ vitatya dhānyakaṇāñ vikīrya (α avakīrya dūre) nibhṛtam avasthitaḥ. Hp 6. 17, Hm 15. 10 atha (Hp agre ca kiyaddurañ gatvā) tena vyādheṇa taṇḍulakaṇāñ vikīrya jālañ vistirṇam (Hm adds sa ca prachanno bhūtvā sthitaḥ). So 60bcd tāvad vitatya saḥ, jālañ bhūvi vikīryātra vṛhiñś channo 'bhavat pumān. Spl 2. 1 evaṃ vadatas tasya sa lubdhakas tatra vaṭatata āgatyā jālañ prasārya sinduvārasadr̥śāñ taṇḍulāñ prakṣipyā nātidurañ gatvā nibhṛtaḥ sthitaḥ. Pñ 126. 20 atha vyādho 'pi tatrāikadeśe jālañ...avakīrya tato nātidūre nibhṛtaḥ sthitaḥ. Sy A95. 1 Jener aber kam, breitete das Netz aus, legte heimlich seine Schlingen, streute die Lockspeisen, und setzte sich dann selbst seitwärts (ekānte?) in den Hinterhalt. Ar 7 The hunter approacht, spread his net, and scattered [versions add "upon it"] his grain, and hid himself in a place near by. (9) T A 129. 2 atha...nabhasy atikrāmañ dāivāt tān kaṇāñ sādhayati sma.

SP 782 atha (α adds tatra) ci° nā° ka° saparivāro. Hp 6. 18, Hm 16. 2 tasminn eva kāle citragrīvanāmā (Hp °ma) kapotarājaḥ saparivāro viyati visarpañs tañs taṇḍulakaṇāñ avalokayām āsa. So 61 tāvac ca citragrīvākhyāḥ pārāvatapatir bhraṃman, tatrājagāma nabhasā pārāvataśatāir vṛtaḥ. Kṣ 393(2)abc sa kadācid dadarsāgre kapoteśañ sahānugam, citragrīvābhidiñ. Spl 2. 5, Pñ 126. 23 (after insertion) atrāntare ci° nā° ka° sahasraparivāraḥ (Pñ kapotaśatāñ parivṛtaś, before citr°) prāṇayātrārthañ paribhramāns tāñs taṇḍulāñ dūrato 'py apaśyat (Spl paśyan). Sy A95. 3 Da kam eine Taube, die Bunthals hieß und das Oberhaupt der Tauben war, mit einer Schär Tauben dorthin, und sie sah die Lockspeise. Ar 8 similarly. (10) T A 129. 3 āhāranimittāḥkṣiptacittāś ca mohāj jālañ anusṛtaḥ śānucaraḥ sañnipātasama-

ca. (11) lubdhako 'pi tam dr̥ṣṭvā (pra)hr̥ṣṭamāna (laguḍam udyamyā) 'dhāvat. (12) citragrīvo 'pi svānucarān itas ce 'taś ca paribhramato (dr̥ṣṭvā) tāir vicitracañcucaraṇāir ākr̥ṣyamāṇe jāle (tān) abravīt. (13) apāya eṣa (mahān asmākaṁ āpatitaḥ). eka evā 'tro 'pāyaḥ. sarvāir (apy) ekacittāir bhūtvā (kham) utpatya sudūraṁ gamyatām. anyathā 'śakyaṁ jālam apahartum

kālam evāśeṣo baddhaḥ snāyupāśāḥ. SP 783 jālamadhyagatadhūnyakāṇa-pralobhāt (α °pratilobhitamatir) tam abhyaviśat (α apatat, avāpatat), tatra kālapāśāir iva (α only tatra ca) jālapāśāir niḥśeṣaṁ baddhaḥ. Hp 10. 1, 5, Hm 24. 7, 25. 4 sarve kapotās tatropaviṣṭāḥ. (Then insertion.) tadanantaram (IIn om tad) sarve jālena baddhaḥ babhūvuḥ (Hp diff.). So 62 sa vrihiprakaraṁ dr̥ṣṭvā jāle 'trāhāralipsayā, patitaḥ pāsānikarāir baddho 'bhūt saparichadaḥ. Kṣ 393(2)cd jāle patitaṁ pāsājivinām. Spl 2. 6, Pṇ 126. 24 jihvālāulyād bhakṣaṇārthaṁ (Pṇ tadbha° tan mahājālam) apatat. saparivāro nibaddhaś ca (Pṇ saṁnipātasamakālam eva sapa° snāyupāśāir baddhaś ca). Sy A 95. 5 aber die Schlingen und das Netz beachtete sie nicht und ließ sich mit den Tauben nieder und sie wurden alle im Netze gefangen. Ar 8 The ringdove perceived the grain, but did not perceive the net, and they fell into it [Khalil adds: in order to pick up the grain, and they were caught in the net] together. (11) T A 129. 4 lu° 'pi hr̥ṣṭamānā laguḍam udyamyādyā pakṣiṇo bahavaḥ samutpannāḥ, śighrataraṁ gacchāṁity acintayat. SP 784 text (om pra and la° ud°). Spl 2. 19 atrāntare lubdhakas tān baddhān vijñāya prahr̥ṣṭamānāḥ prodyatayaṣṭis tadvadhārthaṁ pradhāvitaḥ. Pṇ 127. 9 atha lu° 'pi prahr° la° ud° pradhāvitaḥ. Sy A 95. 8 Als nun der Vogelfänger dies von weitem sah [here lacuna]. Ar 9 Then the hunter came near them quickly, being glad over them (OSp adds 'to take them', cf. Spl tadvadhārtham?). (12) T A 129. 5 citragrīvo 'pi sūnucaraḥ pāsabandhavyākulikṛtamanā itas cetas ca (so β; ed. with α om ca) paribhramaṁ cakrārūḍha iva tāir ākr̥ṣyamāṇe jāle vicitracañcucaraṇāḥ kr̥ṣyamāṇaḥ sahāyāis tān abravīt. SP 784 ci° 'py ātmīyān anucarān āha. Hp 10. 10, Hm 25. 8 citragrīva uvāca. So 63ab tad dr̥ṣṭvā cānugān sarvāś citragrīvo jagāda saḥ. Spl 2. 20 ci° 'py ātmānaṁ saparivāraṁ baddhaṁ matvā lubdhakam āyāntaṁ dr̥ṣṭvā tān kapotān uce. Pṇ 127. 9 ci° 'pi sūnucaraḥ pāsabandhavyasanākulas tam āyāntaṁ dr̥ṣṭvā pratyutpannamatitayā tān kapotān abravīt. Sy A 95. 9 Die Tauben aber begannen zu kämpfen, eine jede für sich. Da sprach Bunthals zu ihnen. Ar 9 And every dove struggled frantically from her own direction, striving for herself. And the Ringdove said to them: (13) T A 129. 6 anupāya eṣaḥ. tatra jaratkapotas tam rājānam āha: atropāya eṣaḥ. ekacittā bhūtvotpatata. anyathedam āśakyaṁ jālam apahartum iti. SP 785 apāya eṣa mahān acintya (α asmākaṁ) āpatitaḥ. eka evātra pratikāraḥ. sarvāir asmābhīr (α om) ekibhūya kham (α om) utplutya (v. l. utpatya) sudūraṁ gamyatām. Hp 11. 4, Hm 27. 3 idānīm apy evaṁ kriyatām. sarvāir ekacittībhūya jālam ādāyoddiyatām (Hp jālam idam apahriyatām). So 63cd gṛhītvā cañcubhir jālaṁ kham utpatata vegataḥ. Spl 2. 21 aho na bhetaṣyam. (Then expansion.) tat sarve helayoddiya sapāsajalā asyādarśanaṁ gatvā muktīm prāpnumaḥ,

(iti). (14) tathā ca tāir (jīvitārthibhir) anuṣṭhitam; jālam apahrīya, iṣukṣepamātram nabhaso mārgam utsrjya, viyati prasthitāḥ. (15) lubdhako 'pi jālam pakṣibhir nīyamānaḥ dr̥ṣṭvā, abhūtapūrvam idam iti cintayann ūrdhvānāno dhāvanṇ evam avadhārayām āsa:

samhatās tu haranti 'me mama jālam vihaṅgamāḥ
yadā tu vivadiṣyanti vaśam eṣyanti me tadā. 2.

no ced bhayaviklavāḥ santo helayā samutpātām na kariṣyatha tato mṛtyum avāpsyatha. (Then expansion.) Pṇ 127. 11 aho na bhetavyam na bhetavyam. (Then expansion as Spl.) tat sarvāir apy ekacittāir blutvā saṅghātenotpatya jālam apahartavyam. anyathā saṅghātām vinā na śakyate jālam apahartum. yato 'samhatacittānāṁ mṛtyur eva bhavati. (Then expansion.) evaṁ saṅghāta eva samarthaḥ. Sy A95. 10 Kämpfet nicht einzeln, sondern eine soll der andern helfen; vielleicht sind wir imstande, mit vereinten Kräften das Netz emporzuraffen und können so entrinnen (sc. from the hunter, not from the net). Ar 10 Do not fight with each other as you seek escape, and let not any one of you be more anxious about her own life than about the life of her companion; but do you all assist each other, so that we may perhaps lift up the net, and each of us shall be freed (sc. from the hunter; Joel, échapperons nous à ce grand danger) thru the others. (14) T

A 129. 8 tathā ca tāir jīvitārthibhir anu°, iṣu°... viyati vigatabhayā vitānabandhaṁ kṛtvā prasthitāḥ. SP 786 tathāiva tadvacanāt tāir anuṣṭhitam. Hp 11. 10, Hm 27. 8 iti vicintya (Hp sañci°) pakṣiṇaḥ sarve jālam ādayotpatitāḥ. So 64 tatas tatheti te jālam ādayotpatya vegataḥ, kapotā nabhasā gantum bhītāḥ prārebhire 'khilāḥ. Kṣ 394(3)ab jālam harantam āloka kātukāt tam viḥayasā. Spl 3. 6 tathānuṣṭhite. Pṇ 127. 26 iti śrutvā te kapotā jīvitārthinaḥ saṅghātena jālam apahrīyeṣukṣepamātram ūrdhvam uḍḍiya viyati vitānabandhaṁ kṛtvā nirbhayaṁ pra°. Sy A95. 13 Da strengten sie sich alle gemeinsam an, rafften das Netz auf und führten es einen Pfeilschuß weit durch die Luft. Ar 10 They did this and carried off the net, and flew with it into the sky (Khalil: They all acted together and sprang up with a single spring, and all of them together carried off the net by their concerted action; and they arose with it into the sky). (15) T

A 129. 9 lu° 'pi taj jālam... dr̥ṣṭvācintayat: abhūtapūrvam (β apūrvam) idam, yan mama pakṣiṇo jālam apaharantīti. athavā. SP 786 lu° 'py ananubhūta-pūrvam (α atyapūrvam, or adr̥ṣṭapūrvam) idam iti vicintya dhāvanṇ evam (α eva) avadhārayām āsa. Hp 11. 10, Hm 27. 9 anantaram sa vyādhaḥ sudurāj jālāpahārakāḥ tān avalokya paścād dhāvanṇ (Hp 'vito) acintayat. So 65a so 'py utthāyordhvadrg. Spl 3. 6 lu° jālam ādayākāśe gacchatām teṣāṁ pr̥ṣṭhato bhūmistho 'pi paryadhāvat. tata ūrdhvānanaḥ ślokaṁ apaṭhat. Pṇ 128. 1 lu° 'pi pakṣibhir jālam apahriyamāṇaṁ dr̥ṣṭvā vismitamanā ūrdhvānanaḥ adr̥ṣṭapūrvam idam iti cintayaṁ ślokaṁ apaṭhat. Sy A96 Der Vogelfänger nun ging zu sehen, was die Tauben machten. Ar 11 The hunter followed them (Khalil, did not lose hope of them). Vs 2=T, SP, N 2, Hp 26, Hm 36, Spl 8, Pṇ 7, not in Sy, Ar 11. Spl jālam ādaya gacchanti samhatāḥ

(16) citragrivo 'pi tañ (*krūram*) anuyāntaṃ dṛṣṭvā śighraṃ gantum ārabdhāḥ. (17) laghupatanako 'py āhāracintāṃ utsṛjya kūtukāt kapotavṇdam (*erā*) 'nugataś cintayati: katham ayaṃ durātmā kapotān prati karīṣyati 'ti. (18) citragrivo 'pi tadabhiprāyaṃ jñātvā sahāyān āha: ayaṃ durātmā baddhāśo 'mudharati lubdhakāḥ. ato 'smākaṃ adarśanam eva śreyāḥ. †(? sudūram utpatya) giritaruvīṣamabhūbhāgānāṃ upari gamyatām iti.†

pakṣiṇo 'py amī, yāvac ca vivadiṣyante patiṣyanti na saṃśayaḥ. a, Hm haranty etc. b, Hp tr jālaṃ mama. SP, N pāsaṃ for jālaṃ. c, SP, H nīpatiṣyanti (H v. l. as Spl, vivadiṣyante); N vivadivanti. Ar for he thot that they would go a short distance when the net would become too heavy for them and they would fall (misunderstanding of orig.). This vs occurs in Mbh. 5. 2461, Jāt. 33. 1; see Oldenberg, *Zur Geschichte der altindischen Prosa*, p. 74. (16) This and § 18 are both found simultaneously only in T,

which however seems to represent the orig. in this respect. H, Spl and Br lack both §§. In SP, Pñ, and Pa they are fused into one §, which is put before § 17 in SP and Pñ, but after it in Ar (Sy has nothing corresponding to § 17 except the duplication of it found, as also in Ar, after § 19, q. v.). T A 130 ci° 'pi tañ krūram śvagaṇaparivṛtaṃ dṛṣṭvānuyāntaṃ śanāir gantum ārabdhāḥ. SP 790 ci° 'pi tañ āyāntaṃ dṛṣṭvā sudūram utpatyādrśyo gataḥ (cf. § 18; but for adrśyo gataḥ α reads ātmīyāis sārddhaṃ śighraṃ gataḥ, which I believe contains a relic of the orig. at this point; SP in its several subrecensions seems to preserve different parts of its orig.). Pñ 128. 5 iti vicāryānusarpitum ārabdhāḥ. ci° 'pi tañ krūram anugacchantāṃ dṛṣṭvā (here follows what I quote under § 18)—gantum āra°. For Pa see § 18. (17)

T A 131. 1 atha tatra citragrivasucaritapatryakṣavismītanā laghu°... kūtukaparaḥ kapotaśībīram evānusṛto 'cintayac ca: katham... 'ti. [Here follows in T A 131. 2 and vs 3, a duplication of § 15 and vs 2.] SP 790 la° 'pi kūtukād āhāram anapekṣya (α adds eva) kapo° anugataḥ. Kṣ 394 (3) bcd kūtukāt (cf. § 14)—vāyaso 'nuyayāu draṣṭuṃ tasya buddhīkīrṣitam. Spl 3. 10 la° 'pi prāṇayātrākriyāṃ tyaktvā kim atra bhaviṣyati kutuhalāt tatprṣṭhalagno 'nusrati. Pñ 128. 6 la° ca citragrivasya sunayacaritena vyādhasya ca duradhyavasāyena vismitamanā ūrdhvaṃ adhaś ca muhur-muhur nirikṣamāṇa āhā° ut° kūtukaparas tad eva kapotavṇdam anu° cintayati: kim eṣa mahātmā kim ayaṃ durātmā ca karīṣyati. iti. Sy nothing here (cf. § 19, end). Ar 12 The crow said: I shall follow them that I may see what is the outcome of this affair of theirs with the hunter. (See also Ar 16, under our § 19, end.) (18) See under § 16. [tad(-abhiprāyaṃ) refers to ayaṃ durātmā in § 17.] T A 132. 1 citra°... śreyāḥ. yat kīraṇam: ayaṃ durātmā manyate, vivādam eṣyanti yadā, tadā me vāṣyā bhavanti. SP 790 (see under § 16) sudūram utpatya (followed by adrśyo gataḥ, cf. next). Pñ 128. 5 (cf. § 16) tadabhiprāyaṃ ca jñātvānākulamanā giritaruvīṣamabhūbhāgānāṃ upari. Sy A 97, A 98. 1 Da sprach Bunthals zu den Tauben: Der Vogelfänger verfolgt uns, und solange er uns sieht, wird er hinter uns herkommen. Darum laßt uns in die Pflanzungen (? Bickell,

(19) *athā 'ntarhitā (jālam gṛhāvā) pakṣiṇaḥ. atha lubdhako*
'pi tān dṛṣṭer agocarātān gatān vijñāya nirāśaḥ (prati)nivṛttaḥ.
 (20) *citragrīvo 'pi tān* (prati)nivṛttān dṛṣṭvā *tān abravīt:* (21)
(bho nivṛttaḥ sa durātmā lubdhakaḥ. tad) asmākam (api prati-
nivṛtya) gantum śreyo mahilāropyam eva. (22) *tatra (?prāgutta-*
radigbhāge) mama (priya)suhṛd dhiraṇy(ak)o nāma mūṣakaḥ

in den Wald! cf. Pñ) gehen, so werden wir, wenn wir nur ein wenig ausweichen, ihm außer Sicht kommen. Ar 13 The ringdove turned around, and saw the hunter following them with his hope of them not cut off, and she said to her companions: I see that the hunter is determined to pursue you; and if you keep right on over the fields, you will not be concealed from him. But if you direct yourselves to the gardens and inhabited regions, it will not be long until your goal is hidden from him, and he will turn back, losing hope of you. [Confusion in Ar due to mention of city in the sequel. JCap, si vero volabimus per montes et colles et arbores—; OSp, if we fly by the place of the many trees and the inhabited region.] (19)

T A 132.3 *athā...pakṣiṇaḥ. atha hīnāśo dāśaḥ* (β *tadāsū hīnāśaḥ*) *pratinivṛttaḥ.* SP 791 (*adrśyo gataḥ*, see § 16) *lubdhako 'pi jālam apaśyan niḥśvāsyā nivṛttaḥ.* Hp 11. 14, Hm 28. 3 *tataś* (Hm adds *teṣu*) *caḥsurviṣayātikrānteṣu pakṣiṣu sa vyādho nivṛttaḥ.* So 65ab *vigno lubdhakaḥ samnyavartata.* Spl 3. 11 *atha dṛṣṭer...vijñāya lubdhako nirāśaḥ ślokaṁ apathan nivṛttaś ca* (then insertion). Pñ 128. 10 *atha lu'pi viṣamamārgavyavahitaṁ kapotacakraṁ jñātvā vihatāśaḥ pratinivṛtto 'bravīt* (then insertion as Spl). Sy A 98. 6 (after § 23) So taten sie, und sie schwanden dem Vogelfänger aus dem Gesichtsfeld, und er wandte sich von ihnen ab und heimwärts. Der Rabe aber ging mit ihnen, um zu sehen, wie die Sache zu Ende gehe (cf. § 17). Ar 15 (position as Sy) They directed themselves as the ringdove had indicated, and became concealed from the hunter. And he turned back, having lost hope of them. 16 (cf. our § 17) But the crow did not turn back, for he desired to see whether they had a trick to employ for extrication from the net, that he might learn it and it might be a resource for him in case this thing should happen to him.

(20) T A 133. 1 *tān ca tathā-vidhaṁ hīnāśaṁ dṛṣṭvā citragrīvaḥ punas tān abravīt.* SP 792 *ci'pi tān* (v. l. *ātmanūcarān*) *evam āha.* Hp 11. 14, Hm 28. 4 *atha* (Hp om) *lubdhakaṁ nivṛttam avalokya* (Hm *dṛṣṭvā*)—(then insertion) *citragrīvo 'vadat* (Hm *uvāca*). So 65cd *nirbhayo 'tha jagādātānś citragrīvo 'nuyāyinaḥ.* Kṣ 395(4) *a citragrīvo 'pi—.* Spl 3. 19 *ci'pi lubdhakaṁ adarśanibhūtaṁ jñātvā tān uvāca.* Pñ 128. 17 *atrāntare ci' tān nirāśaṁ prati' dṛ' tān kapotān uvāca.* (21) T A 133. 1 *so 'yam asmaccikīrṣitaṁ jñātvā pratinivṛtto vihatāśo bhavati. yato 'smākam api pratinivṛtya gantum śreyo mihilāropyam (β mah') eva. yat kāraṇam.* Spl 3. 19 *bho...tat sarvāir api svasthāir gamyatān mahilāropyasya—.* Pñ 128. 17 *bhoḥ, viśrabdhaṁ gamyatām, nivṛtto durātmā lubdhakaḥ. tad atrāsmākaṁ pramadāropyē nagare gamanaṁ śreyaḥ.* Pa, cf. under § 18. (22) T A 133. 3 *mama tatra priyasuhṛt kaścid* (β om) *dhiraṇyo nāma mū'pra°.* SP 792 *mana suhṛdo hiraṇyakanāmnō mūṣakarājasya*

prativasati. (23) *tatsakāśam avilambitān* gacchamaḥ, so 'smakān pāsānś chetsyati, (*samarthaś cā 'yam*) āpad(vi)mokṣaṇāye 'ti. (24) *tatthe 'ti* te hiraṇya(ka)bilasamīpaṁ prāpya (saṁ)nīpatitāḥ. (25) hiraṇy(ak)o 'pi nītijño 'pāyaśaṅkayā śātamukhabilān kṛtvā

nivāso yatra (α asti mama suhṛd dhiraṇyako nāma mūṣiko rājā, sa cātra prativasati). Hp 11. 19, Hm 28. 8 asmākaṁ (Hp mama) mitraṁ hiraṇyako nāma mūṣikarājo (Hp 'ako) gaṇḍakitire (Hm adds citravane) nivasati. So 66ab manmitrasya hiraṇyasya mūṣakasyā—. Kṣ 395(4)abc saṁprāpya suhṛdaṁ vṛddhamūṣakam, hiraṇyākhyam—. Spl 3. 21 prāguttaradigbhāge, tatra mama suhṛd dhiraṇyako nāma mū°. Pp 128. 19 yatas tatra prāguttaradigbhāge hiraṇyo nā° mū° mama priyasuhṛt pra°. Sy A 98. 3 Denn an jener Seite (= prāguttaradigbhāge?) der Pflanzungen lebt eine Maus namens Zīrg, eine weise und gewandte; die ist mir freundschaftlich verbunden. Ar 14 And as for this (net) with which we are distressed—near the inhabited regions and the fertile land is a place in which I know is the hole of a mouse. He is a faithful friend to me. [Note that Sy points to the form Hiraṇya-ka; cf. Ar under § 27.] (23) T A 133. 3 tat...gacchāmaḥ. so 'mīśūn pāsānām chedasamartho (β chedana°) bhavati. nānyo 'smākam āpado mokṣayātīti (so mss.; ed. em. °yitēti). SP 793 tatra gatānām (α gacchāmo nīpatyātām, so 'py) asmākaṁ pāsānś chedayiṣyati saḥ (α chetsyati). Hp 11. 20, Hm 28. 9 so 'smākān pāsānś chetsyati. So 66bcd 'ntikān drutam, vrajāmaḥ sa imān pāsānś chittvāsmān mocayiṣyati. Spl 3. 21 sarveṣūn sa pāsachedaṁ vidhāsyati. Pp 128. 20 sa cāsmākam avilambitān pāsachedaṁ kariṣyati. samarthaś cāyam āpadvimokṣaṇāya. iti. Sy A 98. 5 und ich hoffe, sie werde, wenn wir dort angekommen sind, dieses Netz zerschneiden, so daß wir frei werden (= āpadvimokṣaṇāya). [Here follows § 19.] Ar 14 and, if we go to him, he will cut the net away from us and the injuries we suffer from it (JCap, rodēt rethe et liberabit nos; similarly OSp.) (24) T A 133. 4 tathā cānuṣṭhite hiraṇyam idrṅkṣavaḥ saṁnīpatitāḥ tam uddeśam. SP 793 tatheti te tatra nīpatitāḥ. Hp 11. 20, Hm 28. 10 ity āloeya (Hm adds sarve) hiraṇyakavivarasamīpaṁ gatāḥ. So 67 ity uktvā so 'nugūhī sākaṁ gatvā tāir jālakaṣibhiḥ, mūṣakasya biladvāraṁ prāpyā (B. gatvā) 'kāśād avātarat. Kṣ cf. § 22. Spl 4. 2 evaṁ te kapotāś citragrīveṇa sambodhitā mahilāropye nagare hiraṇyakabiladurgaṁ prāpuḥ. Pp 128. 21 atha tathāivānuṣṭhite hiraṇyamūṣakadidrṅkṣavas te sarve tadbiladurgam āśādyā bhūmāv avateruḥ. atha ca. Sy A 98. 10 Und als Bunthals beim Loch der Maus angekommen war, ließ sie sich mit ihren Tauben nieder. Ar 17 And when the ringdove reacht [versions add "the hole of"] the mouse with them, she commanded the doves to descend, and they descended. (25) In T, Pp a verse (T vs 4, Pp vs 10): anāgataṁ bhayaṁ drṣṭvā nītiśāstraviśāradaḥ, avasan mūṣakas tatra kṛtvā śātamukhaṁ bilam. I believe that the original was clearly prose, tho some of its words are retained in this vs. SP 794 atha nītijño hiraṇyakaḥ svabilamukhaṁ praviṣya. Hp 11. 21, Hm 28. 10 hiraṇyakaś ca tatra (Hm om) sarvadapāyaśaṅkayā śātaḍvara- (Hm °raṁ) vivaraṁ kṛtvā bilān (Hm om) nivasati. So 69d, śātamukhād bilāt, see § 30. Spl 4. 3 hiraṇyako 'pi sahasramukhabiladurgaṁ praviṣṭo 'kutobhayaḥ sukhenūste. Sy "vs 2", A 99

tatra nivasati. (26) pakṣipātacakit(ahṛday) o hiraṇy(ak) o nibhṛtam arasthitaḥ. (27) citragrīvo 'pi bilamukham āropyāi ('vam) āha: bhadrā hiraṇy(ak)a, itas tāvad iti. (28) (tac ca śrutvā biladurgā)ntargata eva hiraṇy(ak) o 'bravit: ko bhavān iti. (29) asāv apy āha: citragrīvo 'ham tava suhṛd (iti). (30) so 'pi tad ākarṇya (pulakitatanuḥ) prahṛṣṭātmā sasaṁbhramān nirgatya citra-

Die Maus aber hatte aus Furcht mehr als hundert Löcher gemacht, so daß sie immer leicht hinein- und herausgelangen konnte; und sie befand sich gerade drinnen. Ar 18 and found around the hole of the mouse a hundred entrances which he had prepared for dangers; for he was experient and clever. (26) T A 134 pakṣapataśabdacakitahṛdayo hiraṇyo biḍālapadamātraṁ mārgam utsṛjya (cf. Pṇ; echo of § 14) kim idam iti nirikṣitum ārabdhāḥ. SP 794 pakṣi-samūhasampātād bhītaḥ san ni° ava°. Hp 11. 22, Hm 29. 2 tataḥ kapotāva-pātacakito mūśakas (Hm tato hir° kapotāvapātābbayāc cakitas) tuṣṇīm sthitaḥ. Pṇ 128. 24 athāivam sati pakṣipātāsāṅkitaḥṛdayo hiraṇyo 'pi biḍālapadamātraṁ nijabiladurgamārgam anusṛtya kim idam iti vikṣitum ārabdhāḥ. (27) T A 135. 1 ci° 'pi vivaradvāry avasthita evam āha. (hiraṇya). .iti. SP 795 ci° 'pi bilamukhe (α om mukhe) mukham āropya hiraṇyakam āhūtavān. Hp 12. 1, Hm 29. 3 ci° 'vadat (Hm uvāca): sakhe hiraṇyaka, katham (Hm kim) asmān na sambhāṣase. So 68 bho bho hiraṇya niryāhi citragrīvo 'ham āgataḥ, ity ājuhāva taṁ tatra mūśakān sa kapotarāt. Kṣ 395(4) ed mahāpāśchedane tam anodayat. Spl 4. 12 atha ci° bilam āśūḍya tīrasvareṇa provāca: bho bho mitra hiraṇyaka, satvaram āgaccha; mahati me vyasanāvasthā vartate. Pṇ 128. 25 ci° 'pi biladvārāvasthita evam... hiraṇya itaḥ satvaram ehi, paśya mamāinām avasthām. Sy A 100. 1 So erhob Bunthals ihre Stimme und rief sie beim Namen. Ar 19 The ringdove address him by name—now his name was Īzāk (true reading acc. to Prof. Sprengling probably Zīrak, cf. Sy under § 22). (28) T A 135. 1 tac ca śrutvāntargata... (hiraṇyo). Spl 4. 13 tac chrutvā hiraṇyako 'pi biladurgāntargataḥ san provāca: bhoḥ ko bhavān. Pṇ 128. 27 tac ca śrutvā durgāntargata... hiraṇyo 'br°: bhadrā, ko bha°. [Here insertion in Jn.] Sy A 100. 2 Sie antwortete von drinnen: Wer bist du? Ar 19 and the mouse answered her from his hole, saying: Who are 'you? (29) T A 135. 2 asāv api citragrīvo 'ham ity ākhyātavān. So 68 b (cf. § 27) citragrīvo 'ham āgataḥ. Spl 4. 15, Pṇ 128. 28 tac chrutvā citragrīva āha: bhoḥ, citragrīvo nāma kapotarājo 'ham te (Pṇ kapotapatis tava) suhṛt. tat (Pṇ om) satvaram āgaccha (Spl adds gurutaraṁ prayojanam asti). Sy A 100. 2 Spricht sie zu ihr: Ich bin Bunthals, deine Freundin. Ar 19 She said: I am your friend, the ringdove. (30) T A 135. 2 evam ākhyāte ca tattvārthopalabdhiprahaṣaromāñcitagātraḥ sa (mss. °gātraś ca) sasaṁbhramān nirgatya paśyat pāśabandhavyakulikṛtān saparivāraṁ citragrīvam, āha ca sa viṣādam (β sa viṣādvān). SP 795 so 'py adhigatasuhṛdvacanād āśvāsanānaḥ (α so 'py atha suhṛ° āśvasitamānasas) sasaṁbhramān nirgatya vipadgataṁ bandhum adhikūḍareṇālīṅgya sakhedam idam abravīt (but read with α sakhe kim idam ity āha. See next §). Hp 12. 2, Hm 29. 4 (Hm begins tato) hiraṇyakas tadvacanaṁ (Hp adds śrutvā) pratyabhijñāya sasaṁbhramān bahir niḥṣṛtyābravit: [then insertion] pāśabaddhānś ca tān avalokya (Hm cātān

grīvaṃ saparivāraṃ pāśabaddham ālokyā saviśādam aha: (31) *bhadra*, kim *idam*. (*kathaya*) *kathaye* 'ti. (32) *sa āha: bhadra*, vidvān asi, kim anena prṣṭena. (*uktaṃ ca*)

yasmāc ca yena ca yadā ca yathā ca yac ca
yāvac ca yatra ca śubhāśubham ātmakarma
tasmāc ca tena ca tadā ca tathā ca tac ca
tāvac ca tatra ca *kṛtāntavaśād* upaiti. 3.

(33) *hirany(ak)a āha: evam etat*.

sadaśād yojanaśatāt paśyati 'hā 'miṣaṃ khagaḥ
sa eva kāle saṃprāpte pāśabandhaṃ na paśyati. 4.

drṣṭvā) savismayaḥ kṣaṇaṃ sthitovāca. So 69, 70ab sa śrūtvā dvāramārgena drṣṭvā taṃ cāgataṃ tathā, suhṛdaṃ nirayaṃ ākhuḥ tasmāc chatamukhād bilāt, upetya prṣṭvā vṛttāntaṃ saṃbhrāmāt so 'pi mūśakaḥ. Spl 4. 17 tad āk° pul° pra° sthīramanās tvaramāṇo niṣkrāntaḥ. [vss.] atha citragrīvaṃ saparijanaṃ baddham ālokyā hiraṇyakāḥ saviśādam idam āha. Pñ 128. 29 tad āk° pul° pra° tvaramāṇo niṣkrāman abravīt. [vs, found in Spl.] atha ci° sapa° pāśa° drṣṭvā savi° abravīt. Sy A 100. 3 Da lief sie zu ihr, und als sie sie erblickte, sprach sie zu ihr. Ar 20 He approacht her quickly, but when he saw her in the net he said to her. (31) T A 135. 4 text. SP 797 sakhe vijñātasakalanayo bhavān, tathāpiyam (α [cf. prec.] vijñātanikhilakāryasya tavāpi°) avasthā. Hp 12. 4, Hm 29. 10 sakhe kim etat. So (cf. under prec., 70a prṣṭvā vṛttāntaṃ). Spl 5. 2 bhoḥ kim etat. Pñ 129. 1 bhadra kim idam, kuto vā, kathaya iti. Sy 100. 4 Woher ist dir dies zugestoßen, mein Herz und mein Liebling? Sag's mir schnell (pointing to double kathaya?). Ar 20 How did you fall into this plight? For you are clever.—The correspondence between SP and Ar is probably secondary and accidental; the others, incl. H and Sy, agree on the shorter reading. (32) T A 135. 4 citragrīvaḥ (β so 'bravīt: vayasya, vidvān... api (for uktaṃ) ca. SP 797 citragrīva (α sa) āha: bhadra (α om), kim... prṣṭena. vidvān asi. Hp 12. 4, Hm 29. 10 citragrīvo 'vadat: sakhe (Hp mitra kim anyat), asmākaṃ prāktanajanmaduhkṛtaṃ idam viceṣṭitaṃ (Hm °janmakarmaṇaḥ phalam etat). Spl 5. 2, Pñ 129. 2 sa āha: bho (Pñ so 'bravīt: bhadra) jānann api kiṃ māṃ (Spl om) prechasi. uktaṃ ca (Spl adds yataḥ). Sy A 100. 6 Und sie erzählte ihr alles und sprach zu ihr: Weißt du nicht. Ar 20 The ringdove said: Do you not know that—. Vs 3=T 5, SP, N 3, Hm 39 (not in Hp), Spl 17, Pñ 12, Sy 3, Ar 21. In a and c, SP, Hm, Spl, Pñ transpose yadā—yathā and tadā—tathā. d, SP, N, Hm vidhātṛ for kṛtānta. Sy daß jedem das Gute und das Böse von dort stammt und daß es ihm so ergeht, wie es ihm bestimmt ist? Ar There is nothing good or bad that is not predestined for him upon whom it falls, both as regards its time and its duration? Here T inserts vs 6. (33) T A 136 hiraṇya... SP 803 hiraṇyakeṇoktam: yathāha bhavān. Spl (after insertion) 5. 9 tad ākarṇya hiraṇyakāḥ prāha. Vs 4=T 7, SP, N 4, Hp 37, Hm 49, Spl 18, Pñ 14, Sy 4, Ar 22. This and the next two vss inserted in § 42 in H. a, for sadaśād, SP yaḥ sadā (α text); N, H yō 'dhikād, Spl adhyardhād, Pñ sapadād. b, T paśyati hy ā°, SP α v. 1. °ti hā°, Spl (and SP β v. 1.) āmiṣaṃ vīkṣate khagaḥ. Pñ āmiṣaṃ prekṣate

(34) evam ukta hiraṇya(ka)ś citragrivasya pāśaṁ chettum
 ārabdhah. (35) citragriva aha: *bhadra*, māi 'vaim (*kuru*); pra-
 thamaṁ mama pariṇaṁśva paśaś 'chidvantaṁ, *tadānu* mamā

klagaḥ; text SP (most mss.), N, H. ed., Jn so 'pi pārvasthitaṁ dāivāḥ bandhanaṁ na ca (Pṇ nāiva) paśyati. N, H sa eva prāptakālas tu. Sy Und so habe auch ich, weil meine Stunde kam, die Lockspeise von ferne gesehen, aber das Netz und die Schlingen sah ich nicht, bis ich hineinfiel. Ar similarly. Vs 5=T 8, SP, N 5, Hp 38, Hm 50, Spl 19, Pṇ 15, Sy 5, Ar 23. SP tr a and b. a, Spl raviniśākara°. b, SP, Jn °bhujāṅgavihaṅgamabandhanam, TṢ gajatur-aṅgamayor. c, SP, Pṇ samikṣya, N, H vilokya, text T, Spl. Sy Denn wenn die Stunde gekommen ist, deckt sie Sonne und Mond zu. Ar similarly. T adds sādhu cedam ucyate, H anyac ca, Spl tathā ca, Pṇ kiṁ ca. Vs 6=T 9, SP, N 6, Hp 39, Hm 51, Spl 20, Pṇ 16, Sy 6, Ar 24. a, T vyomāikāntaracāriṇo. b, N viśyante (i. e. vidh°?); T mss. bādhyante (ed. em. ba°) baḍiśāir agā°. N, H matsyāḥ. c, SP durnītiḥ (α °tam), N durnite. N, Hp hi kim asti kiṁ. Spl kiṁ ca sukṛtaṁ. N sthānalobho. d, Spl kālāḥ sarvajānān prasā°. T, Pṇ °sāritabhujo. Sy holt die Fische aus den tiefen Wassern heraus, stürzt die Vögel aus der Luft herunter, und durch sie wird der Wohlstand den Tüchtigen weggenommen und den Lässigen gegeben. Ar And indeed fish are caught in the watery deep and birds are brought down from the air. The cause thru which the weak man obtains what he needs is the same as that which separates the clever man from his desire. T adds six other vss. (34) T A 137. 1 text (om hiraṇyakaś; pāsāṁś). SP 812 e° u° hi° ci° pāsachedaṁ kartum ārabhate sma. Hp 12. 6 Hm 30. 8 tac (Hm etac) chrutvā hi° ci° bandhanaṁ chettum satvaram upasarpati Spl 5. 22 text (om hi°; chettum udyatam). Pṇ 129. 21 atha hiraṇya evam uktavataś citragrīvasya... Sy A 101. 1 Da begann die Maus, Bunthalsens Fesseln durchzuschneiden. Ar 25 Then the mouse began to gnaw the meshes in which the ringdove was. (35) T A 137. 1 tenāpi niśiddho mā tāvan mamāśya chidyantām iti (so mss.; see JAOS. 38. 276). SP 812 tataś citragrīva āha: parijānasyāchinneṣu pāseṣu kathāṁ mamāśritāḥ pāsāś chidyante (α °kathāṁ mamāśi sūchi; v. l. prathamam parijānasya pāseṣu chinneṣu tato mama pāsāṁ chindhi). Hp 12. 7, Hm 30. 9 citragrīvo °vadat (Hm uvāca): mitra māivam (Hm mā māivam); eṣāṁ asmadāśritāṇāṁ pāsāś tāvac chindhi (Hm adds, tadā mama pāsāṁ pāsāc chetsyasi). Spl 5. 22 sa tam āha: bhadra mā māivam kuru; prathamam mama bhṛtyānāṁ pāsachedaṁ kuru, tadānu mamāpi ca. Pṇ 129. 21 citragrīveṇa niruddhah, uktaṁ ca: bhadra, viruddham etat; mā tāvat prathamam mama

'pi ca. (36) *evam dvitiye tṛtiye hiraṇy(ak)aḥ kupito 'bravit:* (37) *bhadra, katham svavyasanopekṣāṁ kṛtvā parasya vyasanamokṣaḥ kriyata iti.* (38) *so 'bravit: bhadra, na manyuḥ kāryaḥ; anyān api parityajya mamā 'śritā ete sarve (varākāḥ);* †*tat katham etāvanmātram api saṁmānaṁ na karomi.* † (39) †*tad yāvad ayaṁ bhavān mama pāśāṁ na chinatti, tāvad aśrāntaṁ eṣāṁ chetsyasi; ādāu ca mama chinne kadācid bhavān*

pāśāś chidyatām, kiṁ tu matparijanasya. Sy A 101. 2 Aber Bunthals sprach: Meine Liebe, zerschneide zuerst die Fesseln meiner Genossinnen und hernach zerschneide die meinigen. Ar 25 but the ringdove said to him: Begin with the meshes of my companions, then come to my meshes. (36) T A 137. 2 text (hiraṇyāḥ). Spl 5. 23 tac chrutvā ku° hiraṇyakāḥ prāha. Pñ 129. 23 tac chrutvā hiraṇyāḥ prakupitaḥ prāha. Sy 101. 4 Sie achtete indes nicht auf sie und sie sprach es zu ihr zum zweiten Male. Da erwiderte jene. Ar 26 She repeated the speech to him several times (Joel, deux trois fois), but the mouse paid no regard to her speech. Then he said to her. (37) T A 137. 2 text (ed. svavyasanānepekṣāṁ, but ms. R °sanāpekṣāṁ corrected to text, other mss. vyasanāpekṣāṁ). Spl 6. 1, Pñ 129. 23 bho na yuktam uktaṁ bhavatā, yataḥ svāmino 'nantaraṁ bhrtyāḥ. Sy A 101. 5 Es kommt mir vor, die Not dieser da lastet schwer auf dir und auf deine eigene Not achtest du nicht. Ar 26 You constantly repeat this remark to me, as tho you had no pity (Kh, and some versions, need) for yourself. You have no regard for any duty toward it (i. e. your own person or life). (38) T A 137. 3 so...kāryaḥ; śrūyatām tāvat. ayaṁ kilāśrayaṇiyaguṇopeta iti kṛtvāmi svāmināṁ parityajya maccakram anupraviṣṭāḥ. [Expansion follows.] SP 813 (not in α) nanu pariṇe rakṣite pālīte ca svāmī rakṣitaḥ pālitaś ca bhavati. Spl 6. 2, Pñ 129. 24 sa āha: bhadra, mā māivaṁ vada; anyān...(Spl madāśrayāḥ sarva ete for anyān...sarve; Spl adds after varākāḥ, aparaṁ svakuṭumbaṁ parityajya samāgatāḥ; Pñ tr apy before etāvan°). Sy A 101. 7 Spricht sie zu ihr: Liebe, meine Not beachte ich wohl. Tadle mich nicht als eine Undankbare, weil ich zu dir sprach: Zerschneide zuerst die (Fesseln) dieser und hernach die meinigen. Denn diese alle sind in meinen Dienst getreten und haben mich zur Führerin über sich erhoben, darum muß ich um ihre Rettung besorgt sein; und ich bin ihnen Dank schuldig, daß ich durch ihre Veranlassung entronnen bin. Ar 27 similarly. (39) T A 137. 6 text (ed. anuṁ for ayaṁ, JAOS. 38. 277; in last clause read with β, see Chapter IX of my Introduction, Vol. II, page 266). SP 814 (not in α) tad eṣāṁ eva pāśāś chindhi. Hp 12. 8, Hm 31. 1 hiraṇyako 'py āha: aham alpaśaktiḥ, dantāś ca me komalāḥ [then expansion; Citragriva says:] tathāpi yathāśakyam eṣāṁ bandhanāny apanaya [different in Hm]. Spl 6. 10, Pñ 129. 30 aparaṁ mama kadācit pāśachedaṁ kurvatas te (Pñ pāśe chinne tava) dantabhaṅgo (Pñ dantavedanā) bhavati, athavā durātmā (Pñ sa pāpātmā) lubdhakāḥ samabhyeti, tan nunaṁ mama narakapātaḥ (Spl adds eva). The weakness of teeth mentioned in both H and Jn is probably an accidental coincidence. Sy A 101. 14 Ich dachte, es wird dir, wenn du die meinigen zuerst durchschnittest. vielleicht aus Er-

chramam iyāt; tac cā 'sādhv; yata evaṁ mayā 'bhikṣitam.† (40)
tac chrutvā prahrṣto hiraṇy(ak)aḥ prāha: mayā tava parikṣe
('yaṁ) kṛtā; sādhv āsrayaṇiyaguṇo(peto) 'si.

kāruṇyaṁ saṁvibhāgaś ca yathā bhr̥tyeṣu lakṣyate

cittena 'nena te śakyā trāilokyasyā 'pi nāthatā. 7.

(41) *evam ukṭvā sarveṣāṁ pāsachedaḥ kṛtaḥ. (42) muktaban-*
dhanas tu citragrivo hiraṇy(ak)am āpr̥chya (saṁ)preṣita utpatya

müdung verleidet sein, die der andern zu durchschneiden. Sind aber erst einmal die ihrigen durchschnitten, so wird dir, selbst wenn dich die Müdigkeit überwältigt, deine Seele keine Ruhe um meinetwillen lassen, bis du auch die meinigen durchschnitten hast. Ar 28 But I feared that, if you should begin by cutting my meshes, you would grow weary, and when you had completed that be negligent of doing this with the meshes of some that were left; but I knew that, if you should begin with them and I should be the last, you would not be content, even tho weariness and lassitude should seize you, to avoid the labor of cutting my meshes from me. (40)

T A 137.7 *tac chrutvā hiraṇya āha: mayā tāvad bhavata upadhāparikṣeyaṁ... SP 814 hir° 'bravit: vayasya, sādhur asi, āsrayaṇiyaguṇo 'si. Hp 13.19, Hm 33.9 ity ākarṇya hiraṇyakāḥ prahr̥ṣtamanāḥ pulakitaḥ sann uvāca (Hm abravīt): sādhv mitra sādhv. Spl 6.14 tac... hiraṇyakāḥ prāha: bho vedmy ahaṁ rājadhamaṁ paraṁ mayā tava parikṣā kṛtā. tat sarveṣāṁ pūrvāṁ pāsachedaṁ kariṣyāmi; bhavān apy anena vidhinā bahukapota-parivāro bhaviṣyati. uktaṁ ca. Pṇ 130.1 *tac chrutvā hiraṇyaḥ prāha: bhoḥ, vedmy aham imaṁ svāmidharmam, paraṁ tava parikṣākr̥te mayāitad abhihitam. tataḥ sarveṣāṁ pāsachedaṁ kariṣyāmi; bhavān apy etāir bahuparivāro bhaviṣyati. uktaṁ ca yataḥ. Sy A 101.19 Sie erwiderte: Das entspricht auch voll und ganz meinem Wunsche [Bickell: Ich will dir den Willen tun]. Ar 28 The mouse said. Vs 7=T 16, SP, N 7, Spl 24, Pṇ 20, Sy 7, Ar 29; prose in Hp 13.20, Hm 33.10. a, SP snehaś ca saṁ°. b, Jn yasya bhr̥°; T vartate, Jn sarvadā, for la°. c, Jn saṁbhavet (Pṇ °bhāvyaḥ) sa mahīpālas; SP vṛttenānena te sakhyāṁ (but α text); T śaktaḥ tvāṁ. d, T trāilokyam api śāsītum; N 'dhi- for 'pi; SP vā tathā, Jn rakṣaṇe, for nāthatā of SPα, N.—H anenāśritānām (Hm °ta-) vātsalyena trāilokyasyāpi prabhutvaṁ tvayi yujyate. Sy Es ziemt und steht deinen Freunden wohl an, sich über dich zu freuen. Ar This is one of the things that increase the affection and love of those who love you and feel affection for you. (41) T A 138.1 tat, bhadra, aśeṣam adhunā pāsachedaṁ kṛtam avadhāraya. tathā cānuṣṭhitavān. SP 818 iti prahr̥ṣtena hiraṇyakena sar° evaśeṣapāsachedaḥ (α eva pāśa°) kṛtaḥ. Hp 13.21, Hm 34.1 e° uk° sa° bandhanāni tena chinnāni. So 70cd pārvatapateḥ pāsān sānugasyāchinat suhṛt. Spl 6.19, Pṇ 130.6 e° uk° sa° pāsachedaṁ kṛtvā. Sy 102.1 Dann tat sie, wie jene ihr gesagt, und durchschnitt zuerst jenen und hierauf ihr die Fesseln. Ar 30 Then the mouse began to gnaw the net (and continued) until he finisht it. (42) T A 138.1 mukta°...hiraṇyam āpr̥chya kvāpy utpatya prāyāt. hiraṇyo... SP 818 tata ucitam ātithyaṁ kṛtvā citragrivaṁ ālīngya (α om) preṣitavān, svayaṁ ca**

saparivārah svāśrayam yayāu. hiraṇy(ak)o ('pi) svam durgam praviṣṭaḥ. (43) laghupatanako 'pi sarvam tam citragrīvabandha-mokṣam vilokya sāścaryam vyacintayat: aho ṛbuddhir asya hiraṇy(ak)asya śaktiś ca durgasya sāmāgrī ca.† (44) tam mamā 'pi yuktam hiraṇy(ak)ena (saha citragrīvavat) prītikaraṇam; yenā 'smākam (api) 'dṛśāni pāśabandhanavyasanāny utpadyanta iti. (45) evam saṃpradhārya (tasmāt) pādapād avatīrya bila-

grhaṃ (α bilaṃ) praviṣṭaḥ. Hp 13. 21, 14. 14, Hm 34. 2, 35. 5 hiraṇyakāḥ sādaram sarvān saṃpujāha: [here our vss 4—6] ātithyam kṛtvā (Hm adds āliṅgya ca) citragrīvāḥ (Hm adds tena) saṃpreṣito yatheṣṭadeśān saparivāro yayāu. hiraṇyakāḥ svavivaram pra°. So 71 chinnapāśas (B. °sām) tam āmantrya-mūṣakam vacanāḥ priyāḥ, citragrīvāḥ kham utpatya yayāu so 'nucarāḥ saha. Spl 6. 19 hiraṇyakaś citragrīvam āha: mitra, gamyatām adhunā svāśraye. bhūyo 'pi vyasane prāpte saṃāgantavyam. iti tān pṛeṣya punar api durgam praviṣṭaḥ. citragrivo 'pi saparivārah svāśrayam agamat. Pñ 130. 6 hiraṇyāś citragrīvam prāha: sakhe, gacchādhunā svāśrayam. citra° etc. as Spl. Sy A102. 2 Und als sie und ihre Gefährtinnen frei waren, machten sie sich auf und flogen wieder nach ihrem Orte. Ar 30 And the ringdove and her doves went away to their home, returning safely. (43) T A139. 1 la° 'py āditāḥ prabrṛty eva tad dṛṣtvā tatsamīpapādapāvasthito 'cintayat: aho, mahad idam āścaryam hiraṇyāc citragrīvamokṣaṇam. SP 820, Hp 14. 16, Hm 35. 10 la° 'pi sarvavṛttāntadarśi sāścaryam—. So 72ab anvāgataḥ sa kāko 'tra laghupāti vilokya tat. Kṣ 396(5)ab chinnapāśam hiraṇyena tatas tam vikṣya vāyasah. Spl 7. 2 la°...°mokṣam avalokya vismitamanā vya°... Pñ 130. 10 la° 'pi sa° citragrīvasya bandhanamokṣam (so read, see Hertel's Crit. App.) vi° vismitamanā vya°..(hiraṇyasya)..durgasāmāgrī ca. Sy A103. 1 Der Rabe nun, der gekommen war, um zuzuschauen, ging, als er gesehen, daß durch das Mitleid der Maus mit Bunthals sie und ihr Taubengefolge gerettet wurden, selbst zum Loch der Maus, indem er zu sich sprach. Ar 31 When the crow saw the deed of the mouse and the rescue of the doves by him. (44) T A139. 2 text (tan... °karaṇam only in β, reading hiraṇyena, om saha; ed. with α om 2d api). Spl 7. 4 tad idṛg eva vidhir vilāṅgānām bandhanamokṣātmakāḥ. ahaṃ ca na kasyacid viśvasimi calaprakṛtiś ca (cf. Pñ and § 54 below?). tathāpy enaṃ mitram karomi. Pñ 130. 11 tasmān mamāpi yu° hiraṇyena saha māitrikaraṇam. yady apy ahaṃ cañcalaprakṛtiḥ kasyāpi na viśvāsam vrajāmi, na ca kenāpi vañcituṃ śakyāḥ, tathāpi mitram kāryam eva. Sy A103. 4 Auch ich will sie mir zum Freund machen, denn wir Raben haben uns gerade so zu fürchten wie die Tauben, und wenn, was Gott verhüte, ich in Not gerate, kann sie uns gute Dienste leisten. Ar 31 he desired the friendship of the mouse, and he said: I am without safety in a situation like that which befell the doves and I have need of the mouse and his love. (45) T A139. 3 evam... avarubya vivaradvāram āśādy pu° hiraṇyam vyāhṛtavān: bhadra hiraṇya... SP 820, Hp 14. 16, Hm 35. 10 idam āha: aho hiraṇyaka [here §§ 49, 50]. So 72cd bilapraviṣṭam tam (DP. tad) dvāram āgatyoḽca

dvāram āśritya (pūrvopalabddhanāmānaṁ) hiraṇy(ak)am (sam)āhūtavān: bhadra hiraṇya(ka), (itas tāvad iti). (46) tac chrutvā hiraṇy(ak)o (?vyacintayat: kim anyo 'pi kaścīt sāvaśeṣabandhanaḥ kapoto 'vatiṣṭhate, t̥yo mān vyāharati.†) āha (ca): (bhoh) ko bhavān. (47) sa āha: laghupatanako nāma vāyaso 'ham. (48) tac chrutvā hiraṇy(ak)o 'bhyantarāt taṁ (?darīdvāragataṁ) vāyasam dr̥ṣṭvā 'bravīt: (apa)gamyatām (asmāt sthānād iti). (49) vāyaso 'bravīt: ahaṁ citragrīvamokṣaṇaṁ tvatsakāśād dr̥ṣṭvā tvayā saha mitratvam icchāmi. (50) tat kadācin mama

mūṣakam. Spl 7.8 evaṁ... (om tasmāt)..āśritya citragrīvavac chabdena hiraṇyakam samāhūtavān: ehy ehi bho hiraṇyaka ehi. Pñ 130.16 evaṁ matvā pāda°...hiraṇyam āhūtavān... (hiraṇya). Sy A103.8 (cf. § 43) Darauf rief er die Maus beim Namen. Ar 32 So he approacht the mouse's hole. Then he called him by his name. (46) T A139.4 tac chr° hiraṇyo 'cintayat (β 'py aci°); kim adyāpi kaścīt sāvaśeṣapāśabandha (β °dhana) evāvatī°: āha ca... (om bhoh). SP (only α) note on 822 hiraṇyakaḥ prāha: kas tvam. Hp 14.17, Hm 36.3 tac (Hm etac) chrutvā hiraṇyako vivarasyābhyantarād (cf. § 48) āha: kas tvam. Spl 7.9 tac chabdam śrutvā hiraṇyako vya°... kaścīt kapoto bandhanaśeṣas tiṣṭhati, yena mān vyā°. āha... Pñ 130.18 tac... (hiraṇyo)... kapotas tiṣṭhati yo... (add iti before āha). Sy A103.8 und sie kam bis an die Öffnung ihres Loches (cf. § 48) heraus und sprach zu ihm: Wer bist du? Ar 32 and the mouse (Kh adds "extended his head and", cf. § 48) answered him: Who are you? (47) T A139.5 āsāv api laghupatanako 'ham ity (β om) ākhyātavān, jātyā punar vāyasa iti. SP (only α) note on 822 sa āha: kāko 'ham. Hp 14.18, Hm 36.4 sa brūte laghupatanakanāmā vāyaso 'ham. So 73a laghupātiti kāko 'ham (here follows §§ 49, 50). Spl 7.11, Pñ 130.19 sa (Pñ vāyasa) āha: ahaṁ la° nā° vā°. Sy nothing. Ar 32 He said: I am a crow; affairs have gone so and so with me. (48) T A139.6 hiraṇyo (β so 'pi cā) 'ntargata evāpaśyat [then insertion] taṁ darī° vāyasam dr̥ṣṭvābravīt... H cf. under § 46. So 74abc tac chrutvābhyantarād (cf. H under § 46) dr̥ṣṭvā mūṣakas taṁ sa vāyasam, jagāda gaccha. Spl 7.12 tac chrutvā viśeṣād antarlīno hiraṇyaka āha: bho drutaṁ gam°... (om iti). [Then insertion.] Pñ 130.20 tac chr° hiraṇyo viśeṣād antarlīnaḥ prāha: bhadra gam°... (om iti). [Then insertion.] Pa nothing, but cf. under § 46. (49) T A139.8 vāyasaḥ (β adds 'bravīt: śrūyatām tāvat. ahaṁ ci° dr° bahumanoratham icchāmi bhavatā saha mitratvam iti. SP 820, Hp 14.17, Hm 36.1 (after § 45) ślāghaniyacarito (H ślāghyo) 'si, atas (H ato 'ham api) tvayā saha maitrīm (α°tram) icchāmi. So 73bc dr̥ṣṭvā tvān mitravatsalam, mitratvāya vṛṇomī—. Spl 7.15 sa āha: bhoś citragrīvasya mayā tava sakāśāt pāsamokṣaṇaṁ dr̥ṣṭam; tenamama mahati pritiḥ saṁjātā. Pñ 130.22 sa āha: bhoh, citragrīvabandhamokṣaṇaṁ tvatsa° dr° me mahati pratitiḥ saṁjātā. Sy A103.10 Der Rabe sprach zu ihr: Ich bin mit jenen Tauben hiehergekommen, die du gerettet hast, und habe Sehnsucht nach deiner Freundschaft bekommen und bitte um deine Liebe. Ar 32 I saw your affair (with the doves) and your faithfulness to your beloved friends, and how Allah benefited the doves thru it, as I saw. I longed for your friendship, and I have come to you

'pī 'dṛgvyasane jātē tava pārśvān muktir bhavati. tan mām
(avaśyaṁ) maitṛyeṇā 'nugrahitum arhati bhavān. (51) hiraṇy(ak)o
vihasyā 'ha: kā tvayā saha (mama) maitrī.

yad aśakyāṁ na tac chakyāṁ yac chakyāṁ śakyam eva tat
no 'dake śakataṁ yāti na nāvā gamyate sthale. 8.

yad yena yujyate loka budhas tat tena yojayet
aham annaṁ bhavān bhoktā kathaṁ prītir bhaviṣyati. 9.

(52) vāyasa āha:

bhakṣitenā 'pi bhavatā nā 'hāro mama puṣkalaḥ
tvayi jivati jiveyaṁ citragrīva ivā 'nagha. 10.

(53) tena hi na yuktaṁ prārthayamāne mayi bhavato 'nādarāṁ
kartum.

tiraścām api viśvāso dṛṣṭaḥ samayaniścayaḥ
satāṁ hi sādhuśīlatvāt tvaccitragrīvayor iva. 11.

for this. (50) T A 139. 9 yat kārāṇam, asmākam idrśāni vyasanāny utpa-
dyanta iti. tāni tu (β om tāni tu) tvayā nāthenāyatnam apāsanaśakyāni bhavanti.
kiṁ bahunā. SP 821, Hm 36. 2 (cf. also Hp v. 1. to 14. 17) tan (Hm ato) mām
(SP adds avaśyaṁ) maitṛyeṇānugrahitum arhati bhavān (H arhasi). So 73cd
'dṛgvipaduddharaṇakṣanam. Spl 7. 17 tat ka° mamāpi bandhane jāte... bhavati.
tat kriyatām mayā saha maitrī. Pñ 130. 23 tan mamāpi kadācid bandhane sañ-
jāte tava... bhaviṣyati. iti. tat etc. as Spl. Sy A 103. 13 und wenn ich in Not
gerate wie die Tauben, mögest du mich retten. Ar nothing. (51) T A 142. 2
(after § 56) hiraṇyo (βsa) vihasyābravit: bhadra. SP 822 hiraṇyakaḥ (α°ka āha):
kā... (om mama). Hp 14. 19, Hm 36. 5 hiraṇyako... (om mama). So 74c kā
maitrī. Spl 7. 18, Pñ 130. 25 hiraṇyaka āha (Pñ °yaḥ prāha): [here prose=our
vs 9] kā... Sy A 104 Die Maus sprach: Daß gerade zwischen uns Freundschaft
sei, ist ein ganz unhaltbarer Gedanke, denn das ist ein für allemal unmöglich.
Ar 33 The mouse said: There is no basis for union between me and you.
Vs 8=T 20, SP 15, N 13, Hp 66, Hm 89, Sy 8, Ar 34. d, for nāvā, SP, N nāur
vā, Hp nāukā, Hm ca naur. SP, N, H gacchati. Sy Auf das aber, was unmöglich
ist, sollen wir verzichten. Denn ein Tor ist, wer den Wagen auf dem Meere
oder das Schiff auf dem Trockenem fahren will. Ar similarly. Vs 9=T 21,
SP, N 8, Hp 40, Hm 53, Sy 9, Ar 35, cf. So 74d, prose in Jn in § 51, Spl 7. 18,
Pñ 130. 25. So bhakṣyabhakṣakayor iti. Jn aho (Pñ bhoḥ) tvaṁ bhoktā (Pñ
paribho°), ahaṁ (Spl adds te) bhojyabhūtaḥ. Sy Da ich nun aber die Speise
bin und du der Esser, wie kann da Freundschaft zwischen uns sein? So Ar.
(52) T A 143 vāyasaḥ (β so 'bravit: bhadra). SP 825 sa āha. Hp 21. 1, Hm 52. 7
kākaḥ punar āha. So 75a tataḥ sa vāyaso 'vādīc. Sy A 105 Der Rabe sprach.
Ar 36 The crow said. Vs 10=T 22, SP 9, Hp 61, Hm 83, Sy 10, Ar 37, cf.
So 75bcd. c, SP, H jivāmi. So chāntaṁ bhukte mama tvayi, trptiḥ kṣaṇaṁ
syān mitre tu śaśvaj jivitarakṣanam. Pa close. (53) T A 144 text. Sy A 106a. 1
Und wenn ich nun in Dürftigkeit deine Freundschaft suche, so ist es eine
Unziemlichkeit, daß ich verschmäht werde, denn (cf. also repetition in A 106b).
Ar 38 You are acting unworthily in sending me away disappointed when I have

sādhoh prakupitasyā 'pi na mano yāti vikriyām
na hi tāpayitum śakyam samudrāmbhas tñolkayā. 12.

guṇā anuktā api te svayam yānti prakāśatām

chādyamānā 'pi sāugandhyam udvamaty eva mālātī. 13.

(54) (*tac chrutvā*) hiraṇy(ak)o 'bravit: (*bhadra, svabhāva*) capalas
tvam. (*uktaṁ ca*.)

ātmanaś capalo nā 'sti kuto 'nyeṣāṁ bhaviṣyati

tasmāt sarvāṇi kāryāṇi capalo hantya asaṁśayam. 14.

(55) (*tad apagamyatām tasmād durgoparodhasthānād† iti.*)

(56) *so 'bravit: (bhadra, capalo na capala iti) kim anena*
(*niṣthuravacanena. niścayo 'yam*) *mayā (tāvad bhavadguṇā-*
kṛṣṭena) tvayā saha māitryam avaśyam kartavyam (iti). (57)
hiraṇy(ak)a āha: bho tvayā vāirīṇā saha katham māitriṁ
karomi. uktaṁ ca:

come seeking your affection.

Vs 11=SP 10, N 9, Hp 62, Hm 84, Sy

A 106 a. 4; in T prose, A 144. b, SP ed. samayanīścalaḥ, α text, v. l. °niścayāṇi;

N, H dṛṣṭaḥ (N °ṭa) puṇyāikakarmanām. d, SPα citragrīvādayo yathā, Hm

svabhāvo na nivartate. T tiraścām api samayakāraṇena nāviśvāsam (β om

nā) upayānti santaḥ. katham. Sy Ich nun sehne mich wegen deiner Recht-

schaffenheit nach deiner Freundschaft. Daraus kann mir kein Vorwurf gemacht

werden, denn du bist rechtschaffen. Not in Ar. Sy is much closer to SP etc.

than to T; moreover its transposed position indicates that its original was

probably a stanza, else it would not be apt to have got separated from the

preceding prose by a stanza (our vs 12). Vs 12=T 23, SP 11, N 10, Hp 63,

Hm 85, Sy 11. a, Hm prakopita°, Hp, N paruṣita°. b, N tr mano na, H mano

nā°. Tβ niṣkriyām. d, SP, H sāgarāmbhas, but SP v. l. and N text. Sy ex-

panded but clearly corresponding. Here T vs 24. Vs 13=T 17, Sy 12,

Ar 39. This, with §§ 54, 55 and vs 14, is put in T before § 51. Sy Und wenn

du (deine Vortrefflichkeit) auch nicht eingestehst, so verrät sie sich doch

selbst, wie der Moschus, der auch zugedeckt seinen Duft offenbart. Ar ex-

panded but similar. (54) T A 140 text (hiraṇyo). SP 832 hiraṇyakah:

capalas tvam. Hp 21. 10, Hm 53. 4 hiraṇyako brūte: capalas tvam, capalena

saha snehaḥ sarvathā na kartavyaḥ. (This last may represent the next vs.)

Jn cf. above in § 44? Vs 14=T 18, SP 12, N 11; cf. H in prec. ? a, N

capalā (read °lo) neṣaḥ (a lect fac.). (55) T A 141 text (om iti). Spl 7. 19

tad gamyatām māitriṁ virodhabhāvāt. [vss inserted.] tad gamyatām iti. Pñ 130. 28

tad gamyatām iti. (56) T A 142. 1 so. . (ms. P capalo capala iti; acc. to Hertel

so also Pñ; but where?!). 'yam avaśyam bhavatā saha (β adds mayā) māitri

kartavyeti. SP 835 vāyasah (α kāka āha): kim anyena (α anena). mayā (α om)

tāvad bhav° tvayā (α mayā)...kartavyam. Perhaps cf. Ar 40 Do not disguise

your character from yourself and do not deny me your love and your kind-

liness (text uncertain and corrupt; versions vary). (57) SP 835 hiraṇyakah

(α adds āha): śatrupakṣo bhavān asmākam. uktaṁ ca. Hp 21. 14, Hm 53. 8 kiṁ

cānyat (Hp tu), śatrupakṣo (Hp °kṣe) bhavān asmākam. uktaṁ cāitat. Spl 8. 5,

śatruṇā na hi saṁdadhyāt suśiṣṭenā 'pi saṁdhiṇā
sutaptam api pāṇiyam śamayaty eva pāvakam. 15.

(58) *vāyasa āha: bhoṣ tvayā saha (mama) darśanam api nā 'sti, kuto vāiram. tat kim anucitāṁ vadasi.* (59) *(tato vihasya) hiranyā (ak) o 'bravit: bhadra, iha tāval loke dve vāire śāstradrṣṭe, saha jaṁ kṛtrimaṁ ca. tat saha javāiri tvam asmākam. vāyasa āha: bho dvididhasyā ('pi) vāirasya lakṣaṇaṁ śrotum icchāmi. (tat kathyatām.) sa āha: bhoḥ kāraṇena nirvṛttaṁ kṛtrimaṁ; tat tad arhopakāra karaṇād gacchati. svābhāvikaṁ (ca) punaḥ katham api nā ('pa) gacchati. tae (ca) svābhāvikaṁ vāiraṁ dvididhaṁ bhavati,*

P_n 130. 29 text (P_n hiraṇya, and tr katham before tvayā). See on § 58 below. Vs 15=T 25, SP 13, N 12, H_p 65, Hm 87, Spl 29, P_n 24, Sy 13, Ar 42. In T and Pa after § 59; see on § 58 below. a, Spl vāiriṇā, T śatruṇāpi na. c, T ataptam (ms. R āta°); see *AJP.* 36. 269 f. and my Introduction; Vol. II, p. 105 f. Sy Wer mit seinem Feinde Freundschaft schließt, ist kein Weiser. Denn man mag das Wasser noch so stark mit Feuer erhitzen: wenn es auf das Feuer gegossen wird, löscht es dieses aus. Ar similarly. (58) Spl 8. 9, P_n 131. 1 text (P_n bhavatā for tvayā; Spl om mama). Nowhere else. In §§ 57—58 and vs 15 I follow Jn, not without misgivings. T, Pa put vs 15 after § 59 and have nothing for §§ 57, 58. SP, H are indecisive since their passages which I equate with § 57 might possibly represent parts of § 59, for which they have otherwise no equivalents; if this were the case they would agree with T, Pa, and not with Jn, in order. On the other hand, Jn have the best existing Sanskrit version of § 59 (tho it is inferior to the Pa version); and the natural, logical development of the theme requires that § 59 should be introduced by something like §§ 57, 58. Without the latter, the lengthy dissertation on enmity in § 59 has no *raison d'être*. I assume that the originals of T and Pa transposed (independently, no doubt) vs 15 because of its similarity in sense to vss 16—20. The order of Jn is much more natural, certainly. Hir. first says: "You are my enemy, and so I must not ally myself with you." Crow: "I never saw you before; how can I be your enemy?" Hir.: "There are several sorts of enmity", etc. (§ 59); "and I can quote proverbial authority (vss 16—20) for my refusing your friendship." (59) T A 145, 146 tato vi° hiraṇyo...śāstradrṣṭe, ekāṅgavāiram ubhaya° (α upaya°) ca. vāyasaḥ (β laghupatanaka āha): kas taylor vi°. hiraṇyaḥ (β so 'bravit): yo vihaniyāt...ubhayavāiram iti (this phrase only in β and out of place, after ekāṅgavāiram, below!—A late Gujarati version has an interpolation of this § from T which is in some respects better than our mss. of T and which has the sentence yo vihaniyāt etc. in its proper position; Hertel, *Pañc.* p. 162 f.). yaḥ pūrvam...yathā, āśvamahiṣam, mār-jāramūṣakam, alinakulam. kim āsvo...kāraṇena. uktaṁ ca. Spl 8. 10, P_n 131. 2 hiraṇya (Spl °yaka) āha: bhoḥ (Spl om) vāiraṁ dvididhaṁ (Spl tr dvi° vāi°) bhavati, saha jaṁ kṛtrimaṁ ca. tat...asmākam. uktaṁ ca (inserted vs). vāyasa... (Spl om api; P_n om tat kathyatām; Spl hiraṇyaka for sa; P_n niṣpāditaṁ for nirvṛttaṁ; P_n om ca; Spl na gacchati)...'pagacchati. tad

ekāṅgarāṁ ubhayarāṁ ca. vāyasa āha: kas tayoṛ viśeṣaḥ. so 'brarīḥ: yo viḥaṇyāt paraśparaṁ, anyonyena bhakṣyate, paraśparaṁ pakārāt tad ubhayarāṁ, yathā śiṅhagajānāṁ. yaḥ pūrvam eva hatvā bhakṣayati, na cā 'sau tasyā 'pakaroti, na hinasti, na bhakṣayati, tad ekāṅgarāṁ, akasmāt, yathā, (aśvamahiṣānāṁ) mārjāramūṣakāṇāṁ ahinakulānāṁ. kim (aśvo mahiṣasya,) sarpo (vā) babhroḥ, mūṣako vā mārjārasyā 'pakaroti. †tat sarvathā kim aśakyena samayakāraṇena.† api ca:

yathā (P₁ tac ca) nakulasarpāṇāṁ śaṣpabhuṇakḥyudhānāṁ jalavalṇyor (P₁ jalāvalayoh) devadāityānāṁ sārāmeyamārjārāṇāṁ īśvaradaridrāṇāṁ (P₁ om) sapatnīnāṁ (P₁ sapatayoh) śiṅhagajānāṁ lubdhakaharīṇāṁ śrotṛiyabhṛāṣṭakriyāṇāṁ (P₁ kākolukānāṁ) mūrkhapaṇḍitānāṁ (P₁ paṇḍitamūrkhāṇāṁ) pativratākulaṭṭānāṁ sajjanadurjanānāṁ. na kaścit (P₁ 'janānāṁ ca nityavāiraṁ bhavati. na ca kasyacit) kenāpi (P₁ adds ko 'pi) vyāpḍitaḥ. tathāpi prāṇāṁ saṁtāpayanti sma (P₁ prāṇāntāya yatante). Sy A107 Die Maus sprach: Die Feindschaft ist zweifacher Art: erstens die gegenseitige (die welche einer gegen einen übt?), wie diejenige zwischen Löwe und Elefant, wo es immer einen Toten gibt, und zweitens die, welche von Natur (dem einen?) innewohnt. Und zu dieser zweiten Art gehört die, welche mir von seiten der Katze und von dir selbst begegnet. Ar 41 The mouse said: The strongest enmity is that of nature, [JCap here adds: nam odium accidentale cessat cum cessat accidens, odium vero substantiale non potest cessare; Joel similarly; An Su similarly] which (enmity of nature) is of two sorts. The one is an enmity which is equal on both sides, like the enmity of the elephant and the lion, for often the lion kills the elephant, and often the elephant kills the lion; and the other is an enmity in which the injury is from only one of the two upon the other, like the enmity which exists between me and the cat, and like the enmity between me and you. For the enmity with me exists not in (consequence of) any injury that can come from me to you, but because of what can come from you to me. The natural enmity knows no peace that does not ultimately return to enmity [cf. last sentence of T]. There is no peace to the enmity, neither by anything inherited nor by any interference from outside.—Our reconstructed text is a sort of mosaic of T and Jn, both of which have lost by haplology different parts of the original. The orig. distinguishes twice in succession two kinds of hate, (1) natural and adventitious, and (as subvarieties of the former) (2) mutual and one-sided. T, the corruption of which is superficially obvious and is recognized by Hertel, has lost the former distinction, Jn the latter. Sy is confused and appears to contrast natural with mutual enmity, which is nonsense, bringing in one member of each pair; but the meaning of the text appears to be doubtful. The Ar texts as printed by Cheikho and Khalil omit the clear statement of the distinction between natural and adventitious enmity; but the version of JCap etc. preserves what the original Arabic must have had, and incidentally gives us the best now existing approximation to the orig.

suhṛd ayam iti durjane 'sti kā 'śā

bahu kṛtam asya maye 'ti luptam etat
svajana iti purāṇa eṣa śabdo

dhanalavamātranibandhano hi lokah. 16. (*anyac ca*:
iṣṭo vā bahusukṛtopalālito vā

śliṣṭo vā vyasanaśatābhirakṣito vā

dāuḥśilyāj janayati nāi 'va jātv asādhur

visrambhaṁ bhujaga ivā 'ṅkamadhyasuptaḥ. 17.

mahatā 'py arthasāreṇa yo viśvasati śatruṣu

bhāryāsu ca viraktāsu tadantaṁ tasya jīvitam. 18.

sakṛd duṣṭaṁ tu yo mitraṁ punaḥ saṁdhatum icchati

sa mṛtyum upagṛhṇāti garbham aśvatarī yathā. 19.

aparādho na me 'sti 'ti nāi 'tad viśvāsakāraṇam

vidyate hi nṛśaṅsebhyo bhayaṁ guṇavatām api. 20.

(60) *vāyasa āha*: śrutāṁ mayai 'tat. tathā 'pi sarvātmanā tvayā
saha māitrīm kariṣyāmi. (†śakyāṁ cāi 'tat.†) *tathā hi*:

Pañc. Before the next vs, T and SP api ca. Vs 16=T 26, SP 16, N 14. a, T_α durjano. SP 'pi for 'sti (α text). b, N upa- for bahu. SP kṛtam atra mamāiva muktaṁ etat (but N, and largely SP_α, text). c, SP sujana. T ed. with α purāṇaśabda eṣo. d, SP 'dya for hi. T (only α) adds anyac ca. Vs 17=T 27, SP 17, N 15, Sy 14, Ar 43. a, T mss. sukṛtaśatopacālito (ed. em. to 'lālito). b, SP śliṣṭo. T_α 'śatopacālito. d, T 'ṅsamadhyā° (ms. R corrects to text), N 'ṅkamadhyā°. Sy Und wer sich mit seinem Feinde aussöhnt, zieht sich großen Schaden zu und lebt in Furcht vor ihm, wie wenn einer eine Schlange in seinen Busen geschlossen hat. Ar But the man with an enmity [var., "enemy"] which he has tried to reconcile is like a man with a snake which he carries in his palm [OSp, bosom; other versions, sleeve or garment; a textual confusion in Ar]. Vs 18=T 28, SP 18, N 16, Hp p. 21, note 6, Hm 90, Spl 41, Pñ 35, Sy 15, Ar 44. b, H viśvasiti. Jñ yo viśvāsaṁ ripor gataḥ (Spl 'saṁ samāgataḥ). c, SP bhāryāsu savikārāsu (α text), Spl suviraktāsu. d, H jīvanam. Sy Der Greis darf nicht seiner jungen Frau vertrauen, noch der Weise seinem Feinde. Ar But the wise man never associates with a shrewd foe. Vs 19=T 29, SP 19, N 17, Spl 31 bis, Pñ 27. a, N yan for yo. Pñ ca for tu. Spl duṣṭaṁ apiṣṭaṁ yaḥ. c, N, Pñ, and v. l. of SP_α eva gṛhṇāti. d, Pñ garbhād. Tḥ aśvāt kharī. Vs 20=T 30, SP 20, N 18; Spl prose 9. 5. a, T_α ahito 'yaṁ na°. d, SP matimatām api. Spl athavā guṇavān ahaṁ na me kaścid vāirayātanaṁ kariṣyati etad api na sambhāvyam. (60) T A 147 vāyasaḥ (β adds āha): śrutāṁ mayāitat. kiṁ tu sarvathāhaṁ (ed. inserts tvām) ātmīkaromi. śakyāṁ caitat. tathā hi. SP 858 laghupatanakaḥ (α adds āha): śrutāṁ mayā sarvam. tathā...kariṣyāmi (ed. puts sarv° after saha; α text). Hp 21. 21 (diff.), Hm 54. 7 laghupatanako brute: śrutāṁ mayā sarvam. tathāpi mama cāitāvān saṁkalpas tvayā saha sāuhṛdyaṁ avāśyaṁ karaṇyam iti.

dravatvāt sarvalohānām nimittān mṛgapakṣiṇām

bhayaḥ lobhāc ca mūrkhāṇāṃ saṅgataṃ darśanāt satām. 21.

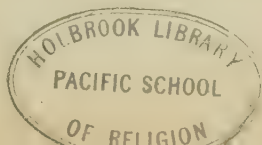
(*kin ca*.)

mṛdghaṭavat sukhabhedyo duḥsaindhānaś ca durjano bhavati
sujanaś tu kanakaghaṭavad durbhedyah saindhanīyaś ca. 22.

(61) *etāir guṇāir upeto bhavadanyaḥ ko mayā prāptavyaḥ. tathā
trayā samayo me yukta eva syāt. no ced anāhāreṇā 'tmānaṃ tava*

Spl 9. 11, Pṇ 131. 22 vāyasa āha: asty etat, param (Spl tathāpi) śrūyatām. Sy A108 Der Rabe sprach: Ich habe dieses gehört. Du aber denk' an deine Rechtschaffenheit und an das Wort, mit dem ich deine Freundschaft begehrt habe, und lege der Sache keine Schwierigkeit in den Weg. Heißt es doch. Ar 45 (and 46?) The crow said: I have understood what you have said, and you are verifying the excellence of your character. And recognize the truth of my words and do not interpose a difficulty between our relationship by saying "We have no way to union." (46) For intelligent and noble men seek union and a way to it for every good purpose [Kh, de Sacy, "...noble men seek no reward for a kindness"]. Vs 21=T 31, SP 21, N 19, Hp 68, Hm 92, Spl 33, Pṇ 29, Sy 17, Ar 48. In H and Pa after next vs; in SP, H both these vss after § 61. a, Jn upakārād dhi (Spl °rāc ca) lokānām. c, Pṇ bhaya-lo°. d, SP saṅgataḥ (α text); Jn māitri syād. N darśanam. Sy Die Rechtschaffenen fassen Liebe zueinander, auch wenn sie sich nur flüchtig begegnen. Ar The noble man feels love for the noble on meeting him only once or on an acquaintance of (but) a day. But the ignoble does not unite with anyone except on account of fear or greed. Between this and next vs T anyac ca, H, Pṇ kin ca. Vs 22=T 32,

SP 22, N 20, Hp 67, Hm 91, Pṇ 30, Sy 16, Ar 47. a, Pṇ mṛdghaṭa iva. c, T ed. with α sujanaś ca, β text; Pṇ °ghaṭa iva. d, Pṇ sukarasaṃdhiś ca, N, H cāśu saindheyah, SP sugamasaindhānah (α text). Pa expanded but close in sense. (61) T A148 yady etad evaṃ syāt, tathā...syāt. anyathāsmiṇ eva sthāne prāṇaparityāgaṃ kariṣyāmi. SP 859 (before vs 21) yadi nāivam ātmānam aham eva (α yad vā, ātmānam anāhārād) vyāpādayāmi. Hp 21. 22, Hm 54. 19 no ced (Hp vā)...(Hp vināhār; Hm om tava dvāri) vyāpādayāmi. Hp 22. 14, Hm 55. 10 etāir ... prāptavyah (Hp punar-anyah; Hm mayā kaḥ suhṛt prāp°; cf. Pa). So 76ab ity ādy ukṭvā saśapatham kṛtvāśvāsam ca tena saḥ. Jn have 2 versions; closer to our text is Spl 8. 3, Pṇ 130. 28: vāyasa āha: bho hiraṇyaka (Pṇ bhoḥ), eṣo 'haṃ tava durgadvāra upaviṣṭah; yadi tvam māitrīm na (Spl om) karoṣi, tato 'haṃ (Pṇ om) prāṇayātrām na (Spl om) kariṣyāmi (Spl adds, anyathā prāyopaveśanam me syād iti). Then, in this place, Spl 9. 14, Pṇ 131. 29 tat sarvathā (Spl om) sādhu evāham (Spl om eva). aparam tvam śapathāir (Spl °thādibhir) nirbhayaṃ karomi (Spl kariṣyāmi). Here Jn insert a passage found nowhere else; at the end of it Pṇ has the following, taken from T or a similar version, Pṇ 132. 11 idāni māitrīm pratipadyasva. anyathāham atrāiva sthāne prāṇatyāgaṃ kariṣyāmi. iti. Sy A109 Du bist ein treffliches Wesen, und so sehr habe ich meine Hoffnung auf dich geworfen, daß ich, wenn du mich nicht annimmst, nicht



drāri vyāpādayiṣyāmi. (62) (*tac chrutrā*) *hiraṇy(ak)o 'bravīt:*
pratyāyito 'haṁ bhavatā; (*tad*) *bhavatu bhavato 'bhimatam.*
 (63) *paraṁ mayā (tvadbuddhiparīkṣāṇārtham) etad abhihitam,*
yathā: yady evaṁ mān vināśayasi, mā kila bhavān maṁsyate.
ajño 'yam, mayā buddhikāuśalenā †'bhihita† iti. (*yata etan*
mayā bhavataḥ pradarsitam,) *adhunā tvadāṅkagatam me śiraḥ.*
 (64) *evam uktrā nirgantum ārabdhaḥ; iṣac cā ('rdha)nirgataḥ*
punar (evā) 'rasthitaḥ. (65) (*tato*) *vāyasenā 'bhihitaḥ: (bhadra),*

essen und trinken und schließlich vor deiner Tür sterben werde. Ar 49 You are noble and I need your love; and I shall remain at your door without tasting food [some versions add, "or drinking"] until you make friends with me.

(62) T A 149. 1 *tac...* (*hiraṇyo*)... *bhavatā* (mss. *pratyarthito* for *'yāyito*). *tathā nāma.* SP 864 *hir°* (α adds *āha*): *praty°...* (om *tad*; ed. *bhavad-abhi°*, α text). Hp 22. 14, Hm 55. 11 *hir°* *bahir niḥsrtyāha: āpyāyito 'haṁ bhavatānena vacanāmṛtena.* (Then insertion.) Hp 23. 8, Hm 57. 5 *tad...°matam* (Hm adds *eva*). So cf. 76b, under prec. Kṣ 396(5)cd *sakhyam yatnena vidadhe tena* (Ma. ms. *te sa-*, em. *nītvā*) *visrabdham* (Ma. *visrambham*) *ākhunā.* Spl has here a wholly diff. passage, reflected also in P_n, which follows it with 132. 15 *abravīt: bhadra, pratyāyito 'haṁ bhavatā.* Sy A 110. 1 Die Maus sprach: Ich will dich in Freundschaft annehmen, denn ich habe noch nie eine Bitte enttäuscht. Ar 50 The mouse said: I accept your friendship, for never in any case have I withheld his necessity from one in need.

(63) T A 149. 1 *kiṁ tu mā kila bhavān maṁsyate: ajño 'yam, mayā buddhikāuśalenābhihitam* (β *'hita*) *iti. yata... śiraḥ. yady... vināśayasi, tathāpy arcita iti.* P_n 132. 16 *paraṁ... abhihitam. adhunā...* Sy A 110. 2 Jene Worte aber habe ich darum zu dir gesprochen, damit du nicht, wenn ich dich in Freundschaft angenommen habe und du mir dann etwas Böses zufügst, sagen kannst: Die Maus ist von Sinnen, daß sie die Freunde nicht von den Feinden unterscheidet, so daß ich sie verführen konnte. So will ich denn kommen und mein Leben an die Freundschaft wagen. Ar 50 I began with you as I did (merely) thru desire of justifying myself, so that, even tho you should be deceiving me, you should not be able to say, I found the mouse weak in good sense, easy to trick.—T is here confused and P_n fragmentary; only Sy is complete. Instead of *'bhihita*, probably a word meaning "injured, deceived," or "killed" should be read; perhaps *'bhilata*? In T it is confused (by haplogy?) with *abhihitam* above. The word *buddhikāuśalena*, in T referring to the mouse, must originally have referred to the crow, and must have been located in the hypothetical thoughts attributed to him by the mouse. Reconstruction dubious. (64) T A 149. 3, 150. 1, P_n 132. 17 text (P_n *tr ca* after *nirgataḥ*, T om *ardha* and *eva*). Sy A 111. 1 Hierauf trat sie in die Öffnung ihres Loches, ging aber nicht bis zu ihm heran. Ar 51 Then he came out from his hole and stood at the door. (65) T A 150. 1, P_n 132. 18 text (T om *tato*, P_n *laghupatanakenābhihitam*, P_n om *bhadra*, T om *kiṁcid*, T om *yad...*). Sy A 111. 2 Da sprach der

kim adyā 'pi mamo 'pari (kinīcid) aviśvāsakāraṇam, yad durgān na nirgacchasi. (66) so 'bravīt: (asti kinīcid vaktavyam.) iha hi cittavittābhyām loko yāpayati. (taylor vāiram.) cittasaṅgamam vṛddhaye, na punar rittam. prabhūtān api vināśāya kaścil lāvakebhyas tilān prayacchati; kim asāv upakārāya, na mūlocchittaye.

no 'pakāraḥ suhṛceihnam nā 'pakāro 'rilakṣaṇam

praduṣṭam apraduṣṭam vā cittam evā 'tra kāraṇam. 23.

(67) *nā 'ham upalabdha-cittas tvatto bibhemi; kim tu tvadīyaṇ-yamitrapārśvāt kadācin mama viśvastasya vināśaḥ syād iti. (athā) 'sāv āha:*

Rabe zu ihr: Warum stehst du still und kommst nicht zu deinem Loche heraus? Ich glaube fast, du bist immer noch mißtrauisch gegen meine Freundschaft. Ar 51 and the crow said to him: What keeps you at the door of your hole, and what prevents you from coming out to me and joining me? Have you still doubt? (66) T A 150. 2 hiraṇyaḥ (β adds 'bravīt):

asti...prayacchati (read with β mss., cf. JAOS. 38. 277, 282), matsyebhyo jālam. kim...°chittaye. tathā matsyam api baḍiśenāpakṛṣya chittvā carmāpanayanāśeṣaṅgaparirakṣaṇārtham asāu tasyārambhaḥ. sādhu cedam ucyate. Pp 132. 19 so 'bravīt. Sy A 111. 6 Sie aber sprach: Von zwei Dingen lebt einer: das eine ist der Profit, das andere das Herz. Wer jemandem das Herz schenkt, schenkt ihm vollkommene Freundschaft und auf ihn darf man vertrauen. Wer aber nicht sein Herz schenkt, auf dessen Freundschaft darf man nicht vertrauen. Denn wer Weizenkörner auf das Netz streut, streut sie nicht den Vögeln zum Geschenk, sondern um des Profites willen, auf daß die Vögel vertrauensvoll kommen. Ar 52 The mouse said: The people of this world give each other two kinds of things and make alliances on the basis of them. They are the heart and property. Those who exchange hearts are true and loyal (friends); but those who exchange property are those who assist and benefit each other that each of them may enjoy the benefit (secured) from the other. Whoever does good merely to secure a return or to win some worldly profit—in what he gives and takes he is like the hunter when he casts grain (upon the ground) for the birds. He does not desire to benefit them thereby, but himself. But the exchange of the heart is superior to the gift of property.—The second comparison in T, giving the net to fish, is evidently a secondary expansion, being lacking in Pa and rather silly (the bait, not the net, is given to the fish). T vs 33, 34. Vs 23=T 35, SP 23, N 21. [Not in Pa, pace Schulthess.] b, T mss. vilakṣaṇam (ed. em.). c, N and SPα tr apra° pra°. N ca for vā. d, N cihnam. SP, N mitrārilakṣaṇam (lect. fac.?).

(67) T A 151, 152 sa upa° 'ham adhunā bhavato nāpāyaṁ paśyāmi. uktam ca (here T vs 36=43=our vs 26, found in all other texts only below). mayā kilāivam jñātam, yadi yuṣmadanyaṁmitraṁ bhaviṣyati, sa mām viśvāsopagataṁ vināśayiṣyati. vāyasaḥ (β asāv āha). Pp 132. 19 text (seems closer to Pa than T). Sy A 112, 113 Ich habe dich

guṇavanmitranāśena yan mitram upalabhyate
śalistambaviroddhārāṁ śyāmākam iva tat tyajet. 24.

(68) *tac ca śrutvā (satvarāṁ) nirgatya (sādarāṁ) parasparaṁ
samāgatāu.*

prītiṁ nirantarāṁ kṛtvā durbhedāṁ nakhamāṁsavat
mūṣako vāyasaś cāi 'va gatāv ekārimitratām. 25.

(69) *sumuhūrtāṁ ca sthitvā †hiraṇy(ak)o vāyasaṁ sambhojya*

nun erforscht und gefunden, daß du mild und freundlich bist, und fürchte mich nicht vor dir; aber vor deinen Geschlechtsgenossen bin ich in Angst, denn sie sind von Natur gleich wie du und könnten, wenn sie mich in deiner Gesellschaft sehen, Lust bekommen, mich zu töten und zu fressen. Der Rabe sprach. Ar 53 I feel confident... of your heart, and I present you with the same from me. It is no evil opinion that prevents me from coming out to you; but I realize that you have friends whose nature is like yours, but whose attitude toward me is not like your attitude toward me. I fear that some of them will see me with you and will destroy me. The crow said. Vs 24=T 37, Pñ 38, Sy 19, Ar 54. b, Pñ upajāyate. c, Pñ °stambābhibhavanam; T mss. stambha or stasya for stamba. d, Pñ śyāmākād.

The vs may have been preceded in the orig. by a prose section (or another vs?) represented in Pa by the first part of what follows (in brackets and italicized here). Sy [*Sache der Freunde ist wiederum dies, daß sie einen Freund des Freundes und einen Feind des Freundes unterscheiden. Wer mich liebt, muß notwendig auch dich lieben.*] Ist aber einer, der mich liebt, ohne dich zu lieben, so gebe ich der Freundschaft mit dir den Vorzug und lasse ihn ohne weiteres laufen, wie man das Unkraut des Gartens, das zwischen dem Gemüse aufschießt, ausrodet und hinauswirft. Ar essentially as Sy. (68) T A153 text (tvaritatarāṁ for satvarāṁ). SP 867 tataḥ parasparaṁ māitryam abhavat. Hp 23. 8 tataḥ prabhṛti tayoh parasparaṁ sakhyam abhavat (not in Hm). So 76cd nirgatenākarot sakhyam ākhunā saha vāyasaḥ. Kṣ cf. § 62. Pñ 132. 24 text. Sy A114. 1 Darauf hin ging die Maus heraus und der Rabe ging zu ihr. Ar 55 Then the mouse came out to the crow and they shook hands. Vs 25=T 38, SP 24, N 22, Spl 49, Pñ 42, Sy 20, Ar 55; prose in Hp 23. 9, Hm 57. 5; perhaps prose in Spl (cf. § 69) at this place; the vs occurs in Jn after § 71. b, T durbhidāṁ, v. l. of T with Spl durbhedyāṁ, SP, N nirbhedāṁ. SP matsyamāṁsa° (α text). d, SP evā-timitratām (α text), Spl kṛtrimamitratām, T, Pñ ekāntami° (T vs 40 seems to prove ekāri° is correct). H tato hiraṇyako māitryam vidhāya. Sy, see § 69 below ("wie Seele und Leib"). Ar, see § 69. This vs and § 69 seem mingled in Pa. (69) T A154 su° (β om su) ... sthitvā laghupatanako hiraṇyam āha: praviśatu bhavān svabhavanam; aham apy āhārārtham gacchāmi. evam uktvā prāyāt. SP 870 tato hiraṇyako... (ed. laghupatanako for vāyaso, α text). Hp 23. 9, Hm 57. 6 bhojanaviśeṣair vāyasaṁ saṁtoṣya vivaraṁ praviśaḥ... Spl 11.1 tataḥ prabhṛti dvāu tāv api subhāṣitaḥ saṁtoṣya anubhavatāu tiṣṭhataḥ, parasparaṁ kṛtopakārāu kālāṁ nayataḥ (perhaps

viśṛjya grhaṁ praviṣṭaḥ. vāyaso 'pi svasthānaṁ gataḥ.† (70) laghupatanako 'pi (kiñcid) vanagahanam (anu)praviśya śārdūlavyāpāditam (ekaṁ) †vanamahīṣaṁ† dṛṣṭvā (tatra prakāmaṁ ahāraṁ kṛtvā) māṁsapeśim ādāya hiraṇy(ak)āntikam (evā) 'gataḥ, tam cā 'hūtavān: (ehy ehi bhadra hiraṇyaka) bhakṣyatām idam mayo 'panūtaṁ māṁsam iti. (71) tasyā 'pi (ca kṛte) tena (hiraṇyakenā) 'dṛtena bhūtvā śyāmākataṇḍulānāṁ (nistuṣṇāṁ su)mahān puñjaḥ kṛtaḥ, āha ca: sakhe, bhakṣyantām ime vasāmarthyena mayo 'panūtas taṇḍulā iti. (72) tatas tāu (ca) parasparaṁ sutṛptāv api snehasūcanārthaṁ bhakṣitavantāu, pratidinam ca (tayoh kuśalapraśnāir viśrambhālāpāis ca lokā-

confused with § 72 below?). Pṇ 132. 24 with T (om su, om ca;—aham āhāram anveṣayāmi. evam uktvā tasya sakāśād apakrāntaḥ). Sy A 114. 2 Und die beiden lebten beieinander viele Tage einträchtig wie Seele und Leib (cf. vs 25?). Ar 55 and made friends, and each enjoyed the company of his companion (cf. vs 25?). They remained thus for some days [some versions add, relating stories, fables, and histories], or as long as Allah wisht. (70) T A 155. 1 kiñcie ca vana° praviśyāpaśyac chārdu° vanama° tatrāpatat prakāmaṁ... kṛtvā supuṣpitakiṁśukastavakatulyāṁ māṁsa°... hiraṇyāntikam āgataḥ, tam cāhūyābravit: bhakṣ°... 'panītam abhinavaṁ piṣitam iti. SP 871 (tatas ca, om x) la° 'pi vane śārdūlādivyāpāditamrgamāṁsaṁ bahudhū (α buddhvā, or jagdhvā) nītvāhāraṁ pratipāditavān (α nītvopapād°). H cf. § 72. So 77a sa māṁsapeśir ānāṣid (B. an°). Spl 11. 3 la° 'pi māṁsaśakalāni medhyāni balīṣeṣāny anyāni vatsalāhṛtāni pakvānnaviṣeṣāni hiraṇyakārtham ānayati. Pṇ 132. 26 kiñcid... kṛtvā kiṁśukakusumatulyāṁ māṁsa° ād° hiraṇyāntikam evāyātaḥ, tam... (hiraṇya)... iti. Sy A 115. 1 Und das Fleisch, das der Rabe herbeizuschaffen pflegte. Nothing in Ar.—This and the next § may have been shorter in the orig., altho most of the long version of T, Pṇ (followed by me) is reflected in one or another of the other versions. For vanamahīṣaṁ perhaps read mṛgaṁ. (71) T A 155. 3 tasyāpi tena hiraṇyenā... SP, H cf. § 72. So 77b ākhuḥ śālikaṇān (B. °ṇāny) api. Spl 11. 4 hiraṇyako 'pi taṇḍulān anyāṁs ca bhakṣaviṣeṣān laghupatanakārtham rātrāv āhṛtya tatkalāyātasyārpayati. Pṇ 132. 29 tasyā... tenādāv evādṛtena... °taṇḍulānāṁ mahān... ca: bhadra, mayā sva° 'pan° bhakṣ° taṇ° iti. Sy A 115. 2 Und die Weizen- und Gerstenkörner, welche die Maus aufgespeichert hatte. Nothing in Ar. Cf. prec. (72) T A 155. 5 tatas... °dinaṁ ca lokā°... (mss. 'bhivartate, ed. em.). SP nothing in ed., but 3 mss., see note to 872, vināhāram evaṁ nirantarasnehānubandhatayā tayoh kālo 'tivartate. Hp 23. 10, Hm 57. 7 tatas ca (Hm prabṛṭi) tayoh pratyaham (Hm om) anyonyāhārapradānena (cf. §§ 70, 71) kuśala°... ca kālo 'tivartate. So 77c ekatra saha bhuñjānau tasthatus tāv ubhāu sukham. Kṣ 397(6)ab prarūḍhatām yayāu prema prītibhuktipurahsaram. Spl 11. 6 (cf. on § 69) athavā yujyate dvayor apy etat. uktaṁ ca (vss). 11. 22 evaṁ sa mūśakas tadupakārarañjitas tathā viśvasto yathā tasya pakṣamadye praviṣṭas tena saha sarvadāiḥ goṣṭhīm karoti.

tita)snehapuraḥsaraḥ kālo 'tivartate. (73) atha kadācīd vāyasaḥ (sam)āgatyā hiraṇyā(ka)m āha: (74) bhadra (hiraṇyaka), aham asmāt sthānād anyat sthānam gacchāmi. (?so 'bravit: vāyasya, kinīmittam, asāv akathayat: nirvedāt. hiraṇyaka āha: kas te nirvedaḥ. sa āha:) (75) pratidinam me cañcubharaṇam utpadyate, satatam dṛṣṭapāsabandhanapratyavāyāḥ patatrīṇo vitrasyante. tad alam idṛśena prāṇadhāraṇena. (?hiraṇyaka āha: tarhi kra

Pñ 132. 31 tatas tāu paras°...api prītiprakaṭaṇāya bhakṣ°. yato māitribijam etat. uktaṁ ca (vss). evaṁ etc. as Spl (°rañjitamanās; tatpakṣatimadhye prav° sadā tiṣṭhati). Sy A115. 3 verzehrten sie in folge ihrer Freundschaft einträchtig eine Zeitlang. Ar 55, see on § 69. (73) T A156. 1 atha kadācīd laghupatanaka āgatyā hiraṇyam aprēchat (read āprechat? JAOS. 38. 287). SP 873, Hp 23. 12, Hm 57. 9 ekadā vāyaso (Hm laghupatanako) hiraṇyakam (SPa om) āha. So 78ab ekadā ca sa kākasaṁ mitraṁ muṣakam abravīt. Kṣ 397(6)ed yāti kāle rahaḥ kākasaḥ kadācīd mitram abravīt. Spl 11. 23, Pñ 133. 11 athānyasminn ahani vāyaso 'śrupūrṇanāyanaḥ (Pñ °pūrīta°) samāgatyā (Spl samabhyetya) sagadgadam (Spl adds tam) uvāca. Sy A116. 1 Später einmal kam der Rabe zur Maus mit der Nachricht. Ar 56 [Until when some days had past for them—not in Ch.] the crow said to the mouse. (74) T A156. 1 bha° hiraṇya... (with β; but β sa āha for hiraṇyaka āha, asāv for sa). SP 873 bhadra duḥkhalabhyāhāram (§ 75) idaṁ vanam (α sthānam. ato). vanāntaraṁ gantum icchāmi. Hp 23. 12, Hm 57. 9 vāyasya (Hm sakhe) kaṣṭhalabhyāhāram (Hm kaṣṭatarala°) idaṁ sthānam (Hp adds tad etat) parityajya sthānāntaraṁ gantum icchāmi. So cf. § 77. Kṣ 398 (7) vṛttiyuktam api (Ma. em. vṛttayuktam adya) sthānam idaṁ mama na rocate, sakhe jātāratiḥ dehe (Ma. em. deṣe) puṣṭir hi prathamā ratiḥ. Spl 12. 1 bhadra hiraṇyaka, viraktiḥ saṁjātā me sāmprataṁ deśasyāsyopari, tad anyatra yāsyāmi. hiraṇyaka āha: bhadra, kiṁ virakteḥ kāraṇam. sa āha, Pñ 133. 11 practically as Spl. Sy A116. 2 Bruder, ich gehe von hier fort. Ar nothing. (75) T A156. 3 (β vāyasya) prati°...°dhāraṇena (mss. °pratyapāyāḥ for °vāyāḥ). SP, H see under § 74. So 80ab (after § 77) kṛcchrāt prāpya ihāhāro nityaṁ vyādhahayaṁ ca me. Kṣ cf. under § 74. Spl 12. 3 bhadra, śruyatām. atra deṣe mahatyānāvṛṣṭyā durbhikṣaṁ saṁjātam. durbhikṣatvāj jano bubhukṣāpīḍitaḥ ko 'pi balimātram api na prayacchati. aparaṁ grhe grhe bubhukṣitajanair vihaṁgānāṁ bandhanāya pāsāḥ praguṇīkṛtāḥ santi, aham apy āyuhśeṣatayā pāsena baddha uddharito 'smi. etad virakteḥ kāraṇam. tenāham videśaṁ calita iti bāṣpamokṣaṁ karomi. Pñ 133. 13 essentially with Spl. Sy A116. 2 denn dein Loch ist nahe an der Heerstraße, und die Leute, welche gehen und kommen, werfen Steine nach mir. Ferner fürchte ich auch, sie könnten mich mit den Schlingen fangen. Ar 56 Your hole is near the road of men, and I fear that some one may throw (stones) at me.—So far with T, which certainly represents at least the sense of the orig. The parenthetized passage, of questionable originality, is represented only in H and Jn, as follows: Hp 23. 13, Hm 58. 1 hiraṇyako brute: mitra

yāsyasi. sa āha:) (76) asti †to 'vidüre† vana(gahana)madhye mahāsaraḥ. tatra (?ciropārjitaṁ) mama priyamitraṁ mantharako nāma kacchapah prativasati. (77) sa ca matsyādyāhāraviśeṣeṇa mām samvardhayiṣyati. †tena saha† kalam anudvegena sukhāṁ yāpayiṣyāmi. (78) tac chrutvā hiraṇy(ak)a āha: aham api bha-

kva gantavyam. (vs.) vāyaso brūte (Hp 'vadat). Spl hiraṇyaka āha: atha bhavān kva prasthitah. sa āha. Pṇ hiraṇya...yāsyasi iti kathaya. sa āha. (76) T A156. 4 ato (β ato 'pi) viśiṣṭasthānaṁ gatvā vipulahradaṁ upāsrito mantho nāma jāhnavitire mama priya° kac° prati°. SP 874 tatra vimalaṁ saro 'sti, tasmiṁś ca ciropārjitamitraṁ mandarābhidhānaḥ (v. l. mandha°) kac° prati°. Hp 23. 17 (diff.), Hm 58. 4 asti sunirūpitasthānam. hiraṇyako 'vadat: kiṁ tat. vāyaso brūte: asti daṇḍakāraṇye karpūragaurābhidhānaṁ saraḥ. tatra cirakālopārjitaḥ priyasuhṛn me mantharābhidhānaḥ kac° dhārmikah prati°. So 78cd, 79ab ito 'vidüre mitrāsti vanamadyagatā nadī, tasyāṁ mantharako nāma kūrmas cāsti suhṛn mama. Kṣ 399(8)abc tad ehi mantharo nāma mitraṁ me kacchapādhipah, jāhnavyāṁ asti. Spl 12. 9 asti dakṣiṇāpathe vanagahana-madhye mahāsaraḥ. tatra tvatto 'dhikah paramasuhṛt kūrmo mantho nāma. Pṇ 133. 18 as Spl (mahān hradaḥ; tatrāsti tvatto 'py adhiḥ pa° ma° nā° ku°). Sy A116. 5 Es gibt nun eine Ebene, nicht weit von hier, da befindet sich eine Wasserquelle, und in dieser Quelle lebt eine Schildkröte, die ist meine Freundin. Ar 57 But I know a secluded place, and (there) I have a friend, a tortoise. (77) T A156. 5 tam āsṛitya yena kenacid bahumatsyamaṇḍukāvayavādīnā samutpannābhārah kalam...yāpayiṣyāmi. alam anenāviśiṣṭenātyayikasthāneneti. SP 875 sa...samvardhayiṣyati (ed. °viśeṣasamarpanena, α text). Hp 24. 1, Hm 58. 10 sa ca matsyāhāraviśeṣāir mām saṁ. So 79cd tadarthaṁ yāmi tat sthānaṁ suprāpāmiṣabhajanam. Kṣ 399(8)cd gacchāmo vihārāya tadantikam. Spl 12. 10, Pṇ 133. 19 sa ca (Pṇ om ca) me matsyamānsakhaṇḍāni (Pṇ laghumatsyamānsasakalāni) dāsyati. tadbhakṣaṇāt (Pṇ for tad°, iti) tena saha subhāṣitagoṣṭhīsukham anubhavan sukhena kalam neṣyāmi. (Then insertion.) Sy A116. 8 und wenn ich dorthin gehe, so wird sie mir von den Fischen geben, die sie fängt, und kann ich dort ohne Furcht leben. Ar 57 (It is) well supplied with fish, and I can find there what (I need) to eat. I desire to go to her (the tortoise) and dwell with her in safety. (78) T A156. 6 tac...(hiraṇyo 'bravit)...gamīṣyāmi. SP 875 tac...hi° 'py āha: bhadra, mām api tatra netum arhati bhavān, aham api nirvedād deśāntaragamanotsukaḥ (α °raṁ gantum utsu°). Hp 24. 1, Hm 58. 10 hi° 'bravit (Hm 'py āha): tat kim atrāvasthāya mayā kartavyam. (Then insertion.) tato mām api tatra naya. So 80cd, 81abc ity uktavantaṁ taṁ kāmāṁ (B. kā° taṁ) muṣako 'pi jagāda saḥ, sahāiva tarhi vatsyāvo (DP. °mo) naya tatrāiva mām api. mamāpy astiḥa nirvedo. Kṣ lacuna, see § 86 below. Spl 12. 21, Pṇ 133. 24 hiraṇya (Spl °yaka) āha: yady evaṁ tad (Pṇ tarhi) aham api tvayā sahāgamīṣyāmi (Pṇ apy āgamīṣyāmi yato) mamāpi mahad duḥkhaṁ vartate (Pṇ asti). Sy A116. 10 Die Maus sprach: Auch ich gehe mit dir, denn ich kündige diesen Ort. Ar 58 The mouse said: May I

vatā sahā 'gamiṣyāmi; mamā 'pī 'ha nirvedo 'sti. (79) vāyasa āha: kiñ (bhavato 'pi) nirveda(sya) kāraṇam. (80) hiraṇy(ak)a āha: (bho) bahu vaktavyam asti, tatrāi 'va gatvā (te, sarvaṃ) kathayiṣyāmi ('ti). (81) vacanasamakālam eva vāyasaś cañevā mitraṃ gṛhṭvā (tañ) ripulañ hradaiñ prāptavān. (82) atha (?ṭmūṣakeṇa sahaṭ) vāyasam āyāntaiñ (?dūrād) dr̥ṣṭvā mantharako deśakālavit ko 'yam iti vicintyā 'tmaśaṅkayā (pulīnād

not go with you? For I feel averse to this place of mine. (79) T A 156. 7 text (ed. om āha with α, β sa āha; β om 'pi; nirveda-k°). SP 877 kaka āha: kiñ nir°. . . Spl 12. 22 vāyasa āha: bhos tava kiñ duḥkham. tat kathaya. Pñ 133. 25 sa āha: kiñ duḥkham. Sy A 116. 11 Der Rabe sprach: Warum kündigst du diesen Ort? Ar 58 The crow said: Why do you feel averse to your place? (80) T A 156. 8 hiraṇyaḥ (β so 'bravīt): asti nirvedakāraṇam, kiñ ca bahu vak°, tatrāiva gataḥ (ed. ca tat for gataḥ, with α) kathayiṣyāmi. SP 877 sa āha: tatrāiva gatvā kath°. So 81d vakṣye tatrāiva tañ ca te. Spl 12. 23 text (add atra viṣaye after asty, om te, add savistarañ before kath°, om iti). Pñ 133. 25 text (hiraṇya; gatas; nivedayiṣyāmi; om iti). Sy A 116. 12 Die Maus sprach: Die Geschichte, nach der du fragst, ist zu lang für hier; aber wenn wir dort angekommen sind, wo wir hingehen, erzähle ich dir diese Sache. Ar 59 The mouse said: I have tales and stories (concerning that) which I shall tell you when we arrive at the place we have in mind. (81) T A 156. 8 va° eva laghupatanakena cañevā parigrhyāṣu mahāhradañ prāpitaḥ. SP 878 iti śrutvā vāyasaś. . . Hp 24. 9 (diff.), Hm 59. 8 atha vāyasas tatra tena mitreṇa saha vicitrālāpāñ sukhena tasya sarasaḥ samīpañ yayāu. So 82 iti vādinam ādāya cañevā tañ sa hiraṇyakam, nabhasā laghupātī tad yayāu vananaditaṭam. Spl (after insertion) 13. 10 tac chrutvā hiraṇyakas tatṣaṇād eva tadupari samārūḍhaḥ. so 'pi śanāñ-śanāñs tañ ādāya sampātoḍḍinaprasthitakrameṇa tat saraḥ prāptaḥ. Pñ (after insertion as Spl) 134. 1 tad evañ śrutvā hiraṇyako 'pi tatpr̥ṣṭhopari samārūḍhaḥ. so 'pi sampātoḍḍayanena prasthitaḥ, tataḥ śanāñ-śanāñs tena sa tañ hradaiñ prāpitaḥ. Sy A 116. 15 Der Rabe faßte sie nun beim Schwanz, wie sie ihn geheiß, und trug sie fort zu jener Quelle. Ar 60 The crow seized the tail of the mouse and flew with him until he arrived at the place he had in mind. (82) T A 157 atha vāyasam. . . (om dūrād). . . mantharako 'py ātmaśaṅkayā. . . Here follows in T, vs 39–42, seemingly an inserted fragment of a lost poetic version of the story, cf. Hertel WZKM. 25. 19. It interrupts the surrounding prose narrative in T. In the last vs occurs the word deśakālavit, occurring also in Jñ but not in T's prose. Hp 24. 10, Hm 59. 10 tato mantharo dūrād avalokya. Spl 13. 11 tato laghupatanakam muṣakādhiṣṭhitam vilokya dūrato 'pi deśakālavit asā-mānyakako 'yam iti jñātvā satvaram mantharako jale praviṣṭaḥ. Pñ 134. 3 atrāntare muṣakādhiṣṭhitam vāyasam avalokya deśa°. . . vicintya mantharakāḥ satvaram jale praviṣṭaḥ. Sy 21, 22, 23 Als sie herankamen, stieg jene Schildkröte (zuerst? emendation) aufs Land und spähte nach ihnen, wie sie durch die Luft kamen, aber sie erkannte ihn nicht als den ihr be-

utplutyā) 'mbhasi nimagnah. (83) laghupatanako 'py udaka-saṅghatṭakṣubhitahṛdayah (kim idam iti vitarkya) hirany(ak)am punaḥ puline 'vasthāpya (vipulam) vṛkṣam adhirūḍho (?jijñāsuḥ. tatrasthaś cā) 'bravīt: (84) (bho) manthar(ak)a, āgacchā ('gaccha), tara mitram ahaṁ (laghupatanako nāma) vāyasaś cirāt sotkaṇṭhaḥ samāyātaḥ. tad āgatyā 'līṅga(ya) mām. (85) tac chrutvā nipuṇataram pariñāya (pulakitatanur ānandāśruplutanayanah) satvaram salilān niṣkranya na mayā pariñāto 'si, iti mamā 'parādhaḥ kṣamyatām, iti bruvan mantharako vṛkṣottirṇaṁ laghupatanakam ālīngitavān. (86) †tataś ca tena† tayoh saharṣam ātithyaṁ kṛtvā vāyasaḥ pṛṣṭaḥ: (vayasya,) kutas tvam, katham bhavān mūṣakaṁ gṛhītvā nirjanam vanam āgataḥ. kaś

freundeten Raben, bekam Angst und warf sich ins Wasser. Ar 61 When he drew near the place (versions, spring or fountain) in which the tortoise was and the tortoise saw the crow and a mouse with him, she was frightened at him, for she did not know that it was her friend, and she dived into the water. (83) T A 158 text (hiranyaṁ). Spl 13. 13, Pṇ 134. 4

laghupatanako 'pi tīrasthatarukoṭāre (Pṇ tattira°) hiranyakaṁ (Pṇ °yaṁ) muktṛvā śākhāgram āruhya tārasvareṇovāca (Spl °ṇa provāca). Sy A 117. 1 Das (Geräusch) hörte nun wieder der Rabe und erschrak [so note], setzte die Maus auf der Erde ab, flog auf einen Baum und rief die Schildkröte. Ar 62 The crow set down the mouse (versions add, on the ground, or the like), alighted on a tree, and called the tortoise. (84) T A 159. 1

vayasya, mayādāu jātu na bhavān ayam iti sāmānyadarśanāt tarkitam. (See JAOS. 38. 282.) Spl 13. 15, Pṇ 134. 5 text (Pṇ om 2d āgaccha & lagh° nāma; Pṇ sotkaṇṭhahṛdayah; Pṇ 'līṅga). Sy A 117. 3 bei ihrem Namen. Ar 62 by name.—Orig. perhaps briefer. (85) T A 159. 1 (sa āha, ms. R)

na vinā janasaṁsargaṁ vāyasānām ihāgama iti, ato 'ham upāyāsaktaḥ, tan nānyathāvagantavyam. (ed. wrongly adds punar apy āha, see JAOS. 38. 282) api bhavataḥ śivam. SP 879 tatra ca mandareṇotthāya. Spl 13. 19 tac... nipuṇataram jñātvā satvaram... niṣkranya pula° ānandāśrupuritanayano man° provāca: ehy ehi mitra ālīṅgaya mām. cirakālān mayā tvam samyaṁ na jñātaḥ, tenāhaṁ salilāntaḥ praviṣṭaḥ. (Then insertion.) evam ukte laghupatanako vṛkṣād avatīrya tam ālīngitavān. Pṇ 134. 9 text. Sy A 117. 3, 118. 1 Als diese seine Stimme hörte, reckte sie den Kopf empor, sah und erkannte ihn und stieg schnell aus dem Wasser aufs Land, und der Rabe und die Maus kamen zu ihr und sie begrüßte den Raben und sprach zu ihm: Tadle mich nicht, daß ich dich nicht erkannt und daß ich mich ins Wasser gestürzt habe. Ar 63 She recognized his voice, came out to him, and welcomed him. (86) T A 159. 3 kutas tvam katham cāitad vijanam vanam āgato 'si. tvam tāvad ājasaṁ janapadamadhyajivī, katham asmin vijane vane vṛttim kariṣyasi, atha so 'pi tasya yathāvasthitam ātmano nirvedakāraṇam ākhum (read °kāraṇamukham? JAOS. 38. 288) ākhyātavān.

cā 'yam mūśakāḥ. (87) vāyasa āha: (vayasya,) ayam hiraṇy(ak)o nāma mūśakāḥ. yasya jihvāsahasraṁ syāt so 'sya dirghāyuso guṇavistaram (yathāvasthitam) brūyāt. (sādhu ce 'dam' ucyate:)

ājivitāntāḥ prañayāḥ kopāś ca kṣaṇabhaṅgurāḥ
parityāgāś ca niḥsaṅgā na bhavanti mahātmanām. 26.

(88) ity (uktvā) yathāvr̥ttam (tasmāi) citragrīvavimokṣaṇam

avagatārthaś ca mantharāḥ punar aprēchat: bhavato vidhuram idam āścaryam paśyāmi; katham ākhunā saha saṁgataṁ bhavataḥ. SP 879 tayoh (α om)... vayasya (α om), kathām... Hp 24.11 (diff.), Hm 59.10 laghupatanakasya yathocitam ātithyam vidhāya mūśikasyātitithisatkāram cakāra. So 83 militvā saha kūrmeṇa tatra mantharakeṇa saḥ (B. ca), kṛtātithyena mitreṇa sa tasthāu mūśakānvitāḥ. Kṣ 400 (not in Ma.; fragmentary) —(lacuna) kacchapam, kuśālānāmayaṁ prṣṭvā cakratur vividhāḥ kathāḥ. Spl 14.6 practically as Pn. Pn 134.12 evaṁ tū dvāv api vihitālīṅganāu pulakitaśarīrāu vṛkṣādhasṭād upaviṣṭāv ātmacirantanavṛttāntāṁ paraspāram procatuḥ. hiraṇyo 'pi mantharakāṁ prañanya tatropaviṣṭaḥ. ātha taṁ samālokyā mantharako laghupatanakam āha: bhoḥ ko 'yam mūśakāḥ, kasmāc ca bhakṣyabhūto 'yam prṣṭham āropyātra samānitāḥ. (Spl adds: tan nātra svalpakāraṇena bhāvyam.) Sy A118.2 sondern erkläre mir, woher du gekommen bist. Ar 63 and askt him whence he came.

(87) T A160 vāyaso 'bravit: (β vayasya) yasya... (ed. with α sādhu cocyate, β text). SP 880 kāka āha: ayam hiraṇyako nāma mūśakārājāḥ. (vs 25, not in N, H:) yasya jihvāsahasraṁ syān matiḥ suraguror iva, asya sauhārdadehasya sa brūyād guṇavistaram. Hp 24.16, Hm 60.6 vāyaso 'vadat: vayasya (Hm sakhe) manthara (Hp om) saviśeṣapūjām asmāi vidhehi, yato 'yam puṇyakarmaṇām dhurīṇaḥ kārūnyaratnākaro hiraṇyakanāmā mūśakarājāḥ. etasya guṇastutiṁ jihvāsahasreṇa sarpeśvaraḥ kartuṁ yadi samarthaḥ syāt (with Hm, but end with Hp). Kṣ, perhaps cf. apāpaḥ, § 83. Spl 14.10, Pn 134.15 tac chrutvā laghupatanaka āha: bho hiraṇyako nāma (Pn 'yanāmā) mūśako 'yam, mama suhrd dviṭiyam iva jīvitam. tat kiṁ bahunā. (vss Spl 57, 58ab=Pn 46, 47ab) parjanyaśya yathā dhārā yathā ca divi tārakāḥ, sikatā (Pn bhūtale) reṇavo yadvat saṁkhyayā parivarjitāḥ, guṇasaṁkhyā parityaktā (Pn guṇāḥ saṁkhyāparityaktās) tadvad asya mahātmanāḥ. Pa nothing. Vs 26=T 43 and 36, SP 26, N 23, Hp 149, Hm 187. a, H āmarāṇāntāḥ. b, H & Tβ tat for ca. c, T 43 parityāgāś ca niḥsaṅgo. d, SPα, Hm bhavanti hi ma°, N bhavaty asya mahātmanāḥ, Hp and SP v. l. na bhavanty ama°. Cf. also Jn on § 87. (88) T A161.1 text (om uktvā). SP 886 ity u° ya° citragrīvopākhyānam akathayat, ātmanaś ca mūṭrim ākh°. Hp 24.19, Hm 60.9 ity uktvā citragrīvopākhyānam varṇitavān.

So 84 kathāntare ca kūrmyā tasmāi svāgamakāraṇam, hiraṇyasakhyavṛttān-tayuktaṁ (B. °yutam) kākaḥ śaśaṁsa saḥ. Kṣ 401(9)ab apāyakhinnaḥ (so Ma. em.; ms. with ŚP. apāpaḥ kh°) prāpto 'yam (Ma. 'ham) ity uktavati vāyase (ŚP. ukto vāyasena saḥ; v. l. as Ma.). Jn cf. on § 87; Spl vs 58cd, Pn vs 47cd paraṁ nirvedam āpannaḥ saṁprāpto 'yam tavāntikam. Sy A119.1 Da erzählte ihr der Rabe, wie er hinter den Tauben hergegangen war und wie die Maus sie rettete, und wie er dann deren Freundschaft

ākhyātavān, ātmanaś ca tena saha saṅgataṃ. (89) manthar(ak)o 'pi hirany(ak)aguṇamāhātmyaśravaṇavismīto hirany(ak)am apr̥cchat: (atha) kena nirvedena (kena vā paribhavaḥkāraṇena) svadeśa-(mitrabandhukalatrādi)parityāgo bhavatā vyavasita iti. (90) vāyasa āha: mayā 'py ayaṃ tad evā 'dāu pr̥ṣṭa āsit, (param) anenā 'bhīhitam, (yad) bahu vaktavyam (asti), tatrāi 'va (gataḥ) kathayīṣyāmi. (mamā 'pi na niveditam.) tad bhadra hirany(ak)a, idānīm nivedyatām (ubhayor apy) āvayos (tad ātmano vāirāgyakāraṇam). (atha) hirany(ak)o 'kathayat:

gewonnen habe und wie sie beide gekommen seien. Ar 64 The crow told her his story from the time when he had followed the doves, (including) what had happened thereafter between him and the mouse until they had come to her. (89) T A 161.1 mantharo 'pi hiranyagu°...hiranyam apr̥cchat: bhavato 'pi (mss. vi) janapadam āśrityājasraṃ vartate. prāṇayātrā, atha... SP 886 mandarako 'pi suciraṃ vismitamanā hiranyakam āha: bhadra, nirjanavanāgamanakāraṇam ākhyātum arhati bhavān. Hp 24.19, Hm 60.10 mantharaḥ sādaraṃ hiranyakam saṃpūjyāha: bhadrātmano nirjanavanāgamanakāraṇam ākhyātum arhasi. So 85 tataḥ sa kūrmas taṃ kṛtvā mitraṃ vāyasasaṃstutam, deśanirvāsanirvedaheṭum papraccha mūṣakam. Kṣ 401(9)c pr̥ṣṭo. Spl 14.17, Pñ 134.21 mantharaka āha: kim asya vāirāgyakāraṇam. Sy A 119.4 Als nun die Schildkröte von der Bravheit der Maus hörte, staunte sie und fragte die Maus: Warum hast du deinen Ort verlassen und bist mit dem Raben hiehergekommen? Ar 65 When the tortoise heard of the mouse's deed, she was astonished at his intelligence and faithfulness, and she welcomed him, saying: What drove you to this land? (90) T A 162 ed. with α only atha hiraṇyo 'kathayat; but β, note to 74.2, reads kākenā-syābhīhitam (v. l. °nāpy a°): mayā...āsit, anenoktam, bahu va°, tatrāiva ka°. tad bha° hiraṇyākhyāyatām adhunā mantharāyeti. asāv (v. l. athāsāv) aka°. SP 888, Hp 25.2, Hm 61.1 sa āha: mandaraka (H hiraṇyako 'vadat, SPz, H om man°): kathayāmi, śrūyatām. So 86 tato hiraṇyaḥ sa tayoṛ ubhayoḥ kākakūrmayoḥ, śṛṇvatoṛ nijavṛttāntakathāṃ etām avarṇayat. Kṣ 401(9)d hiraṇyaḥ provāca nijāgamanakāraṇam. Spl 14.17 vā° āha: pr̥ṣṭo mayā, param...°kāraṇam. so 'bravīt. Pñ 134.21 vā° āha: pr̥ṣṭo mayāitat tatrāiva param, bahu°...(etat for asti) kathayīṣyāmi, ity uktvā mamānena na kathitam. tad bha° hiraṇya, idānīm āv° vāi° nivedaya. hiraṇyaḥ kathayati. Sy A 119.7, 120 Da sprach auch der Rabe: Eben das, was ich zu dir sagte, indem ich dich fragte: Warum kündigst du deinen Ort? und worauf du erwidertest, Die Geschichte ist hier zu lang, aber wenn wir gegangen sind, erzähle ich dir — das fragt jetzt auch die Schildkröte. Erzähl' uns nun, denn die Schildkröte ist meine Freundin, und wer mich liebt, liebt auch dich. Da begann die Maus zu erzählen. Ar 66 The crow said to the mouse: Where are the tales and stories which you said you would tell me? Tell them now that the tortoise asks you for them. For the tortoise in her relation to you is in the same position as I. The mouse began his story

KATHĀ 1 (STORY 1: MOUSE AND TWO MONKS)

(91) *asti (dākṣiṇātye janapade) mahilāropyam nāma nagaram. tasya nā 'tidūre parivrājakāvasathah. tatra cūḍakārṇo nāma parivrāt prativasati sma. (92) sa ca bhikṣāvelāyām (tasmān) nagarāt (sakhaṇḍagudadāḍimagarbhānām snigdhadravyapeśalānām) annaviśeṣānām bhikṣābhājanam paripūrṇam kṛtvā tam āvasatham avagamya (yathāvidhi) prāṇayātrām kṛtvā tatra bhojanāśeṣam (bhikṣā)nnam bhikṣāpātre (?suguptam) sthāpayitvā †pratyūṣikaparicārakārtham† (tad bhikṣāpātram) nāgadantake*

and said. (91) T 74. 4 text (ed. mihilā°, text β; parivrād before jūṭa-kārṇo for cūḍā°. Yaśodhira's Gujarati Pañc., which used the T here—see Hertel, *Pañc.*, p. 163 ff.—has the name chūṭakārṇa, which is closer to the orig.) SP 889 *asti mahilāropyānagarasamīpe parivrājakavasatiḥ* (α *parivrā-ḍāvasathah*). tatra... Hp 25. 3, Hm 61. 2 *asti campakābhidhānāyām* (Hp *campā°*) *nagaryām* (Hp *puri*) *parivrājakāvasathah. tatra... prativasati*. So [87, 88 *aham mahābile tatra nagarāsannavartini, vasan rājakulād dhāram āniyāsthāpayam niśi, drśyamānena hāreṇa tena jātāujasam ca mām, samartham annāharāṇe mūśakāḥ paryavārayan.*] 89 abc *atrāntare ca tatrāsit kaścid as-madbilāntike, parivrāṇ maṭhikām kṛtvā. Kṣ 402(10)ab parivrād guḍhakārṇo 'sti prakhyāto nagarāntike. Spl 14. 22 asti ...'tidūre maṭhāyatanam bhaga-vataḥ śrīmahādevasya* (Hamburg mss., Hertel, *HOS.* 13, Spec. III, l. 3 *maheś-varasyāsti*). tatra ca tāmracūḍo nāma parivrājakah... Pñ 134. 25 *asti... pramadāropyam ...'tidūre maheśvarāyatanam. tatpratyāsanne maṭhe parivrād buṭakārṇo nāma pra° sma. Sy p. 60. 1 Es war einmal ein Magier, der wohnte bei der Stadt Mhlub, und mein Loch war von Anfang an im Hause dieses Magiers. Sonst war niemand im Hause. Ar 67 The first place where I dwelt was in a certain city [various corrupt names in mss.] in the house of an ascetic. The ascetic had no family.* (92) T 74. 5 *sa bhi°...nagarāt tīrtha-pūta* (so mss. except P *tīvra°*; ed. em. °bhūta) *iti brāhmaṇagrhebhyaḥ sakhaṇ° snigdhadrava°* (mss. °dravya°)...(mss. *bhikṣābhōjanam*)...*yathāvidhi vratakālām kṛtvā tatra (β om) śeṣam āpotake suguptam kṛtvā nāgadantake sthāpayati. SP 890 sa ca bhojanāvaśiṣṭasahitabhikṣāpātram tatra sthāpya svapiti* (α *sa hi bhojanāvaśiṣṭam bhikṣāpātram sārāṅgaśrṅge sthāpayitvā svapiti*). Hp 25. 4, Hm 61. 3 *sa ca bhojanāvaśiṣṭabhikṣānnasahitam bhikṣāpātram nāgadantake 'vathāpya svapiti. So 89 d, 90, 91 a nānābhikṣānnavṛttikah, sa bhuktaśeṣam bhikṣānnam naktam sthāpayati sma tat, bhikṣābhāṇḍastham ullambya* (B. *alañ-ghya-*) *śaṅkāu prātarijighatsayā, suptasyātra ca tasyāham. Kṣ 403 (11 a b), after § 93, nāgadantāgrasamsaktabhikṣābhājanasamsthitāḥ* (so I em.; ŚP. °teḥ, Ma. ms. °te, em. °tām; ŚP. °bhōjana°), [403 c, see § 93] *snigdhañnamṛdubhojanāḥ* (the 2 d line is not in Ma). Spl 15. 1 *sa ca nagare bhikṣātanam kṛtvā prāṇayātrām samācarati, bhikṣāśeṣam ca tatrāiva bhikṣāpātre nidhāya tadbhikṣāpātram nāgadante vilambya paścād rātrāu svapiti. pratyūṣe ca tad annam karmakarāṇām dattvā samyak tatrāiva devatāyatane sañmārjanopalepamaṇḍanādikam samājūṣayati. Pñ 134. 27 sa...°peśalānām bhakṣyaviśeṣāṇām...sam-pūrṇam kṛtvā*

vilambya (rātrāu) svapiti. (93) ahaṁ ca tad annam utplutya pratyahaṁ bhakṣayāmi, saparijanas tena (pra)varte. (94) evaṁ suprayatna(m ava)sthāpīte 'pi tasmin mayā bhakṣyamāṇe sa parivrāḍ nirviṇṇo matprati bhayāt sthānāt sthānam uccāistaram (prati)samkramayati. tathā 'pi tad ahaṁ anāyāsenāi 'va prāp-nomi bhakṣayāmi ca. (95) athāi ('vaṁ gacchati kāle) kadācit

maṭham āgatya yathā°...kṛtvā taduddharitaśeṣam annam...(om su) guptaṁ kṛtvā prātyu° nāgadante sthāpayati. Sy 60. 3 Alltäglich ging er in die Stadt auf Nahrungsmittel aus und brachte, was er fand, nach Hause, aß es, und was davon übrig blieb, tat er in einen Korb und hing ihn an Nägeln auf, daß es für den morgigen Tag diene. Ar 68 Every day there was brought to him a basket of food, of which he ate as much as he needed. Then he put the rest of the food in it and hung it up in his house. [For sthāpayitvā and vilambya we should perhaps read kṛtvā and sthāpayitvā respectively, cf. T, Pñ, and (?) SP, which however seems to compress the two into one. Our reading relies on Spl and So for vilambya; if this is right, the preceding gerund must have been sthāpayitvā.] (93) T 74. 9 ahaṁ apar° tena varte. SP 890 ahaṁ ca taccheṣān-nena pravarta iti. Hp 25. 5, Hm 61. 5 ahaṁ...praty° (Hp om)bhakṣ°. So 91 bcd ('haṁ) bilenāntaḥ praviśya tat, dattordhvajhampo niḥśeṣam anāiṣaṁ prati-yāmini. Kṣ 402(10)cd tadāśrame 'haṁ satataṁ pūrṇāṁ vṛttim akalpayam.—403c of ŚP., not in Ma., reads corruptly nāradapariśkāraṁ, with lacuna for the first syllable; I conjecture vinā radapariśrāmaṁ. Spl (after insertion) 15. 9 tad ākarnyāhaṁ sakalayūthaparivr̥tas tatksaṇād eva tatra gataḥ. utpatya ca tasmin bhikṣāpātre samārūḍhaḥ. tatra bhakṣyaviśeṣāṇi sevakānāṁ dattvā paścāt svayam eva bhakṣayāmi, sarveṣāṁ tṛptāu jātāyāṁ bhūyaḥ svagrahaṁ gacchāmaḥ. evaṁ nityam eva tad annaṁ bhakṣayāmi. Pñ 135. 2 ahaṁ tu saparijanas tena jivāmi. Sy 60. 7 Ich aber kam bei Nacht und bei Tag, wenn der Magier nicht zu Hause war, heraus, aß und warf den Rest den andern Mäusen vor, die mit mir waren. Ar 69 I used to watch the ascetic until he went out. When he went out I would jump up into the basket; and I would leave no food in the basket, but I would eat it and throw it to the (versions add "other") mice (some versions add "which were in the house"). (94) T 74. 9 evaṁ bhakṣyamāṇe tasmin suprayatnasthāpīte 'pi nirviṇṇaḥ sthānāt sthānam uccāir matprati bhayāt samkramayati. tadapy ahaṁ anāyāsenā prāpnomi bhakṣayāmi ca. Kṣ possibly cf. 403c see prec.; note anāyā-senāiva. Spl 15. 12 parivrājako 'pi yathāśakti rakṣati, paraṁ yadāiva nidrān-tarito bhavati, tadāhaṁ tatrāruhyātmakṛtyaṁ karomi. (Then insertion.) Pñ 135. 2 evaṁ ca kālo 'tivartate. suprayatnam... Sy 60. 9 Der Magier versuchte alle möglichen Mittel, den Korb so zu postieren, daß ich nicht zu ihm gelangen könnte, aber vergeblich. Ar 70 The ascetic continually tried to hang up this basket in such a way (some versions "place") that I could not reach it, but he never succeeded in this. (95) T 74. 12 athāi...tasya parivrāḍ brhat° nā° prāhuṇaka āgataḥ. SP 891 anantaram tasya priyasakho (α°suhṛt) brhasvin nāma parivrājakaḥ samā°. Hp 25. 6, Hm 61. 5 as SP α, but vīṇākarnō nāma. So 92ab kadācit tatra tasyāgāt suhṛt pravrajako 'paraḥ. Kṣ 404ab(11cd) yāti

tasya (*priya*)suhṛd brhatsphig nāma parivrājako (*prāghūrṇakah*) samāyātaḥ. (96) *sa cūḍākarnas tasya svāgatādyupacāraṁ kṛtvā* †*kṛtayathocitavratākālāḥ*†, (97) (*tato*) *rātrāu khaṭvāsīṇaḥ śaya-nagataṁ brhatsphijam apr̥cchat: bhavān yato mayā viyuktaḥ, tatu ārabhya keṣu deśāntareṣu tapovaneṣu vā paribhrānta iti.* (98) *asāv akathayat: atha kadācid ahaṁ mahākārttikyāṁ mahātirthavare puṣkare snānaṁ kṛtvā mahato janasamūhadoṣād bhavatā viyuktaḥ. tato 'haṁ gaṅgādvāraprayāgavārāṇasyādiṣv anukūlapratikūlaṁ jāhnavīm anu paryātan, kiṁ bahunā, kṛtsnaṁ mahimaṇḍalaṁ samudraparyantaṁ avalokitavān.* (99) *ardhā-*

(Ma. yāte) kāle tatas tasya parivrād āyayāu paraḥ. Spl 15. 17 athānyasminn ahaṁ tasya maṭhe brhatsphiiṇāmā parivrājakas tasya suhṛt tīrthayātrāprasaṅgena pānthah prā° samā°. Pñ 135. 6 atha kadācit tatra brhatsphignāmā tāpasah prā° samā°. Sy 60. 11 Später einmal kehrte zufällig ein Wanderer bei ihm ein. Ar 71 One night a guest came to the ascetic. (96) T 74. 13 *sa juṭākarnas...* °kālas tasmiṇ āpotake (β adds tathāiva nāgadantake; ed. em. wrongly śeṣaṁ suguptaṁ, see JAOS. 38. 278) kṛtvā. So 92c bhuktottaraṁ. Kṣ 404c (12a) *sa bhuktivā.* Spl 15. 19 *taṁ dṛṣṭvā pratyutthānavidhinā saṁbhāvya pratipattipūrvakam abhyāgatakrīyayā niyojitaḥ.* Pñ 135. 7 *buṭākarno 'pi tasya...* kṛtvā śramam apanītavān. Sy 60. 12 und er nahm ihn auf und die beiden hielten Mahlzeit. Ar 72 They ate the evening meal together.—Instead of *kṛtayatho°* we should perhaps read an expression for eating or giving to eat (Br, Pa), unless this is what T means, which Hertel thinks. (97) T 74. 14 *khaṭvā°...* (ed. ito; I em. to *yato*, JAOS. 38. 288; β *keṣu-keṣu*). SP, H, Br see § 98 (note So *rātrāu*, Kṣ *niśi*). Spl 15. 20, Pñ 135. 8 *tataś ca rātrāv ekatra srastare* (Spl *kuśasamstare*, but Hamburg mss. as Pñ) *dvāv api suptāu* (Spl *prasu°*) *dharma-kathāṁ kathayitum* (Pñ *kartum*) *ārabdhāu.* Sy 60. 13 Als es Nacht geworden, fragte der Magier den Gast: Aus welchem Lande bist du und woher kommst du jetzt? Ar 72 until when they engaged in conversation, the ascetic said to the guest: From what land are you, and what place is your present destination? (98) T 74. 16 text (perhaps longer than the orig., but all we have to go by in Sanskrit). SP 892, Hp 25. 7, Hm 61. 7 *tena saha nānakathāprasaṅgād avasthito* (H °saṅgāvasthito). So 92cd *samaṁ tena kathāṁ rātrāu sa cākarot.* Kṣ 404cd (12ab) *niśi viśrabdham provāca vidadhāḥ kathāḥ.* Jñ see under § 97. Sy 60. 15 Der Gast war nun in viele Länder gekommen und hatte viele merkwürdige Dinge gesehen und gehört und er ergriff das Wort und schilderte, wie er in dieses und jenes Land gelangt sei und dieses und jenes Wunderbare gesehen und dieses und jenes Merkwürdige gehört habe. Ar 73 Now the guest was a man who had traveled the world and seen strange sights, and he began to tell the ascetic in what lands he had set foot and what things he had seen. (99) T 75. 3 *ardhākhyāte ca tasmiṇ juṭākarnah parivrād nāgadantopasliṣṭo muhur-muhur jarjaram avādayat.* SP 892 *jharjharitaveṇudaṇḍena* (α *jharjharavaṇśaṁ*) *tāḍyaṇś cū° mān atrāsayat.* Hp 25. 7, Hm 61. 7 *mama trāsārtham jarjaravaṇśakhaṇḍena* (v. l. °daṇḍam) *cū° bhūmim* (Hp om)

khyāte ca tasmiṃś cūḍākaraṇo mama trāsārthan̄ muhur-muhur jarjaravaṇsena bhikṣāpātraṇ tādāyann avādayat. (100) kathya-mānavighne ca kriyamāṇe kupito brhatsphig uvāca: (101) aham ādyto bhūtvā bhavataḥ kathayāmi, kim iti bhavān anādaro (garvita iva) mama kathāyāṁ virakto 'nyāsaktaḥ. (102) cūḍākaraṇo (?lajjita) āha: bhadra, na manyuḥ karaṇīyaḥ, nā 'haṁ viraktaḥ; kim tu paśya, ayaṁ mūṣako mam(a mah)āpakārī sadā prona-tasthāne dhṛtam api bhikṣāpātram utplutyā 'rohati bhikṣāśeṣaṁ ca tatrasthāṁ bhakṣayati, (?na cā 'haṁ enaṁ śaknomi nivārayi-

atādayat. So 93 tāvan netuṁ pravṛtte 'nnaṁ mayi jarjarakeṇa saḥ, pravṛḍḍ avādayad dattakarṇas tad bhāṇḍakaṁ muhuḥ. Kṣ 405abc (12cd, 13a) guḍha-karṇas tu mām eva cintayaṁ jarjaraṁ muhuḥ, avādayat. Spl 15. 21 atha brhat-sphikkathāgoṣṭhīsu sa tāmracūḍo muṣakatrāsād vyākṣiptamanā jarjaravaṇsena bhikṣāpātraṁ tādāyaṁ tasya śūnyaṁ prativacanaṁ prayacchati. tanmanā na kiṁcid udāharati. Pṇ 135. 9 atha bṛṭakarṇo muṣakarakṣākṣiptamanā jarjara-vaṇsena bhikṣāpātraṁ tādāyaṁ brhatsphigo (read 'jo) dharmakathāṁ katha-yataḥ śūnyaṁ prativacanaṁ prayacchati. Sy 60. 20 Indem er so erzählte, klatschte der Magier von Zeit zu Zeit in die Hände, damit die Maus es hörte und die EBwaren verließe. Ar 74 In the midst of this the ascetic clapt his hands from time to time to frighten away the mice (most versions, "to frighten me away from the basket" or the like). (100) T 75. 4 text (āha for uv°). SP 893 brhasvidābhīhitaḥ. Hp 25. 8, Hm 61. 8 vīṇākaraṇa uvāca. So 94 kathāṁ āchidya [here § 101] sa tena ca, āgantunā parivrājā prṣṭaḥ. Kṣ 405cd (13ab) kathāvighne brhatsphik kupito 'bravīt. Spl 15. 23, Pṇ 135. 11 athāśv abhyā-gataḥ paraṁ kopam upāgatas tam uvāca. Sy 60. 22 Da erzürnte der Gast und sprach zu ihm. Ar 74 The guest became angry and said. (101) T 75. 5 aham...kathayāmi, bhavatas tu kimartham (β katham) anā°. tathā ca (vs). SP 893 kim... (om anādaro...iva). Hp 25. 8, Hm 61. 8 sakhe kim etc. as SP, but kathāvirakto. So 94ab kim idaṁ karoṣīti. Kṣ 406(13cd, 14ab) aho vidyāva-yovṛddho niṣsaṅgo 'pi bhavān sakhā, kathāsv anādaro darpān madāndha iva lakṣyate. Spl 16. 1, Pṇ 135. 12 expansion;—parijñātas tvaṁ samyaṁ na suhṛt (Pṇ sam° mayā gatasāuhrdaḥ)—tvaṁ garvitas tyakta-(Spl °taḥ)suhṛtsneho—tvaṁ garvaṁ gataḥ (Pṇ garvitaḥ)—. Sy 60. 23 Da erzähle ich dir, was du mich gefragt hast, und du klatschest in die Hände und willst nicht zuhören. Da hättest du mich nicht zu bemühen brauchen. Ar 75 I am telling you my ad-ventures [Younger Syriac, "you have askt me to tell you my history, and now that I begin to tell it"], but you clap your hands as tho ridiculing my account. What made you ask me? (102) T 75. 11 so: 'bravīt: bhadra...karaṇīyaḥ, paśya, ayaṁ me mūṣako mahato 'pakārān karoti bhikṣābhājanapradhvaṇsān (β °dhvaṇsādin) na cā... (cf. last phrase of Ar, and SP § 105). SP 894, Hp 25. 9, Hm 61. 9 cūḍākaraṇa āha (Hp °ṇo 'bravīt, Hm °ṇenoktam): bhadra nāhaṁ... mahāpakārī (H mamāpakārī; so SPx intends) sadā pātrasthāṁ bhikṣāṁ (Hp °stham annaṁ, Hm °sthaṁ bhikṣāṇnam utplutyā) bhakṣayati. So 94d, 95 pravṛḍḍ tam abravīt (B. abhyadhāt), iha me mūṣakaḥ śatruṇ utpanno 'yaṁ sadāiva yaḥ,

tum.) (103) *tanmūṣakatrāsārtham etena jarjareṇa bhikṣāpātrāṇi muhur-muhur tāḍayāmi; nā 'nyat kāraṇam iti.* (104) so 'bravit: kim eṣa ekako 'tra mūṣakaḥ, utā 'nye 'pi mūṣakāḥ. (105) so 'bravit: kim anyāir mūṣakāiḥ; eko 'yam mām duṣṭo yogi 'vā 'jasraṁ chalayati. (106) (tac chrutvā) 'sāv āha: na mūṣaka-mātrasye 'drśī śaktir bhavati; (kim tarhi) kāraṇenā 'tra bhavitavyam. (*uktaṁ ca:*)

api dūrastham utplutya nayaty annam ito mama. Kṣ 407, 408 a b c (14 c d, 15, 16 a) tac chrutvā lajjitaḥ kimcid guḍhakarṇo 'py abhāṣata, na darpād anyacitto 'haṁ śrūyatām atra kāraṇam, satataṁ mūṣakaḥ pāpo bhikṣyapātrād alakṣitaḥ, samāśnāti. Spl 16. 17 atha tac chrutvā bhayatrastamanās tāmracūḍas tam uvāca: bho bhagavan, mā māivaṁ vada; na tvatsamo 'nyo mama subhṛt kaścid asti. param tac chrūyatām goṣṭhīśāṭhilyakāraṇam. eṣa durātmā mūṣakaḥ pron°. . . bhakṣayati. tadabhāvād eva maṭhe mārjanakriyāpi na bhavati. Pṇ 136.5 essentially as Spl. Sy 60. 25 Der Magier sprach: Ich habe alles gehört, was du sprachst. Tadde mich nicht, daß ich in die Hände klatschte: jeden Tag nämlich, wo ich Eßwaren hinstelle, kommt eine Maus und frißt sie. Ar 76 The ascetic apologized to the guest and said: I have been paying attention to your account, but I clapt my hands to frighten away the mice (many versions, "a mouse"), for they annoy me. I cannot put food (anywhere) in the house that they do not eat it. (103) Not in T, SP, H: So 96 a b tam trāsayāmi calayaṁ jarjareṇānnabhājanam. Kṣ 408 c d (16 a b) bhiyā tasya jarjaraṁ vādayāmy aham. Spl 16. 21 text (vaṁśena for jar°). Pṇ 136.10 text (°ārthenānena vaṁśena muhur muhur bhik° tā°...). Pa see § 102. (104) T 75. 13 text. SP 895 sa āha: eka evāyam (v. l. kim ekaḥ saparivāro vā). Sy 60. 28 Der Gast sprach zu ihm: Ist es eine Maus oder sind es viele? Ar 77 The guest said: Is it a single mouse or many? (105) T 75. 13 text (om eko). SP 895 brhasvid (α sphig!) āha: eko 'yam anivāritaśaktir (cf. § 102, end?) mahāntam apakāraṁ karoti. Sy 60. 29 Der Magier sprach: Hier sind viele Mäuse, aber eine ist's, die so frech und verschlagen ist. Ar 78 The ascetic said: Truly, the mice [versions add, "of the house"] are many, but it is a single mouse among them that outwits me, and I cannot circumvent him with any device. (106) T 75. 14 text (inserts jūtakarṇa after āha). SP 896 sa āha: tatra kāraṇena bhavitavyam. Hp 25. 10, Hm 62. 2 vīṇākārṇo nāgadantakam vilokyāha: katham mūṣakaḥ svalpabalo 'py etāvad dūram utpatati. tat kāraṇenātra bhavitavyam. So 96 c d, 97 a b ity uktavantaṁ pravrajāṁ parivraṭ so 'paro 'bravit, lobho nāmāiṣa jantunām doṣāyātra kathāṁ śṛṇu. Kṣ 409, 410 a b (16 c d, 17) brhatsphig guḍhakarṇasya śrutveti prāha sasmitaḥ, yat tavāvalitasyāpi (Ma. ativāva°) bhakṣayaty eṣa bhojanam, avaśyaṁ kār° 'tra bhav° tapodhana. Spl 17. 2, Pṇ 136. 15 (after insertion) sa āha (Pṇ so 'bravit): nūnaṁ nidhānasyopari tasya bilam; nidhānoṣmaṇā (Pṇ adds niścitāṁ drāk) prakūrdate (Pṇ kūrdate 'sāu). uktaṁ ca (vs). Sy 60. 31 Der Gast sprach: Es scheint mir, es verhält sich hiemit ähnlich wie mit jenem Spruch. Ar 79 The guest said: This is not without a reason. Verily you bring to my mind

nā 'kasmāc cāṇḍilī mātā vikrīṇāti tilāis tilān

luñcitāṇl luñcitāir eva kāryam atra bhaviṣyati. 27.

(107) cūḍākaraṇa āha: katham cāi 'tat. sa āha:

the remark the man made to his wife. Vs 27=T 45, SP 27, N 24, Spl 64, Pṇ 53, cf. Kṣ 410cd (18ab), Sy 24, Ar 80. H omits vs and story following. a, SP cāṇḍalī, vv. ll. cha°, śā°, SPx cāṇḍilī, N sāṇḍalī (cf. Kṣ). b, SP, N vikrīṇite (SPx text). c, SP luñcitāś ca tilā (α hi tilāir) yena, N nirluñcitāir aghrṣtāns tat, Jn luñcitān itarāir yena (Pṇ yatra), one Spl ms. corruptly intends luñcitā(ṇl) luñcitāiḥ sārḍham, and similarly descendants of Spl (Hertel, *Tantr. Übers. Einl.* pp. 158, 28ff., and *Pañc.* p. 440). d, Pṇ hetur (so also T in vs 50, at end of story). N tatra. Kṣ karoti sāṇḍalī (Ma. em. sāṇḍilī) mātā nākasmāt tilavikrayam. Sy Nicht ohne Grund vertauscht die Frau enthülsten Sesam mit unenthülstem. Ar similarly.—The reconstruction of this vs and of the following story, §§ 132 and 134, are interdependent. It seems clear, first, that in pāda c the readings ca tilā, hi tilāir, itarāir, and the reading of N are secondary; fairly clear also that the pāda began with luñcitān (or, conceivably, °tā), and that this was followed by an instrumental case-form. A cpd. luñcitāluñcitāiḥ seems to be impossible. Hence I can think of no possible Sanskrit reconstruction except the reading of T and the Spl versions agreeing therewith (which is quite as apt to be the original Spl reading as the uncritical editions of Kosegarten and Kielhorn-Bühler). Were it not for the following prose story, this T reading would be unquestionable (except, possibly, yena for eva). But the trouble is that in the prose story SP, Jn, and Pa all speak of “huskt for unhuskt” sesame (as do Pa and N in the verse). So and Kṣ are ambiguous (as are SP, Jn, Kṣ in the verse). Only T clearly speaks in the prose of “huskt for huskt”, in conformity with its reading of the verse; even the Spl ms. which reads with T in the vs inconsistently agrees with the others in the prose. It is not conceivable, I think, that the prose of the orig. should have been inconsistent with the vs. Either the prose of SP, Jn, Pa, or the vs of T (and Spl?), must have been changed. There is no real evidence for a specially intimate relation between SP, Jn, and Pa (cf. *AJP.* 36. 259 ff., and my Introduction, Vol. II, p. 106 ff.), so that, if they have been changed, the change was presumably made independently. While it may seem hard to suppose such an independent change in three different versions, such cases are not unknown. Hertel cannot consistently object to this assumption, since he is always assuming independent “glückliche Besserungen” in different versions, where they are superior to T. In favor of this assumption can be urged: 1. The difficulty of reconstructing a Skt. reading for the vs which should be consistent with the “huskt for unhuskt” feature. 2. The fact that this feature, offering apparently more valuable goods for less valuable, makes a better story (cf. the theme “new lamps for old” in the story of Aladdin in the “Arabian Nights”), in spite of Hertel *ll. cc.*; and so might naturally have been introduced secondarily in various versions. 3. The fact that in SP, at least, the change seems to have been assisted by a purely verbal (phonetic)

KATHĀ 2 (STORY 2: HUSKT FOR HUSKT SESAME)

(108) ahañ *kadācid abhyarṇāsu varṣāsu kasmiñścid adhiṣṭhāne* (*sthiti-grahaṇanimittam*) *kañcid brāhmaṇam āvāsārthaṁ prārthitavān, tasya ca gr̥he* ('ham) *sthiṭaḥ*. (109) *athā 'nyasminn ahañ*

confusion between *kr̥ṣṇa* of the original and *ghṛṣṭa*, "huskt" (see § 132). 4. The fact that apparently the orig. of the prose did not make it clear that "huskt for huskt" was intended. The parts of T in which this is clearly stated seem evidently secondary insertions (cf. § 133). The orig. seems to have spoken of getting "black sesame for white" in the prose, but not of "huskt for huskt", altho this was no doubt implied. It would therefore have been easy for the later redactors to misunderstand this part of the prose and give it a turn inconsistent with the original intention and with the vs, but consistent with a very natural and simple, if secondary, construction of the story. The next step would then have been (in most cases; but cf. Spl) to eliminate the inconsistency between the catch-vs and the prose fable by changing the vs in such a way as to make it not inconsistent with the prose. Cf. *AJP*. 36. 266 ff., especially 268.—The matter cannot be considered certain, in view of the agreement in sense (tho not, be it noted, in language) between SP, Jn, and Pa. I have chosen the alternative which seems to me the less improbable, without being blind to its difficulties. The only possible other alternative, in my opinion, is that in both prose and verse the original had "huskt for unhuskt" and that T has changed both secondarily. This would be quite possible as far as the prose is concerned; but I cannot see any likely reconstruction of the verse on that hypothesis. Practically impossible, in my opinion, is Hertel's thesis that the readings of all versions but T go back to a secondary archetype. I have criticized this theory in my Introduction, Chapter V.

(107) T 75. 19 *jūṭakarna āha*...so 'bravīt. SP 900 *sa āha*...*bṛhasvid āha*. Spl 17. 9, Pñ 136. 22 *tāmracūḍa* (Pñ *būṭakarna*) *āha*: *katham etat. sa āha* (Pñ so 'bravīt). Sy 60. 35 *Der Magier* [lacuna] *sprach*. Ar 81 *The ascetic said: How was that? The guest said.* (108) T 75. 20 *asti, ahañ...brāhmaṇāvāsam* (so mss.; ed. em. *brāhmaṇam āvāsam*) *prārthitavān*. SP 901 *kasmiñścid brāhmaṇagr̥he 'ham sthiṭaḥ*. So 97cd, 98abc *tīrthāny ahañ bhraman prāpam ekam nagaram ekadā, tatra cūkasya viprasya nivāsāyāviṣam gr̥ham, sthite mayi*. Kṣ 411ab (18cd) *purāpaśyam ahañ pāntham sthito brāhmaṇaveśmani*. Spl 17. 11 *yad ahañ kasmiñścit sthāne prāvṛṭkāle vṛatagrahaṇa°...vāsārthaṁ prā°*. *tataś ca tadvacanāt tenāpi śuśrūṣitaḥ sukhena devārcanaparas tiṣṭhāmi*. Pñ 137. 2 *kadācid ahañ kasmiñścid adhi° ṛtugrahaṇa° kamapi br° āv° prārthitavān. tato mama brāhmaṇanāvāso dattah. tatrahām devatārcanādiṇparas tiṣṭhāmi*. Sy 61. 1 *Ich kam einmal in eine Stadt, in der hatte ich keinen Bekannten; und als ich um Unterkunft bat, brachte mich ein Mann in sein Haus und wir hielten zusammen Mahlzeit*. Ar 82 *I once stayed with a man in such and such a city. We ate the evening meal together.* (109) T 75. 21 *varṣāsv atītāsu*

*pratyūṣe prabuddho ('ham) jālakāntaritam brāhmaṇabrahma-
ṇyoḥ saṁvādaṁ dattāvadhānaḥ śṛṇomi. tatra brāhmaṇaḥ prāha:*
(110) (*brāhmaṇi,*) *śvaḥ parvakālo bhavita; tatra (tvayā) yathā-
śakti brāhmaṇabhojanam kartavyam iti. (111) asāv āha (bahu-
paruṣākṣarayā girā): kutas te brāhmaṇabhojanasya śaktir
atyantadaridrasye 'ti. (112) evam ukto 'sāu (kūpe prakṣipta iva
na vacaḥ kimcid avocat. punar api cirād) abravīt: brāhmaṇi,*

(β cāti°) punar viharārtham praharaśeṣyām śarvayām pratibuddho 'cintayam:
katamena digbhāgenāvagantavyam. atha yugapad asāv api brāhmaṇas tasyām
velāyām pratibuddho jālakāntaritam bhāryām aprechat. SP 901 tatra kadācid
brāhmaṇi brāhmaṇenābhīhitā. So 98cd sa vipraś ca vadati sma svagehinim.
Spl 17. 14, Pñ 137. 4 text (Pñ pratyūṣa-; Pñ om 'ham; both om jāla°; Spl
°maṇisaṁvāde; Pñ om tatra; Spl āha). Sy 61. 3 Als ich auf meinem Lager
schief — indessen er auf seinem Lager war und sich zwischen mir und ihm
eine Rohrwand befand — begann er mit seiner Frau zu reden, und ich
erwachte und lauschte. Und er begann zu ihr zu sprechen. Ar 83 Then he
spread a carpet for me, and the man retired to his own carpet and to his
wife. Between me and them was a lattice of reeds, and once during the
night [several versions "toward the end of the night"] I heard the man
and his wife talking, and I listened to their conversation. Then the man said.
(110) T 76. 3 brā°, śrūyatām. śvaḥ.. (β brāhmaṇasya bho°) SP 901 śvaḥ... tatra
brāhmaṇān bhojayitum ucitam. So 99ab kṛsaram (B. kṛsārān) brāhmaṇakṛte par-
vany adya pacer iti. Spl 17. 15, Pñ 137. 6 brā°, prabhāte dakṣiṇāyanasamkrāntir
anantadānaphaladā (Pñ om dāna) bhaviṣyati. tad ahaṁ pratigrahārtham
(Pñ after grā°) grāmāntaram yāsyāmi. tvayā brāhmaṇaikasya bhagavataḥ
sūryasyoddeśena kimcid (Pñ brāhmaṇasyaikasya suryoddeśena yathāśakti)
bhojanam dātavyam (Pñ adds iti). Sy 61. 7 Ich habe Lust, wenn mir der
eine und andere Magier ins Haus kommt, ihnen womöglich ein Mahl zu geben.
Ar 84 I wish to invite a company to take a meal with us tomorrow.
(111) T 76. 4 text. SP 902 sābravīt (α sāha): na kimcid asti. So 99cd
kutas te nirdhanasyāitad ity avocat ca sāpi tam. Kṣ 411cd (19ab) brāhmaṇi
kupitā patyuh sarvānnavyayakāraṇāt. Spl 17. 18, Pñ 137. 9 atha tac chrutvā
brāhmaṇi paruṣataravacanāis (Pñ om tara) taṁ bhartsayamānā prāha: kutas
te dāridropahatasya (Pñ daridrasya brāhmaṇasya) bhojanapṛāptiḥ. tat kim
na lajjasa evam bruvāṇaḥ (Pñ bruvan). (Then insertion.) Sy 61. 9 Spricht
sie: Du weißt wohl, daß dir schon so nichts von deinem Haushalt erübrigt,
wie kannst du die Leute einladen? Du verzehrst ja alles, was du dir
verdienst, und verschenkst das Übrige und legst nichts auf die Seite. Ar 85
His wife said: How can you invite people to your table when there is no
more (food) in your house than is necessary for your family? For you are
a man who never saves anything and lays it by for the future. (112)
T 76. 5 evam...brāhmaṇi. SP 903 brāhmaṇaḥ sakopam (is this a mistake
based on kūpe?!) āha: katham strīṇāṁ saṁcayo na bhavati. (α om katham etc.)
ayi kṛpāṇe. So 100a tataḥ sa. vipro 'vādīt tām. Kṣ 412a (19c) lubdhām

nāi 'tad yujyate vaktum. (?daridrāir api svalpālpetaram api samaye pātre deyam. uktaṁ ca:)

kartavyaḥ saṁcayo nityaṁ na tu kāryo 'tisaṁcayaḥ
atisaṁcayaśilo 'yaṁ dhanuṣā jambuko hataḥ. 28.

(113) *sā 'bravit: kathaṁ (cāi) 'tat. so 'bravit:*

KATHĀ 3 (STORY 3: TOO GREEDY JACKAL)

(114) *asti kasmiṁścid adhiṣṭhāne māṁsavṛttir vyādhaḥ. sa cāi
'kadā pratyūṣasy utthāya †yantritasāyako† vane pāpārdhīm*

avocat tām bhartā. Spl 17. 21, Pñ 137. 14 tac chrutvā bhayatrasto (Spl adds 'pi) vipro (Pñ dvijo) mandam-mandam prāha: brāhmaṇi...vaktum (vss inserted). evaṁ jñātvā daridrāir... (Spl dāridryābhibhūtāir api svalpāt svalpataram kāle pātre ca deyam). (vs inserted.) Sy 61. 13 Spricht er zu ihr: Was wir verschenkt und verzehrt haben, laß' dich nicht gereuen, denn es heiβt. Ar 86 The man said: Have no regret for what we have given away and eaten up. Vs 28=T 46, SP 28, N 25, Hp 123, Hm 159, Spl 72, Pñ 59, Sy 25, Ar 87; So 100bc, Kṣ 412bcd (19d, 20ab). H has this and the story in a diff. place. Jn very diff., thus: atitrṣṇā na kartavyā trṣṇām nāiva parityajet, atitrṣṇābhibhūtasya śikhā (Spl cūḍā) bhavati mastake. b, H kartavyo nātisaṁ°. c, SP, N, H paśya for ati. Hm °śilo 'sāu, Hp °śilena. SP, N saṁcayalubdhena. d, SP, N, Hp dhanuṣātmā nipātitaḥ (SP vināśitaḥ), Hm text. Yaśodhira's Gujerati version (Hertel, *Pañc.*, p. 165), which mainly follows T at this place, agrees partly with SP, N, H in cd (paśya saṁcayaśilena, d as N); but note that Hm supports T in d. So priye kārye 'pi saṁcaye, nātisaṁcayadhiḥ kāryā. Kṣ bhadre nāso 'tisaṁcaye, saṁcayenātilubdho hi nihato jambukaḥ purā. Sy Man soll aufsparen und Vorrat sammeln, aber mit Maß. Wer ohne Maß Vorrat sammelt und aufspart, kann durch den Vorrat leicht das Ende nehmen, das einem Wolfe zuteil wurde, der seinen Sinn auf große Vorräte stellte. Ar For saving and laying up—often the end of him who practises them is like the end of the wolf. (113) T 76. 9 asāv a°....brāhmaṇo 'br°. SP 906 text (α sāha, ka° etat, brāhmaṇa āha). So 100d śṛṇu cātra kathāṁ imām. Spl 18. 21, Pñ 138. 8 brāhmaṇy āha: katham etat. sa āha (Pñ brāhmaṇaḥ kathayati). Sy 61. 21, Ar 88. (114) T 76. 10 asti...sa praty° ut° kiṁcid vanam anupraviśya. SP 907 asti ka° vane (α adhiṣṭhāne) mā°... 'kadā (α sa kadācid vane). Hp 33. 10, Hm 75. 9 asti kalyāṇakātake vāstavyo bhāiravo nāma vyā°... 'kadā pāpabuddhir lubdho bhrāmyan vindhyāṭavīmadhyam gataḥ (so Hp; Hm 'kadā mṛgam anviṣyamāṇo vindhyāṭavīm gatavān). So 101ab vane kvāpi kṛtākheṭo vyādho yantritasāyakaḥ (cf. Pa). Kṣ cf. under § 120. Spl 18. 23, Pñ 138. 10 a° ka° vanoddeśe (Pñ pradeśe kaścit) pulindaḥ. sa ca (Pñ om ca) pāpa°... Sy 61. 23 Es war einmal ein Jäger, der nahm Pfeil und Bogen und ging aus, um Jagdbeute zu holen. Ar 89 [Most versions begin "They say that"] a hunter went out one morning with his bow and arrows, desiring to hunt and to

kartuṁ prasthitāḥ. (115) śighram eva mṛgam (ekam) vyāpādyā (māṁsam) ādāya pratyāgacchan, (116) (mahati tīrthāvatāre 'vataran) mahiṣaśāvatulyam uddhṛtaviṣṇam (kardamapiṇḍavaliptagātram) sūkaram apaśyat. (117) taṁ drṣtvā ('śubhanimittapracodito) bhayam āgataḥ, pratinivṛtya ca pratibaddhagatiḥ sūkareṇa (mṛga)māṁsam (samkocitakam) bhūmāu prakṣīpya, (118) dhanur ākrṣya tasmāi (viśadigdham) iṣuṁ prāhiṇoj (jatruthāne viddhvā) parapārśvagataṁ ca kṛtavān. (119) sūkareṇā 'pi prahāramūrchitenō 'ttamaṁ javam āsthāyā 'vaskara-

indulge in the chase. (115) T 76. 11 text (om ekam; mss. intend vyāpādyā, R hatvā, see my Introduction, Vol. II, p. 259; kṛtamāṁsasaṁcayaḥ for mā° ādāya). SP 907 mṛgam ekam vyāpādyā (α hatvā) gacchan. Hp 33. 11, Hm 75. 11 tatas tena vyāpāditaṁ mṛgam ādāya gacchatā. So 101c ādhāya (DP. prādāya) māṁsam dhanuṣi. Spl 19. 1, Pṇ 138. 11 atha tena gacchatā (Spl prasarpatā). Sy 61. 24 Als er noch nicht weit gekommen, erblickte er eine Gazelle, erlegte sie, nahm sie an sich, und ging heimwärts. Indem er des Weges zog. Ar 90 He had not gone far before he shot a gazelle and struck it down. He carried it off, returning homeward with it. (116) T 76. 11 text. SP 907 mahāvarāham apaśyat, āha ca: mamādyāparam api dāivenopapāditaṁ (α vidhinopa°) māṁsam iti. (The last seems a doublet of part of § 121.) Hp 33. 12, Hm 75. 12 ghorākṛtiḥ sūkaro drṣṭaḥ. So 101d prādhāvat sūkaram prati. Spl 19. 1, Pṇ 138. 11 mahān aṇjanaparvataśikharākārah kroḍaḥ samāsāditaḥ (Pṇ mahāṇja°). Sy 61. 26 erblickte er einen Wildeber, einen großen und starken, der ihm direkt entgegenlief (cf. uddhṛtaviṣṇam). Ar 91 A boar met him on the way; and the boar came on against the man when he saw him. (117) T 76. 13 taṁ (β adds ca)... (om mṛga; β pratibaddharitiḥ). SP 908 pūrvamṛgam avasthāpya. Hp 33. 12, Hm 75. 12 tena vyādhena mṛgam bhūmāu nidhāya. Spl 19. 2, Pṇ 138. 12 taṁ (Pṇ adds cāsū) drṣtvā. Sy 61. 28 Als der Jäger den großen Eber auf sich zukommen sah, verlor er den Mut und floh eilends; und als er sich umschauend gewahrte, daß der Eber ihn einholte, ermannte er sich. Ar 92 The man threw down the gazelle. (118) T 76. 14 dhanuḥ saśaram ca kṛtvedam uvāca: (vs 49=Pṇ vs 60). ity uktvā tasmāi... SP 909 dha° āk° (α dhanuṣā) taṁ varāham jaghāna. Hp 33. 13, Hm 75. 13 sūkaraḥ śareṇa hataḥ (Hm °ṇāhataḥ). So 102a tenāiva kāṇḍaviddhena. Spl 19. 2 karṇāntākṛṣṭanīśitasāyakena samāhataḥ. Pṇ 138. 12 ākarṇāntaṁ bāṇam ākrṣyemaṁ ślokaṁ apāṭhat: (vs 60=T vs 49). athāsāu tikṣṇasāyakena samāhataḥ. Sy 61. 31 und erlegte den Eber. Ar 92 took his bow, and shot the boar so that (the arrow) past thru his middle. (119) T 77. 1 sūkareṇā... °śarīro nipatitaḥ. SP 909 sū° 'py athābaddharoṣeṇa mukhapradeśe grhītvā vyāpāditaḥ, svayam ca patitaḥ. Hp 33. 13, Hm 75. 13 sū° 'pi (Hp adds āgatya) ghanaghoragarjanaṁ kṛtvā sa vyādhō muṣkadeśe hataś chinnaṁuladrumavad bhūmāu (Hp om bhū°) nipapāta (Hp om ni). So 102bc nihataḥ (B. ca ha°) potravikṣataḥ, sa vyapadyata. Spl 19. 2, Pṇ 138. 18 tenāpi (Pṇ sūkareṇāpi) kopāviṣṭena (Spl adds cetasā) bālendudyutinā daṁṣṭrāgreṇa

pradeśe tathā 'bhyāhataḥ, yena gatāsus (tridhāgataśavīro bhūtale) nipatitaḥ. (atha lubdhakam vyāpādyā sūkarō 'pi śaraprahāra-vedanayā pañcatvam gataḥ.) (120) athā 'nantaram kṣutkṣāma-kukṣir dīrgharāvo nāma jambuka āhārārthi paribhramaṇs tam (ud)deśam āgatas (tān mṛtān) mṛgavyādhasūkarān apaśyat. (121) tāṇs ca dṛṣtvā (pra)hr̥ṣto (vy)acintayat: (bhoḥ,) anukūlo me vidhiḥ; tenāi 'tad acintitaṁ bhojanaṁ (sam)upasthitam. (122) tad ahaṁ tathā bhakṣayāmi, yathā bahūny ahāni me prāṇayātrā bhavati.

pāṭitodaraḥ pulindo gatāsus bhūtale 'patat (Pṇ bhuvi papāta). atha... (Pṇ upāgataḥ). Sy 61.31 aber der schlug seinerseits seine Hauer in den Jäger und alsbald fiel sein Bogen zur Erde, und er starb auf derselben Stelle wie die Gazelle und der Eber. Ar 93 The boar [some versions add "maddened by the pain of the wound" or "mortally wounded"] charged the man, and struck him a blow with his tusk that knocked the bow and arrows from his hand [some versions add "and ript open his belly" or "breast"], and they (both) fell down together dead. (120) T 77.2 atha tasmin mahati viśame (β viśasane) vṛtte mṛgalubdhakasūkaraprastare kṣut° dardurako nāma gomāyur āhā° tam... āgato 'paśyan mṛgasūkaralubdhakān (v. l. mṛgalubdhakasūkarān). SP 910 atha kṣutkṣāmo dīrghadaṇṣṭro nāma nirbuddhir eko (α om nir° eko) ja° tam deśam āhā° pari° tān apa°. Hp 33.18, Hm 76.5 athā-nantaram (Hp atrāntare) dīrgha°... ja° pari° āhā° tān (Hm adds mṛtān) mṛga° ap° (Hp avalokayām āsa). So 102cd, 103a tac cātra dūrād ākṣata jambukaḥ, sa cāgatya kṣudhārto 'pi. Kṣ 413 (20cd, 21ab) arāṇye prāpa gomāyuh parasparahatān purā, lubdhakakroḍaharīṇān yatrārūḍhaṁ (Ma. em. yantra°) ca kārmukam. Spl 19.5, Pṇ 138.21 etasmin antare kaścid āsannamṛtyuḥ śrgāla itas tataḥ (Pṇ cetāś ca) paribhramann amuṁ (Spl tam) deśam (Spl pradeśam) ājagāma. yāvad varāhapulindāu dvāv api paśyati (Pṇ yā° pa° varā° dvāv api pañcatvam upāgatāu). Sy 62.1 Inzwischen war von ungefähr ein hungriger Wolf gekommen, der sah die drei tot. Ar 94 A hungry wolf came upon them, and when he saw the man, the gazelle, and the boar [versions add "dead"]. (121) T 77.4 tāṇs ca dr° param paritoṣam upāgataḥ. āha ca. SP 911 dāivenopapāditam mamedam iti bahusampanno hr̥ṣṭamanā abhūt. tatas tena dinaparyāyeṇa cintitam. [So ed., but α: idam dāivopapāditam māṇsam iti bahu sampannam me.] Hp 33.19, Hm 76.7 avalokya (Hm om) acintayat (Hm adds ca): aho adya (Hp om) mahad bhojanam me samupa°. Kṣ 414ab (21cd) ayatnopanataṁ prāpya harṣapūrṇo 'tha jambukaḥ. Spl 19.6, Pṇ 138.23 tāvat (Pṇ tataḥ) pra°... (Pṇ om bhoḥ; Spl sānukulo; Spl 'tad apy a°; Jn upasthitam, Pṇ before bhoḥ). Sy 62.2 und freute sich und dachte in seinem Sinn: Schau einer, da habe ich viel Speise gefunden. Ar 94 he felt assured within himself of an abundance of food, and said. (122) T nothing. SP 912 ed. has corrupt text, intended for vs similar to vs found in α, which reads: vyādha ekadinam yāti dvidinam mṛgasūkarāu, bahusamcayam etan me sāmpratam cāpabhakṣaṇam. Hp 34.4, Hm 76.11 (Hm tad) bhavatu, eṣāṁ māṇsair māsam ekam

nā 'nnapānāni satatam utpadyante hi dehinām,

labdhvā prabhūtam annādyam kramaśas tū 'payojayet. 29.

(123) *tat tāvan (mṛgasūkaravyādhān kūṭikṛtyāi) 'nañ snāyupāśaṁ dhanuṣkoṭigataṁ bhakṣayāmi.* (124) *evam uktvā dhanuṣpratibandhaṁ mukhe prakṣipyā (snāyūṁ) bhakṣ(ay)itum ārabdhah.* (125) *(tataś ca) chinne pratibandhe (dhanuṣā) tālu(pra)-deśe (nir)bhinnah pañcatvam upagataḥ.*

(End of Story 3)

samadhikam yāvaj jīvanam me bhaviṣyati (Hm māsatrayam me sukhena gamiṣyati). Hm then has vs.162, similar to the vs found in SP. So.103b cikīrṣuḥ sañcayāya tat. Kṣ 414c(22a) tām sañcayam vidhūyāiva. Spl 19.14, Pṇ 139.8 text (Pṇ tr me before bahūny). Sy 62.4 Ich muß es aber für lange Zeit aufheben. Ar 94 It is fitting that I lay by what I can for the future. Vs 29, as vs only T 48; may have been prose in orig. Pādas ab have no correspondents in Sanskrit versions; but cf. Sy 62.5 denn man kann nicht leicht immer einsammeln und erwerben. Ar 95 For that man is without will-power who neglects to save and to lay by.—With the thot of pādas cd cf. in general the preceding and following §§ in SP, H, Bṛ (note kramaśo in SP under § 123): but Pa is closer here too: Sy Drum will auch ich das, was mir beschert worden ist, zusammenhalten und aufheben und mich mit Vorbehalt davon ernähren. (The following “Und er beschloß” perhaps indicates that this passage was orig. a verse. Possibly the last phrase of Pa has mingled the end of the vs with the prose of § 123, cf. there mṛgasu° kūṭi°.) Ar I propose to save and heap up what I have found (cf. on next).

(123) T nothing. SP 913 (iti nīscitya; om α) mṛga° rāṣīkṛtya (α kūṭi°) kramaśo bhakṣayīṣyāmi (cintām hṛdi, om α) nidhāya. Hp 34.5, Hm 77.1 tataḥ (Hp tad atra) prathamabubhuṣāyām idam (Hp ca for idam) niḥsvādu kodaṇḍalagnaṁ snāyubandhanaṁ khādayāmi. So 103cd kroḍavyādhāmiṣāt kiñcin na cakḥādātibhūyasah. Kṣ cf. §§ 122, 124. Spl 19.15, Pṇ 139.9 text (om mṛ° kū°; Spl evam for enam; Pṇ, end, adds pādābhyām ādāya śanāḥ-śanāḥ). Sy 62.10 (cf. note on vs 29) Und er beschloß: Zuerst esse ich die Sehne des Bogens. Ar 95 and content myself for today with this bow-string (so Cheikho; but DeSacy and Khalil, “This man, the deer, and the boar—the eating of them will suffice me for a long while. But I shall begin with this bow-string and eat it, for it will be nourishment for today; [Khalil, with AnSu] and I shall save the rest for tomorrow and the following [days]). (124) T 77.8 text (om mukhe...snāyūṁ). SP 914 dhanuḥ° bhakṣayañś. Hp 34.6, Hm 77.2 ity uktvā tathā karoti (Hm tathā kṛte sati). So 104ab bhoktum pravavṛte yat (DP. tat) tu gatvā dhanuṣi yat sthitam. Kṣ 414d, 415ab(22bcd) karmukam bhoktum udyataḥ, cāpacarvaṇasaktasya tasya. Spl 19.18 evam manasā nīscitya cāpacatītakotiṁ mukhe prakṣipyā snāyūṁ bhakṣitum pravṛttaḥ. Pṇ 139.13 iti vicintya cāpacatītakotiṁ mukhamadhye kṣiptvā snāyūṁ bhakṣayitum ārabdhah. Sy 62.11 Und er packte diesen mit seinem Maul und kaute daran. Ar 96 Then he approacht the bow to eat its string. (125) T 77.8 katham

(126) ato 'ham bravīmi: kartavyaḥ saṃcayo nityam iti. (127) (*tac ca śrutvā*) brāhmaṇy āha: (*yady evam, tad*) asti me tila(stokaṃ) taṇḍulastokaṃ (ca). (128) †sa tvaṃ pratyūṣasy utthāya samitkuśādyānayanārtham vanam gaccha;† aham api (*sahā 'nena śiṣyeṇa kāmāndakinā*) brāhmaṇatrayasya sādhaṃyīṣyāmi kṛsaram iti. (129) tataḥ prabhāte tayā te tilā luñcitvā kāmāndakinā 'dhiṣṭhitāḥ (†paripālaye† 'ti) sūryātapa (ā)sthā-

api dāivāc (β om) chi° pra° vakṣaḥpradeśe bhinnāḥ...°gata iti. SP 914 chinna-pratibandhena dhanuṣā ḥṛdi nirbhinnāḥ... Hp 34. 6, Hm 77. 2 (Hp tataś chi° snāyubandhana utpatitena (Hp °bandhe drutam utpatite) dha° ḥṛdi nirbhinnāḥ sa (Hp om) dīrgharāvaḥ pañcatvam āgataḥ (Hp gataḥ). So 104cd tat kṣaṇam coccaladyantraśaraviddho mamāra saḥ. Kṣ 415bc (22d, 23a) yantreṣuṇā dṛḍham, dāritasya yayuḥ prāṇās. Spl 19. 19, Pṇ 139. 14 tataś ca truṭitapāśe (Spl kartite pāśe) tāludeśam (Pṇ °pradeśam) vidārya cāpakotīr mastakamādhyena (Pṇ adds śikhāvan) niṣkrāntā. so 'pi mṛtaḥ (Pṇ so 'pi tadvedanayā nirgatayā parāsur abhūt). Sy 62.11 da zerriß die Bogensehne und schlug ihm heftig auf das Maul und er starb auf der Stelle. Ar 97 When he cut the string, the bow unbent and rebounded and struck the mortal spot in his neck [?texts vary; some simply "vital part," others "heart," "head" etc.], and he died. (126) T 77. 10, SP, H, Jn text (Spl quotes whole vs). So 105a tan nātisamcayāḥ kārya(h). Kṣ 415d (23b) tasmān nāso 'tisamcayāḥ. Pa similarly. (127) T 77. 10 tat, brāhmaṇi, spāṣṭyāj jīvyate. tac...āha: asti... SP 916 (tataś ca, α om) brāhmaṇyābhihitam: asti tilataṇḍulastokam asmākam (α om as°). So 105bc iti tena dvijena sā, bhāryoktā pratipadyāitat. Kṣ 416a (23c) patyuh śrutveti vacanam. Spl 19. 23 athāivam sā tena prabodhitā brāhmaṇy āha: yady evam, tad asti me gṛhe stokatilarāśiḥ. Pṇ 139. 17 punar apy āha: brāhmaṇi, na śrutam bhavatyā. (vs.) athāivam pratibodhitā brā° prāha: yady evam, tarhi santi me gṛhe stokās tilāḥ. Sy 62. 17 Darauf sprach sie: Du hast Recht, es ist noch Reis und Sesam da, und sonst noch etwas, was für fünf bis sechs Leute reicht. Ar 99 The woman said: What you have said is right. We have some rice and sesame which will be food (enuf) for a company of six or seven. (128) T 77. 12 text. SP 917 tenāham kṛsaram kariṣyāmi. Kṣ 416bc (23d, 24a) parvayāgānukāriṇi (Ma. °yogā°), snānāya tam viśrjyāśu. Spl 20. 1, Pṇ 139. 22 tānś cūrṇayitvā (Spl tatas tilāṇ luñcitvā) tilacūrṇena brāhmaṇam bhojayiṣyāmi (Spl °miti). tatas (Pṇ tasyās) tadvacanam śrutvā (Pṇ ākarṇya) brāhmaṇo grāman (Pṇ grāmāntaram) gataḥ. Sy 62. 19 und morgen früh will ich es rechtzeitig zurüsten, und du hole und lade zur bestimmten Zeit ein, wen du willst. Ar 100 I shall prepare the food tomorrow, and do you invite whom you wish for dinner. (129) T 77. 13 tathā cānuṣṭhite tilaprastham kāmāndakinā-dhiṣṭhitam luñcayety āsthāpitam. SP 917 tataḥ prabhāte tilān udghṛṣya brāhmaṇi (α °ṇyā) śoṣāyitum pravṛttā (α °tāḥ). So 105d tilān prākṣipad ātape. Kṣ 416d, 417ab (24bcd) pākāśaktābhavat (Ma. diff.) kṣaṇāt, tat tilān kṛsārāhetoh śiṣyeṇa sthāpitān purāḥ. Spl 20. 2 sāpi tilān uṣṇodakena saṃmardya kuṭitvā

pitāḥ. (130) atrāntare tasyā gṛhakarmavyagratvāt (?†tasminn anavahite†) te tilāḥ śunā 'gatya prāśya †vitvālitāḥ†. (131) tad dr̥ṣṭvā sā 'bravit: kāmāndake, na śobhanam āpatitam; vighnam utpannam brāhmaṇatarpaṇasya. (132) tathā 'pi gaccha, imāis tilāṇl (luñcitān api) kṛṣṇatilāḥ parāvartayitvā (śighram) āgaccha;

sūryātape dattavatī. Pṇ 139. 24 tayāpi te tilā uṣṇodakena saha saṁmardya luñcitvā sūryātape dattāḥ. Sy 62. 21 Darauf nahm sie den Sesam vor, enthielte ihn und breitete ihn in der Sonne aus. Und sie sprach zu ihres Mannes Lehrling: Achte auf den Sesam, daß nichts an ihn kommt und ihn verunreinigt. Ar 101 The woman arose at dawn, took the sesame, and husks it. Then she spread it out in the sun to dry, and said to her husband ['s boy, or slave, most versions]: Drive away the birds and the dogs from this sesame.

(130) T 77. 14 tathā cāṭivyaagratvāt te tilāḥ katham api dāivāc chunā vitvālitāḥ (em.; mss. vitthālitās; †hiṭhā°).—Hertel, *ZDMG.* 67. 612 ff., argues plausibly for his em. as the orig. reading, and I have adopted it with some hesitation. But I think it means not "eine Mischung auseinanderbringen," but rather "bring into utter confusion." SP 918 te ca kenacit kurkureṇāgatya viplutāḥ (α [vi-]drāvitāḥ, vīgālitāḥ, vicalitāḥ; see Hertel, *ZDMG.* 67. 614 f.). So 106ab praviṣṭāyām gṛham tasyām prāśya śvā tām adūṣayat. Kṣ 417cd(25ab) abhyetya śvā kriyāyogyāṁś cakre jihvāvalehanāḥ. Spl 20. 3, Pṇ 140. 1 atrāntare (Pṇ etasminn antare) tasyā gṛhakarmavyagrāyās (Pṇ gṛhe karmavyagratayā teṣām) tilāṇām madhye kaścit sārāmeṇo mūtrotsargam cakāra. Sy 62. 24 und ging einem andern Geschäfte nach. Der Knabe aber war unachtsam und es kam ein Hund und fraß davon. Ar 102 The woman went away on some business and work of her own. The man [versions, "boy"] was negligent and a dog came to the sesame and began to eat it [some versions add "and staled upon it"].—The correspondence between Jn and some secondary Ar versions is undoubtedly accidental.

(131) T 77. 15 tayā cābhyantarasthayā dr̥ṣṭāḥ. tato 'sāv abravīt... SP 918 tām dr̥ṣṭvā...kāmāndake, tilā viplutāḥ (α pluṣṭāḥ). So has, for the rest of the story, only 106cd tato na kṛsarān etān kaścin mulyādināgrahit. Spl 20. 5, Pṇ 140. 2 tam (Pṇ tad) dr̥ṣṭvā sā cintitavatī (Pṇ vyacintayat): aho nāipunyaṁ paśya (Pṇ pa° nāi°) parāṇmukhībhitasya vidher yad ete tilā abhojyāḥ kṛtāḥ (Pṇ etān api tilān abhojyān kṛtvān). Sy 62. 26 und sie gewahrte es und sprach: Jetzt ist er besudelt und darf nicht mehr genossen werden. Ar 103 The woman saw this, considered it defiled, and was loath that any of her guests should eat it. (132) T 77. 17 text. (See on vs 27 above.) SP 919 tatas tvam gatvā ghr̥ṣṭatilāis (α pluṣṭa°) tilān (α apluṣṭatilān) parighṭitvāgaccha (α om pari). (Note confusion, seemingly phonetic: kṛṣṇa°, ghr̥ṣṭa°.) Kṣ 418ab(25cd) tilāṇām vikrayam kartum udyatām aparāis tilāḥ. Spl 20. 6, Pṇ 140. 4 tad aham etān samādāya kasyacid gṛham gatvā luñcitāir aluñcitān ānayāmi. sarvo 'pi jano 'nena vidhinā dāsyatiti (Spl pradā°). Sy 62. 27 so will ich ihn auf dem Markte verkaufen und dafür [lacuna]. Ar 104 She took it to the market and exchanged it

(*kṛṣṇakṛṣaram eva karīṣyāmi.*) (133) *tathā cā 'nuṣṭhite yasminn* (eva) *grhe 'hañ bhikṣārtham upagataḥ, tasminn eva grhe kāmāndakir* (api) *tilavikrayārtham (am)praviṣṭo* ('*kathayat: grhyantām ime tilāḥ*). (134) *parivartamāne vyavahāre grhapatīḥ* (sam)āyātaḥ. *tenā 'bhīhitam: katham tilāḥ parivartyante. sā tam āha: samārgḥās tilā mayā labdhāḥ, śuklāḥ kṛṣṇāḥ. tato 'sau* (*vihasyā*) '*bravīt: kārāṇā 'tra bhavitavyam. ato 'hañ bravīmi: nā 'kasmāc chāṇḍilī mātā. iti.*

(End of Story 2)

(135) *evam ākhyāyā 'bravīt parivrāt: cūḍākaraṇa, atrā 'py ani-*

for unhuskt sesame, measure for measure. (133) T 77.18 text [om 1st eva; veśmany for 1st grhe, om 2nd grhe; upāgataḥ, v. l. upa°; at end adds brāhmaṇyābhīhitaḥ: katham tilā dīyanta iti. kāmāndakir āha: (vs 49, emphasizing demand for huskt sesame; this I think is certainly a secondary insertion)]. SP 920 tatheti kṛtvā (α gatvā) gatāyām tasyām yasminn... kāmāndakī (v. l. °ke) tilavinimayārtham upagatā(!). Spl 20.8 atha yasmin grhe 'hañ bhi° praviṣṭas tatra grhe sāpi tilān ādāya praviṣṭā vikrayām kartum, āha ca: grhṇātu kaścid aluñcitāir luñcitāns tilān. atha tadgrhagrhiṇī grham praviṣṭā yāvad aluñcitāir luñcitān grhṇāti. Pñ 140.6 atha tās sūre nidhāya grhād grham praviśantidam āha: aho grhṇātu kaścid aluñcitāis tilāir luñcitāns tilān. atha etc. as Spl to tatra sā tilān ād° pra° pūrvoktam evāha. atha tadgrhiṇyā prahrṣṭayaluñcitāir luñcitās tilā grhītāḥ. Sy [lacuna] 62.29 und gab ihn für unenthülsten Sesam hin. Ar 105 (cf. prec.) This she did while I was in the market seeing what she did. (134) T 78.5 tathā ca vṛtte bhartāsyāḥ samāgataḥ (β bh° tasyāḥ samāyātaḥ). tenābhīhitam: bhadre kim etad iti. sū... 'bravīt (vs 50=45, our vs 27). SP 921 pari°... °patir āyātaḥ. tenoktam: katham tilāḥ prativartyante (α pari°). bhāryayābhīhitam: aghrṣṭatīlāir ghrṣṭā grhyante. sa āha: kārā°... °tavyam. tena vyavahāro vinaṣṭo 'bhūt (α om this sentence). ato... Kṣ 418cd, 419ab(26) drṣṭvā paro grhasvāmī vicintya kṣaṇam abravīt, karoti brāhmaṇavadhūr nākasmāt tilavikrayam. Spl 20.11 tāvad asyāḥ putreṇa kāmāndakīśāstraṁ drṣṭvā vyāhṛtam: mūtaḥ, agrāhyāḥ khalv ime tilāḥ. nāsyā aluñcitāir luñcitā grāhyāḥ. kārāṇaṁ kimcid bhaviṣyati; tenāśīaluñcitāir luñcitān prayacchati. tac chrutvā tayā parityaktās te tilāḥ. ato... Pñ 140.11 (cf. T) tathā ca pravṛtte tasyā bhartā samāyātaḥ. tena sābhīhitā: bhadre, kim idam. iti. sā kathayati: samargḥā mayā tilā labdhā luñcitā aluñcitāḥ. iti. tataḥ sa vitarkyābravīt: kasya sambandhina ime tilāḥ. tatra tatsutaḥ kāmāndakir āha: śāṇḍilīmātuḥ. so 'bravīt: bhadre, sūtivanipuṇā vyavahārakušālā ca, tatas tyājyā ete tilāḥ. yataḥ. (2 pādas of catch-vs). Sy 62.29 Da sah sie ein Mann und sprach: Was bedeutet das, daß diese da zugerüsteten Sesam gegen unenthülsten umtauscht? Und ich war gerade zur Stelle und sprach: Nicht ohne Grund tauscht sie enthülsten Sesam um. Ar 106 I heard a man say: There is surely a reason why she gives this huskt sesame for unhuskt sesame. (135) T 78.10

evam... parivrāt. SP 924 brhasvid (α °sphig) āha: cūḍākaraṇa... Hp 28.4,

vārītaśakter mūṣakasya bhikṣābhakṣaṇe kenāpi kāraṇena bhavitavyam. (136) *asti kiñcit khanitra(ka)m (iti). sa āha: bādham asti; (eṣā suhastikā sarvalohamayī.)* (137) *upanite ca tasmīn (kākṣyāṁ baddhvā saṁdaṣṭāuṣṭhapuṭaḥ) prṣṭavān: kataras tasya saṁcaraṇamārga iti. ākhyāte ca tasmīns (tena khanitreṇa) madvivaraṁ khanitum ārabdhaḥ.* (138) *ahaṁ cā 'dāv eva tayor*

Hm 66.9 mūṣakabalopastambhena kenāpi kāraṇenātra bhavitavyam. kṣaṇaṁ vicintya (Hm adds parivrājakenoktam) kāraṇaṁ cātra dhanabāhulyam eva bhaviṣyati. So 107 tad evaṁ nopabhogāya lobhaḥ kleśāya kevalam, ity uktvā punar āha sma pravṛtāḥ āgantuko 'tha saḥ. Kṣ 419cd (27ab) tasmā ākhus tathāivāṣa na śaktaḥ kāraṇaṁ vinā. Spl 20.17, Pn 140.18 (Pn begins: tan niścitam nidhānoṣmajanitātra kurdanaśaktir asya) etad (Pn evam) uktvā sa bhūyo 'pi prāha (Pn āha). [Here Jn put § 137.] Sy 62.34 So handelt aber auch diese Maus nicht aus Naivität, daß sie so leicht da hinaufspringen kann, wo du deine Speisen hingelegt hast. Ar 107 Just such is my opinion of this mouse, which you tell me jumps to the basket wherever you place it. There is surely a reason why he is able to do this, but not his companions. (136) T 78.10 asti...khanitram iti. jūṭakarna āha...asti. SP, H cf. next. So 108, 109abc khanitram asti cet tan me dīyatām yāvad adya vaḥ, yuktyā nivārayāmy etaṁ mūṣakottham upadravam. tac chrutvā tan nivāsi sa pravṛtāḥ tasmāi khanitrakam, dadāv [here § 138]. Spl 20.20 text (om iti; svahastikā, after °mayī). Pn 140.21 text (bhoḥ samasti; om iti; so 'bravīt). Here Jn add: abhyāgata āha: tarhi pratyūṣe tvayā mayā saha (Pn pra-)boddhavyaṁ yena dvāv api (Spl jana-)caraṇamalitāyāṁ (Spl 'āmalināyāṁ) bhūmau tatpādānusāreṇa (Spl 'padā°, Pn 'sariṇāu) gacchāvāḥ. Sy 62.36 Wenn du daher eine Axt hast, mit der ich die Wand aufreißen kann, so bring sie mir, und ich will dir beweisen, daß diese Maus nicht ohne guten Grund so kühn springt. Da brachte der Magier eine Axt und gab sie ihm. Ar 108 Get me an ax [most texts add: that I may dig out his hole and investigate his circumstances to some extent. The ascetic borrowed an ax from one of his neighbors] and he brought it to the guest.—Orig. may have been longer, but the longer versions of So, Jn, and Pa do not agree with each other. (137) T 78.11 upanite...ākhyāte ca tasmīn khāta-karna kartum ārabdhaḥ. SP 925, Hp 28.9, Hm 67.4 tataḥ khanitram ādāya madvivaraṁ (H tena vivaraṁ) khanitvā. So 110 (after § 138) tatas tena khanitreṇa pravṛtāḥ āgantuko 'tha saḥ, matsaṁcārabilam vīkṣya prārebhe khanitum śaṭhaḥ. Kṣ 420ab (27cd) ity uktvā madbiladvāraṁ sa vidāryātiko-vidaḥ. Spl 20.17 (before § 136) atha jñāyate tasya kramaṇamārgaḥ. tāmracūḍa āha: bhagavan, jñāyate, yata ekāki na samāgacchati, kiṁ tv asaṁkhyayūthaparivṛtaḥ paśyato me paribhramann itas tataḥ sarvajanena sahā-gacchati yāti ca. abhyāgata āha. Pn 140.19 (before § 136) atha jñāyate tasya kramaṇam. būṭakarna āha: bhagavan, jñāyate, yato na sa ekāki samabhyeti, kiṁ tu yūthaparivṛtaḥ. brhatsphig āha.—After § 138 Spl 21.21, Pn 142.1 tatas ca suhastikayā (Spl sva°) khanitum ārabdhaḥ. Sy 63.1 und er begann meine Stätte aufzureißen. Ar nothing. (138) T 78.13 text.

ātmagatam ālāpaṁ śrutvā ('hāram utsṛjya) kautukaparo 'vasthita āsam. (139) yadā tv asāu durgānveṣaṇaṁ kartum ārabdhah, tadā mayā jñātam: upalabdhām anena durātmanā madyavi-varadvāram iti. (140) mayā ('pi kenāpi sādhnā) pūrvasthāpitāṁ suvarṇam aptam āsit; tatprādhānyāc cā 'haṁ śaktimantam ātmānaṁ manye. (141) asāv api duṣṭo vivarānusārāt tad upa-labhya grhītvā ca dhanam punar āvasathanāṁ prāpto cūḍākarmaṁ abravīt: idam tasya tad brahman suvarṇam, (hr̥da)yasyā ('py) asāu sāmārthyād aśakyam api sthānam utpatati. ardhārdham

So 109cd ahaṁ ca channasthas tad dṛṣṭvā prāviśaṁ bilam. Spl 20. 23, Pñ 141. 1 mayāpi tadvacanam ākarṇya cintitam (Pñ mayāpi tasya durātmanas tad vajrapātasadṛśaṁ vacaḥ samākarṇya cintitam), followed by long insertion. Sy 63. 2 Während der Gast und der Magier dies redeten, war ich [ed. em. inserts "nicht"] in meinem Loch, aber ich war nahe und hörte, was sie sprachen. Ar 109 At that time I was in a hole that was not mine, listening to their conversation. (139) T 78. 14 text. So 111ab kramāc ca tāvad akhanat palāyanapare mayi. Sy 63. 6 (after § 140) Als er nun aufzureißen begann, fürchtete ich, er könnte sie finden. Ar nothing. (140) T 78. 15 text. SP 926 mayā cirasthāp° nidhānaṁ (α dhanam). Hp 28. 9, Hm 67. 4 mama cirasamcītaṁ dhanam. So 111cd yāvat taṁ prāpa tatrasthaṁ hāram me cān-yasamcayam. Kṣ 420c(28a) yenāham abhavaṁ draṣṭā. Spl 21. 21, Pñ 142. 1 atha tena khanatā prāptaṁ taṁ nidhānam, yasyopari sadāivāhaṁ kṛtavasatir yasyoṣmaṇā mahādurgam (Pñ ca durgam) api gacchāmi (Pñ adds iti). Sy 63. 4 In meinem Loche aber befanden sich tausend Dinare, die, ich weiß nicht wie, dort niedergelegt worden waren. Ar 110 Now my hole was in a place in which were a thousand dinars—I do not know who put them (there). I used to spread them out and exult over them, and wax strong thru their strength whenever I thot of them. (141) T 78. 16 text (jūṭa-karṇam), as mss. (parenthesized syllables only in β); ed. em. °tasya tad brahmahṛdayam, yasyāsāu°. No em. is needed; the α reading is better than β. SP 926 (cf. § 140) grhītavān. Hp 28. 10, Hm 67. 5 (cf. § 140) grhītam. Here SP, H insert § 151. So 112, 113 (cf. § 140) tejasānena (B. °tena) tasyābhūd ākḥos tat tādṛśaṁ balam, ity āha sthāyinaṁ (DP. sthāninaṁ) taṁ ca pravrajāṁ mayi śṛṇvati. nītvā ca taṁ me sarvasvaṁ hāraṁ mūrdhni nidhāya ca, āgantusthāyinaṁ hr̥ṣṭāu pravrajāu svapataḥ sma (B. ca) tāu. Kṣ 420d (28b) tat suvarṇam jahāra me. Spl 21. 23, Pñ 142. 3 (cf. § 140) tato hr̥ṣṭamanā abhyāgata idam ūce (Spl tāmracūḍam idam ūce 'bhyā°): bho bhagavan (Pñ bṛṭakarṇa), idānīm svapihi (Pñ tr svapihidānīm) niḥśaṅkaḥ. asyoṣmaṇā mūṣakas te jāgaraṇaṁ karoti (Pñ tvām jāgaritavān). evam uktvā (Pñ adds taṁ) nidhānam ādāya maṭhābhimukhaṁ (Pñ °khāu) prasthitāu dvāv api (Pñ pratasthāte). Sy 63. 7 und als er fertig aufgerissen hatte, sah er die Denare und nahm sie fort und sie teilten sie miteinander. Und er sprach zu ihm: Diese listige Maus war deshalb so stark und flink und konnte so springen,

ca vibhajya sukhāsīnāu sthitāu. (142) tam cā 'ham ātmano
'vasādan prāpyā 'cintayam: †kadācid ihasthasya me pradīpam
ujjvālyā 'samśayam āśādyā mām hanyuḥ.† iti tasmāt sthānād
anyad durgasthānam kṛtācān. (143) anye ca ye mām 'nucarās
ta āgatya mām abruvan: bhadra hiraṇy(ak)a tvatsamīpavartino
vayam atyantakṣudhārtāḥ; grāsamātram apy asmākaṁ nā 'sti;
astāṅgate 'pi divase na kiṁcid asmābhir āśāditam. tad arhasy
adyā 'pi tāvad asmān samītarpayitum iti. (144) tathā nāme 'ty
uktvā 'ham āvasathān tāḥ samān gataḥ. (145) athā 'smatpari-
grahaśabdān ākarṇya cūḍākaraṇo 'pi bhūyo bhikṣāpātrān jar-
jaravaṁśena tāḍayitum pravṛttaḥ. (146) tenā 'bhihitaḥ: kim adyā
'pi nirākṛte tasmin muhur-muḥś cālayasi vaṁśam. (sthīyatām,

weil sie auf die Denare schaute und sich so stärkte. Denn es heißt: [here in Pa vs 30 and §§ 150, 151]. Ar 111 The guest dug out my hole until he reacht the dinars. Then he took them and said to the ascetic: This it was that empowered that mouse to jump where he did. (142) T 79. 3 text.

Spl 22. 3, Pṇ 142. 7 aham api yāvan nidhānam (Pṇ tat sthānam) āgacchāmi, tāvad aramāṇyam udvegakārakaṁ (Pṇ 'jananaṁ; Spl adds tat sthānam) vīkṣitum api na śaknōmi. acintayam ca (Pṇ adds aho) kiṁ karomi, kva gacchāmi, katham me syān manasaḥ praśāntiḥ. evaṁ cintayato mahākaṣṭhena (Pṇ me mahatā ka°) sa divaso vyatikrāntaḥ (Pṇ jagāma). Sy 63. 21 (after § 151) Daraufhin suchte ich mir ein anderes Loch in dem Hause und ging in dasselbe hinein. Ar 115 (position as Sy) I went from my hole to another hole.

(143) T 79. 5 text (hiraṇya). Jñ cf. astamite 'rke, saparivārah, in § 144. Sy 63. 23 Tags darauf kamen die Mäuse, die von mir ihre Speise empfangen, und sprachen: Wir sind hungrig; schon eine ganze Zeitlang haben wir nichts von dir erhalten. Tue für uns, was dir gut scheint. Ar 116 [Khalil with most versions; Cheikho diff. and secondary] When it was the next day the mice that were with me assembled (versions add "according to their custom") and said: Hunger has come upon us, and you are our hope (versions add "do what you are accustomed to do"). (144) T 79. 8 text, adding: ekāntāvasthitaś ca tayo durātmanoḥ pūrvākhyāte śeṣam (better with β "tam aśeṣam) ālāpam aśṇavān. SP 927 katham katham api bhikṣāpātre punar mayā calite. Spl 22. 6, Pṇ 142. 11 athāstamite 'rke (Pṇ sahasrakiraṇe) sodvego nirutsāhas tasmin (Pṇ adds eva) maṭhe saparivārah praviṣṭaḥ. Sy 63. 26 Da ging ich mit ihnen dorthin, wo ich früher allemal hinaufgesprungen war. Ar 116 [with Khalil etc.] And I went with the mice to the place from which I used to jump up to the bag. (145) T 79. 9 atha jūṭakarṇas tathāivākhyāne (read with mss. °te) vaṁśam cālayati sma. Spl 22. 7, Pṇ 142. 12 text (Spl tāmracūḍo, Pṇ buṭakaraṇo bhūyo bhūyo 'pi; Pṇ ārabdhah). (146) T 79. 10 text. SP 928 (changed in sense) cūḍākaraṇābhihītam (α °taḥ): hrte 'py arthe katham (α kiṁ) punaś cālayasi (α °ti). Spl 22. 8, Pṇ 142. 14 athāśv abhyāgataḥ prāha (Pṇ 'bravīt): sakhe,

alam iti. (147) (tato) 'sāv āha: bhadra, eṣa mamā 'pakāri mūśakaḥ punaḥ-punar āyāti. (148) (tadbhayād etat karomi.) tato vihasyā ('bhyāgataḥ) provāca: (sakhe) mā bhāiṣiḥ, vittena saha gato 'sya kūrdaṇotsāhaḥ. (yataḥ) sarveśām api jantūnām iyaṃ eva sthitiḥ. (149) athā 'haṃ tac chrutvā (kopāviṣṭo) bhikṣāpātram uddiśya viśeṣād utkūrdito 'prāpta eva bhūmāu (ni)patitaś (ca). tato māṃ dṛṣtvā sa me śatrur (vihasya) cūḍākaraṇam uvāca: (sakhe paśya paśya kātūhalam. uktaṃ ca yataḥ:)

arthena balavān sarvo 'py arthād bhavati paṇḍitaḥ

paśye 'maṃ mūśakaṃ pāpaṃ svajātisamatāṃ gatam. 30. (150) (tat svapihi tvaṃ gataśaṅkaḥ.) yad asyo 'tpatane śaktikāraṇam, tad āvayor (eva) hastagataṃ (jātam). (151) tac chrutvā

kim adyāpi na niḥśaṅko (Spl tr ni° na) nidrāṃ gacchasi. (147) T 79. 11 text (ed. yato for tato of α; R ato). Spl 22. 9, Pñ 142. 15 sa āha: bhagavan, (Spl adds bhūyo 'pi) samāyātaḥ (Pñ āyāto nūnaṃ) saparivārāḥ sa duṣṭātmā mūśakaḥ (Pñ saparijano duṣṭamūśakaḥ). (148) T 79. 12 sa vihasyābravit: mā bhāiṣiḥ, na kiṃcid asty (β apy) etat, yataḥ. Spl 22. 11 tadbhayā jarjaravaṇśena bhikṣāpātram tādayāmi, tato... (prāha for provāca; om yataḥ). Pñ 142. 16 text (eṣā gatiḥ for iyaṃ). (149) T nothing. SP 929 tato 'haṃ mandam-mandam upasṛtaḥ (v. l. apa°). tenoktam. Hp 28. 11, Hm 67. 6 satrāsāṃ mandam-mandam upasarpaṇś cūḍākaraṇāvalokitaḥ. tatas tenoktam. Spl 22. 16, Pñ 142. 21 text (Pñ om ni; Spl om ca; Spl tac chrutvāsāu for tato... sa; Pñ om vihasya; Spl tāmracuḍam, Pñ butākaraṇam; Spl bhoḥ for sakhe, āha ca for uktaṃ ca yataḥ). Sy 63. 27 Sie feuerten mich an, aber als ich sprang, hatte ich keine Kraft und fiel böß zu Boden. Ar 117 [Khalil and versions begin "I tried this often, but"] I was too weak for this. Vs 30=T 51, SP 29, N 26, Hp 93, Hm 122, Spl 82, Pñ 69, So 116, Sy 27 and 63. 16, Ar 112. In Pa before § 142. a, Tḥ bhavaty for sarvo 'py, ed. with α bhavaty ar° ba°. SP, H hy for 'py (SP v. l. 'py), Spl omits. b, Jn arthayuktaḥ sa (Pñ °taś ca) pa°. c, Jn, H paśyāinaṃ (Hm °taṃ). Jn vyartham for pāpaṃ. Spl svajāteḥ sa°. So artho hi yāuvanaṃ puṇsāṃ tadabhāvaś (B. °vāc) ca vārdhakam, tenāsyāujo balaṃ rūpam utsāhaś cāpi hiyate. Sy Die Einsicht desjenigen ist vorzüglich, der in vorzüglichen Vermögensverhältnissen ist, und die Kraft desjenigen [ist stark — not in ms.], der durch seinen Reichtum stark ist. Und nun wirst du sehen, daß sie, wenn ihr die Denare weggenommen sind, ebensowenig auf jene Stelle springen kann [this=§ 150] wie die andern. Ar For wealth brings increase of power and intelligence. [See § 150.] (150) T 79. 16 api ca, yad... hastagatam. Spl 22. 21 text ('tpatanakāraṇam, om eva). Sy cf. under vs 30. Ar 113 And you will see that after today the mouse will never regain the power and daring for (accomplishing) that which used to be possible for him in times past [DeSacy and Khāḷil: You will see that hereafter he will not be able to spring up to the place to which he used to spring; so OSp, KF; JCap—nec habebit prerogativam ceteris muribus]. (151) T 79. 16 ahaṃ tu

'hañ (manasū vi)cintitavān: satyam āhā 'yam; (yato) mamā ('dya nija)śaktihinasya (sattvotsāharahitasyā) 'hāram apy utpādayitum (aṅgulamātram apy) utpatane śaktir nā 'sti. (152) śṛṇomi cā 'nucarāṇāñ paraspārālāpam: āgacchata, gacchāmaḥ; ayam ātmano 'py udarabharāṇe na samarthāḥ, kiṃ punar anyeṣāṃ. (tat kiṃ anenā 'rādhitena.) (153) (tato 'hañ paricintyāi 'tāvad iti svam ālayan gataḥ. prabhātasamaye) sarva eva sapatnasakāśaṃ gatāḥ, (daridra 'sāv iti vadantaḥ.) tathā pravṛttānāṃ anucarāṇāṃ eko 'pi na matsakāśam āgacchat. paśyāmi ca: māñ dṛṣṭvā sañmukhañ tu eva matsapatnāñ saha parasparam kila-kilāyanto hastāsphālanāir mamā 'nucarāḥ saṃkṛdanti. cintitaṃ ca mayā, yathā: evam etat.

tathāiva samarthitavān: satyam āhāyam; na mamādyāṅgulakasyotpatane (read so with α; β corrupt; see Introduction, Vol. II, page 262) śaktir astiti. SP 926, Hp 28.10, Hm 67.5 (after § 141) tataḥ prabhṛty ahañ nijaśaktiparīkṣiṇaḥ (H °śaktihināḥ) sattvotsāharahita āhāram (H svā° or cā°) apy utpādayitum (so H and SPα, SP ed. upapā°) aśaktaḥ. So 115cd bhūyaś ca śaktir nābhun me tadannāharanaplaṇe. Kṣ 421ab(28cd) tato me śaktihīnasya kṣiṇavṛtter gatatviṣaḥ. Spl 23.2 tac...vicintitavān: yato 'ṅgulimātram api kṛdanasaktir nāsti. Pñ 143.6 tac chrutvāhañ cintitavān: aho, satyam āha mamāiṣa śatruḥ, yato mamādyāṅgulamātram api na kṛdane śaktir asti. Sy 63.19 Da sprach ich bei mir selbst: Der Gast hat Wahres gesprochen. Denn sobald er die Denare weggenommen hatte, fühlte ich meine Kraft verringert. Ar 114 I heard the guest's remark and recognized [some versions add "that it was true (and I felt)"] in my soul despondency and a diminution of the pride in myself. (152) T 80.1 śṛṇomi...gacchāmaḥ; nāyam adya tṛṇasyāpi kubjīkaraṇe samarthāḥ. evam uktvā pañcāśanmātrā gataḥ. punar api pañcaviñśatiḥ, daśa pañca ceti. athānye dvādaśāṣṭāu; athāvaśiṣṭāu dvāu; tatrāpy eko 'bravīt: ayam..(β 'py asamartha udarapūraṇe)..anyeṣāṃ. So 117ab athātmamātrabharāṇe yatnavantam avekṣya mām. Spl 23.21, Pñ 143.23 tataś ca (Pñ adds te) madbhṛtyā (Spl adds prabhāte) gacchanto mitho jalpanti: aho, asamartho 'yam udarapūraṇe 'smākaṃ; kevalam asya pṛṣṭhala-gnānāṃ biḍālādi- (Pñ °dibhyo) vipattayaḥ. tat... Sy 63.29 Als die Mäuse das sahen, flüsterten sie einander zu: Wir wollen uns von dem da abwenden, denn er kann sich jetzt nicht einmal mehr selbst ernähren. Ar 118 [Most versions begin "The weakness of my state became apparent to the mice"] and they avoided me and began to say among themselves: The brother of luck has come to nought. [Most versions add "Leave him and covet no more what he has to offer, for we see that"] he is rapidly approaching a state in which he will have need that some of you feed him. (153) T 80.5 ity uktvā nirapekṣo 'sāv api prāyāt. tato...(β kalakalāyanto) So 117cd, 118 parityajya gataḥ sarvaḥ sa muṣakaparichadaḥ, avṛttikāṃ prabhuñ bhṛtyā aṇuṣpañ bhramarās taruṃ, ajalaṃ ca saro haṃsā muñcanty api cirositam (B. °tāḥ). [This unknown elsewhere.] Kṣ 421cd(29ab) tyaktasya bhṛtya-

yasyā 'rthas tasya mitrāṇi yasyā 'rthas tasya bāndhavāḥ
yasyā 'rthāḥ sa pumāṇi loke yasyā 'rthāḥ sa ca paṇḍitaḥ. 31.
(*api ca*.)

arthena hi vihinasya puruṣasyā 'lpamedhasaḥ
vichidyante kriyāḥ sarvā grīṣme kusarito yathā. 32.
tyajanti mitrāṇi dhanena hinam

putrās ca dārās ca sahodarās ca
tam arthavantaṁ punar eva yānti hy
artho 'tra loke puruṣasya bandhuḥ. 33.

śūnyam aputrasya grhaṁ hṛc chūnyam yasya nā 'sti sanmitram
mūrkhasya diśaḥ śūnyāḥ sarvaṁ śūnyam daridrasya. 34.

svajanāir idam āsīn manogatam. Spl 24.3 evaṁ teṣāṁ vacāṁsi śrutvā svadurgam praviṣṭo 'ham; yāvan na kaścin mama saṁmukho 'bhyeti, tāvan mayā cintitam: dhig iyaṁ daridratā. (Then inserted vs.) evaṁ me cintayatas te bhṛtyā mama śatruṇāṁ sevakā jātāḥ. te ca mām ekākinam dṛṣtvā vidambanāṁ kurvanti. Pp 144.5 evaṁ teṣāṁ vaco mārge śṛṇvan durgam praviṣṭaḥ. yāvan nirdhanatvāt ko 'pi parijanamadhyat saha na praviṣṭaḥ, tāvad ahaṁ vitarkayitum ārabdhaḥ: aho dhig iyaṁ daridratā. (Then inserted vs.) Sy 63.31 und sie gingen zu meinen Gegnern und Feinden über und sprachen alle möglichen schlimmen Beschuldigungen gegen mich aus. Und ich bedachte, daß es mit Recht heißt. Ar 119 So they all repudiated me and attach themselves to my enemies and they began [to divulge] my faults and defects to everyone to whom they spoke of me [several versions, "to my haters and enviers"]. I said to myself. Vs 31=T 52, SP 31, N 28, Hp 95, Hm 124, Sy 28, Ar 120. d, Hm hi for ca. Pa close. Kṣ 422(29cd, 30ab) is close in general sense to this and the following vss. T adds *api ca*. Vs 32=T 53, SP 30, N 27, Hp 94, Hm 123, Spl 84, Pp 71, Sy 29, Ar 121. a, Spl ca, Pp, Hm tu for hi. c, Jn uccid^o; H kriyāḥ sarvā vinasāyanti. Pa close. Vs 33=T 54, Pp 106, Sy 31, Ar 123. In Pp farther on; in Pa after next vs (perhaps so orig.?). a, T dhanāir vihinam. b, T suhrjanās for saho^o. c, T punar āśrayante hy (ed. with β om hy). d, T hi for 'tra. In b Pp is supported by Pa (Verwandten, relatives), and in cd Pp is preferable to T on internal grounds. Sy Wenn einer in Armut gerät, muß er mit Frau und Kindern hart durchs Leben, und seine Verwandten verleugnen ihn und seine Freunde wenden sich von ihm ab. Ar For a man—when need afflicts him, his friends desert him and he is despised among his relatives. Often he lacks the means of subsistence and (lacks) those things which he needs for himself and his family. Here Pa has what must have been a Sanskrit (?) verse, not found elsewhere: the first part of Sy 32 (only the second part thereof=T 66, our vs 39), and Ar 124. Sy Um der Dürftigkeit willen wird er gottlos und sündigt und lebt weder in dieser Welt gut noch in jener. Ar Until he seeks that which will make him despair of his religion, and he is lost; and then he loses this world and the next.—T vss 55—58, nowhere else. Vs 34=T 59, SP 32, N 29,

tāni 'driyaṇy avikalāni tad eva nāma
 sā buddhir apratihatā vacanaṁ tad eva
 arthoṣmaṇā virahitaḥ puruṣaḥ sa eva
 cā 'nyaḥ kṣaṇena bhavati 'ty aticitram etat. 35.

(154) (*tan mādrśānāṁ kiṁ nāma tad varaṁ syāt. yasye 'dṛśaḥ phalavipākāḥ*), *tat sarvathā dhanahīnasya mamā 'dhunā ne 'ha śreyāḥ. (uktaṁ ca:)*

'vasen mānādhikaṁ vāsāṁ bhagnamānaṁ na saṁśrayet
 mānāhinaṁ surāḥ sārđhaṁ vimānam api varjayet. 36.

(155) (*evam uktvā 'py ahaṁ punar apy evam acintayam:*) *kim arthitāṁ kasyacit karomi. tad etad yācñājīvanam kaṣṭataram. yataḥ:*

Hp 96, Hm 125, Pp 80, Sy 30, Ar 122. b, T ciraśūnyaṁ for hṛc chu°. The T, Pp form of the vs is supported by Pa; in SP, N, H it is a śloka, thus: apuṭrasya gṛhaṁ śūnyaṁ sanmitraṁ nāsti yasya ca (so N; H sanmitrarahitasya ca; SP deśaḥ śūṇyo 'py abāṇdhavaḥ), mūrkhasya ca diśaḥ śūnyaḥ (so N, Hm, v. l. of Hp; SP and Hp ed. mūrkhasya hṛdayaṁ śūnyaṁ) sarvaśūnyā daridratā. Sy Und wer keine Freunde hat, hat kein Haus und keine Wohnung. Und wer nicht Reichtum hat, hat gar nichts. Wer keine Kinder hat, hat nicht Name und Nachkommenschaft, und wer keinen Verstand hat, dem gehört weder diese noch jene Welt. Ar [most orig. version reads] And I found that whoever has no friends has no family; whoever has no child has no memorial; whoever has no intelligence has nothing in this world or in the next world; and whoever has no wealth has nothing at all. [Cheikhlo corrupt.] T inserts vs 60 (only in α) and prose 81. 11. Vs 35=T 61, SP 33, N 30, Hp 97, Hm 126, Pp 81. d, SPα ko 'nyaḥ, N cānma, H anyāḥ, Tβ śūnyaḥ (for so 'nyaḥ); Tz for line, śete hakāra iva saṁkucitākḥilāṅgaḥ, followed in next line by our text minus the first word. See Introduction, Vol. II, p. 110f., JAOS. 38. 289. SP ed. kṣaṇe prabhavati, but α text. SP, N, H 'ti vicitram. T has prose insertion, and (in β only) vs 62. (154) T 82. 3 tan...syāt. yasya syād idrśaḥ phalavipākāḥ, yaḥ (so with mss.; ed. em. yat, see JAOS. 38. 278) satataṁ dehīti vakti, tat (β tasya)...ca. SP 942 tasmān mayā sthānāntaraṁ gantavyam ity ālocitam. Hp 29. 9, Hm 68.10 etat sarvam ākarṇya mayālocitam: mānātrāvasthānam ayuktam idāṁ. yac ca: anyasmā etadvṛttāntakathanam, tad apy anucitam. Pp 145. 1 yad vā mādrśānāṁ kiṁ dhanena. yasye...sarvathā vibhavaḥīnasya mamādhunā vanavāsa eva śreyān, yata uktam. Pa nothing. Vs 36=T 63, SP 34, N 31, Pp 82. a, Pp śrayen. T sthānaṁ. b, T mānāhinaṁ. T, SP saṁvaset (SPα, N, Pp text). d, N pari for api. (155) T 82. 7 text (om yācñājīvanam; yatkāraṇam for yataḥ). SP 945 atha kaścit prārthate; avamānena (better with α alam anena). Hp 29. 23, Hm 69. 11 yac cātrāiva yācñā (Hm 'ayā)-jīvanam tad atīva garhītam. yataḥ. Pp 145. 7 punar apy acintayam: yācñākāṣṭam api maraṇopamam. yataḥ. Sy ?(Nothing unless first clause under our vs 39 belongs here.) Ar 125 [Several

kubjasya kiṭakhātasya dāvaniṣkuṣitatvacah
 taror apy ūsarasthasya varaṁ janma na ca 'rthinaḥ. 37.
kaṇṭhe gadgadatā svedo mukhe vāivarṇyavepathū .
mriyamāṇasya yāny eva tāni cihnāni yācataḥ. 38.
dāurbhāgyāyatanam dhiyo 'paharaṇam mithyāvikalpāspadam
 paryāyo maraṇasya dāinyavasatiḥ śaṅkānidhānam param
 mūrtaṁ lāghavam āsrayaś ca vipadāṁ tejoharaṁ māninām
 arthitvaṁ hi manasvināṁ na narakāt paśyāmi vastv anā-
 ram. 39.

api ca:

nirdravyo hriyam eti hrīparigataḥ prabhraśyate tejaso
 nistejāḥ paribhūyate paribhavaṁ nirvedam āgacchati
 nirviṇṇaḥ śucam eti śokamanaso *buddhiḥ paribhraśyate*
 nirbuddhiḥ kṣayam ety aho nidhanatā sarvāpadam āspa-
 dam. 40.

versions, not Ch:] There is nothing worse than poverty. Vs 37=T 64, Spl 88, Pñ 84, Ar 126 (not in Sy). a, Spl śuṣkasya for ku°. b, Spl vahnidagdhasya sarvataḥ. d, Pñ bhadrām for varaṁ. Ar [not in Ch] The tree growing in a salt marsh [KF adds, "and the interior of which is consumed by rottenness, and its fruit more bitter than aloes of Socotra"], eaten from every side, is (in a state) better than the state of the poor man who is in want of human possessions. Vs 38=T 65, SP 35, N 32. ab, SP, N gatir mandā (N gate bhaṅgaḥ) svarō lino (N dino) gātrasvedo (SPz gātrabhaṅgo, or v. l. vākyabhaṅgo) mahad bhayam. cd, Tβ text; Tα mri° cihnāni yāni tāny eva yā°; SP, N maraṇe yāni cihnāni tā° ci° yācake. Here T adds tad arthitvam api jaghanyam; Pñ kiṁ ca. Vs 39=T 66, Pñ 85, Sy vs 32, l. 3, Ar 127; cf. Spl 98 mūrtaṁ lāghavam evāitad apāyānām idaṁ gr̥ham, paryāyo maraṇasyāyam nirdhanatvaṁ śarīriṇām. a, T vāirāgyāharaṇam for dāur° (which Ar supports). c, T āspadam (used already in a) for āsrayaś. Sy (cf. vs 33, and § 155) Keiner ist geringer geschätzt als der Arme, und er ist die Herberge der Drangsäle. Ar Poverty is the source of every trial, and brings unto him who suffers it the hatred of men. And besides he is robbed of intelligence and valor, and is deprived of wisdom and refinement, and is subject to suspicion [some versions "slander"; some add "and is become the gathering-place of evils"]. Here Pñ adds tathā ca, SP kiṁ ca, Hp aparaṁ ca, T api ca. Vs 40=T 67, SP 37, N 34, Hp 103, Hm 133, Pñ 86, Sy 33, Ar 128. In SP, N, H after vs 42. a, SP, N, H dāridryād for nir°. SP ed. bhayam, but α (d)hriyam. SP, N tat for hrī. SPz, N, H sattvāt paribhraśyate for pra° te° (SP ed. pra° tejasā); Pñ pronomucyate tejasā. b, SPz, N, H niḥsattvaḥ (N °vāt). SP āyati ca, but α with Hp āgacchati, and so N intends; Hm āpadyate. c, SPz, N śokavihito, H and v. l. of SP °nihato, Pñ °vidhuro. SPz, N, H, Pñ buddhyā. H, Pñ

(api ca:)

varam ahimukhe krodhāviṣṭe karāu viniveśitāu
viṣam api varāṁ pītvā suptāṁ kṛtāntaniveśane
girivarataṭād ātmā mukto varāṁ śatadhā gato

na tu khalajanāvāptāir arthaiḥ priyaṁ kṛtam ātmanāḥ. 41.

varāṁ vibhavaḥinena prāpāḥ saṁtarpito 'nalaḥ
no 'pacāraparibhraṣṭaḥ kṛpaṇo 'bhyarthito janaḥ. 42.

(156) *atha (cāi) 'vaṁ gate kena (nāmā 'nyo)pāyena jīvitāṁ syāt.
kiṁ cāuryeṇa. tad api parāsvādānāt kaṣṭataram. yat kāraṇam:*

varāṁ kāryaṁ māunaṁ na ca vacanam uktaṁ yad anṛtaṁ

varāṁ klāibyaṁ puṁsāṁ na ca parakalatṛābhigamanam

varāṁ prāpatyāgo na ca piśunavākyeṣv abhiritir

varāṁ bhikṣāśītvaṁ na ca paradhanāśvādanasukham. 43.

parityajyate, SPα, N na saṁyujyate, SP ed. paraṁ bhra° (otherwise SP ed.=T in c); T °syati, v. l. text. d, T nirdhikaḥ for nirbu°. Hm vidhanatā. Sy, Ar fairly close. Schulthess includes in Sy 33, at the end, what is clearly another vs, found in Ar but in no Skt. version; und wer mit ihm zu tun bekommt, glaubt seinem Worte nicht, und wenn ein anderer eine Missetat begeht, so fällt der Verdacht auf ihn. Similarly Ar 129. Then Ar (alone) adds another vs, 130, not found in any other known Pañc. version at this point, but otherwise known in Skt. literature (e. g. Vikramacarita JR 12. 4, ālasyaṁ sthiraṭām upāiti etc.). T api ca, Pñ anyac ca. Vs 41=T 68, Pñ 87, Sy 34, Ar 132 (after next vs). b, mss. paraṁ; T yamasya niveśane. c, Pñ girigurutāṇaṁ muktaḥ kāyo varāṁ. (Perhaps read para for vara? JAOS. 38. 289.) d, Pñ na hi khalajanāt prāptāir. Pa close. Vs 42=T 69, SP 36, N 33, Hp 102, Hm 132, Pñ 88, Ar 131 (not in Sy). c, SP, Pñ 'pakāra, but SP v. l., N, H with T text. d, SP, N, H kṛpaṇaḥ; SP, N prārthako, SPα pārthivo, v. l. with H prārthito. N naraḥ. Ar Death is better than poverty, which drives him who is subject to it to begging—more especially begging from the stingy and niggardly. (156) T 83. 10 text (om ca and nāmā 'nya-; parāsvādānaṁ for °āt). Pñ 146. 6 text. Ar 134 Often a man has an aversion to begging and (yet) has need, which brings him to stealing and robbing; and stealing and robbing are worse than (the misfortune) that he was avoiding. For it is said. Vs 43=T 70, SP 38, N 35, Hp 104, Hm 134, Pñ 90, Sy 36, Ar 135. a, T yuktaṁ for kāryaṁ, Pñ varāṁ māunaṁ nityaṁ; Hm tr māunaṁ kāryaṁ. b, T varāṁ mṛtyuḥ ślāghyo na°. c, SP ed. piśunatāyām a°, Hm text, Hp, N, SPα piśunavādeṣv. Hm abhirucir. d, T, Pñ bhikṣārthitvaṁ. For -nasukham (N, Hm), Hp -nabalam, v. l. naraṭiḥ; SP -paratā, but α -naphalam; Pñ -namatiḥ; T -m asakṛt (making āsvāda neuter). Sy (proves T wrong in b) Besser ein Stammeler als ein Lügenredner, und besser ein Kastrat als ein Ehebrecher, und besser ein bedrücktes und kümmerliches Leben, als von fremdem Eigentum zu leben.

(157) *atha kim (aham) parapiṇḍenā 'tmānaṁ yāpayāmi. kaṣṭaṁ bhoḥ. tad api dvitīyaṁ mṛtyudvāram. (yataḥ):*

rogī cirapravāsī parānnabhojī parāvasathasāyī

yaj jīvati tan maraṇaṁ yaṁ maraṇaṁ so 'sya viśrāmaḥ. 44.

(158) *tat sarvathā tad eva (bṛhatsphigapahṛtaṁ) dhanam ātmīkaromi. mayā hi taylor durātmanor upadhānīkṛtā dhanapetikā dṛṣṭā 'sti. tad vittaṁ svadurga ānayāmi, yena bhūyo 'pi me vittaprabhāvenā 'dhipatyāṁ pūrvavad bhavati. (159) evaṁ (ca) sanupradhārya rātrāu tatra gatvā nidrāvaśam upagatasya tasya*

Ar less close. T has here prose insertion and vs 71. (157) T 83.19 text (om aham and yataḥ). SP 961 tat kim aham para°... (yojayāmi; om yataḥ). Hp 30.17, Hm 71.2 as SP (prefixing iti vimṛśya, adding yataḥ; Hm poṣayāmi). Pñ 146.12 athavā kiṁ para°... 'tmānaṁ poṣayāmi. tad api kaṣṭaṁ bhoḥ kaṣṭam. etad api...uktaṁ ca (for yataḥ). Vs 44=T 72, SP 40, N 37, Hp 107, Hm 138, Pñ 91, Sy 35, Ar 133 (in Pa before § 156). b, N paravasathasāyāṁ; H, T, Pñ text; SP ed. paragravāsī ca (some mss. om ca, one °pravāsī, one α ms. parāvasathavāsī). Pa close. Here T vss 73—76. (158) T 84.19 tan niḥsvateyaṁ anekaprakāraṁ maraṇam. atha cet tad eva dhanam ātmīkaromi. mayā tu taylor...°kṛtā dṛṣṭapūrvās te dīnārāḥ sthagitāḥ (mss. sthāpitāḥ sthagitāḥ). Spl (before § 152) 23.20 evaṁ vilapyāmaṁ bhagnotsāhas tan nidhānaṁ gaṇḍopadhānīyakṛtaṁ dṛṣṭvā—(after § 153) 24.9 atha mayāikākinā yoganidrāṁ gatena bhūyo vicintitaḥ: yat, tasya kutapasvinaḥ samāśrayaṁ gatvā tad gaṇḍopadhānavartikṛtaṁ vittapeṭhāṁ sanāḥ sanāir vidārya tasya nidrāvaśaṁ gatasya svadurge tad vittaṁ ānayāmi... (end, add vss, and then 25.7 ato vittāpahāraṁ vidadhato yadi me mṛtyuḥ syāt, tathāpi śobhanam.—vss.) Pñ 146.16 tat...durātmanor ucchīrśakasaṁnidhāne dhana°... 'sti. tadvittāpahāraṁ kurvato me mṛtyur api śreyān. Sy 65.16 Ich sah nun, wie der Gast die ihm zugefallenen Denare nahm, in seine Reisetasche steckte und diese unter seine Kopfstelle legte, und dachte bei mir: Ich will gehen, vielleicht kann ich etwas davon in meine jetzige Wohnung bringen und kommt mir ein Teil der alten Kraft wieder und wenden sich mir dann auch meine Freunde wieder zu. Ar 136 Now I had seen the guest when he took out my dinars and divided them with the ascetic. The ascetic put his share in a wallet and placed it at his head for the night. I desired to get some of the dinars and return them to my hole, for I hoped that thru this some of my strength would return to me and some of my friends would come back to me. (159) T 85.1 evaṁ ca saṁ° gato 'haṁ tam uddeśam. atha tāv anyamanaskāu matvā saṁjighṛṣur aham upaśiṣṭaḥ. SP 964 ity ākalapyāmaṁ dravyapralobhāt punar api dīnārāṁ grabhītuṁ āgraham akaravam. Hp 30.25, Hm 71.8 ity ālocya lobhāt punar apy arthaṁ grabhītuṁ graham akaravam. So 114ab (just after § 141) prasuptayos tayos (B. tatas) taṁ ca hartuṁ māṁ punar āgatam. Spl 25.14 evaṁ nīcitya rātrāu...upāgatasya peṭhāyāṁ mayā chidraṁ kṛtaṁ yāvat. Pñ 146.21 evaṁ saṁ°...mayā peṭikāyāṁ... Sy 65.21 Und als der Gast schlief, stand ich auf und ging; aber als ich bei seiner Tasche angelangt war. Ar 137 I crept

mayo ('paśliṣṭena) peṭikāyāṃ yāvac chidraṃ kṛtam, (160) tāvat prabuddho 'sāu tāpasah. tatas' (ca jarjaravaṇṣa)laguḍena (tenā 'haṃ) śīrasi tāḍitaḥ. (161) kathamcid āyuhśeṣatayā nirgato 'haṃ (bilam āviśaṃ) na mṛtaś (ca). (162) punar api cīvād baddhāśaḥ samāśvasya dinārāntikam upaśliṣṭas tena nirdayenai 'vaṃ yaṣṭyā śīrasy abhīhataḥ, yenā 'dyā 'pi svapnagatānāṃ api tāḍṣānāṃ udvije. paśya ce 'maṃ tatkalākṛtaṃ śīrasi me vṛṇam. sādhu ce 'dam ucyate.

sarvacprāṇavināśasamāśayakarīṃ prāpyā 'padanī dustarāṇī
 pratyāśannabhayo na vetti vidhuraṃ svam jīvitāṃ kāṅkṣati
 uttīrṇas tu tato dhanārtham aparāṇī bhūyo viśaty āpadaṇī
 prāṇānāṃ ca dhanasya sādhanadhiyāṃ anyonyahetuḥ paṇaḥ.

45.

up while the ascetic was asleep until I was at his head. (160) T 85. 2
 dr̥ṣṭvā ca māṃ brhatsphig laguḍenātāḍayat. SP 964 tato brhasvidā (α 'sphigā)
 'pi laguḍena jharjharikṛto 'smi. Hp 31.4, Hm 71.11 tato 'haṃ (Hm adds
 mandam-mandam upasarpas) tena viṇākaraṇena jarjaravaṇṣena (Hm 'śakhaṇ-
 ḍena, Hp v. l. 'śadaṇḍena) tāḍitaḥ. So 114cd prabudhyātāḍayat yaṣṭyā
 pravṛt̥ sthāyī sa mūrdhani. Spl 25.15, Pñ 146.22 text (Spl duṣṭa- for 'sāu;
 Pñ om ca; both 'vaṇśaprahāreṇa; Spl om tenāhaṃ). Sy 65.23 war der Magier
 wach und hielt einen Stock in der Hand und schlug mich schmerzhaft auf den
 Kopf. Ar 138 I found the guest awake with a stick by him, and he struck
 me a painful blow on the head with it. (161) T 85.2 aham api mumūṣuḥ
 katham api nivṛttaḥ. So 115ab tenāhaṃ vṛṇito dāivān na mṛto bilam
 āviśam. Spl 25.16 text (om bi° āv°). Pñ 146.23 kathamcid āyuhśaśeṣatayā
 na mṛto 'smi. iti. Sy 65.25 und ich suchte schleunigst mein Loch auf und
 legte mich nieder. Ar 139 And I hurried back to my hole. (162) T 85.3
 text (ed. with α om yaṣṭyā). Other Skt. texts nothing. Sy 65.26 Nachdem
 mein Schmerz etwas nachgelassen hatte, lockte mich die Gier, und die Be-
 dürftigkeit trieb mich und ließ mich nicht mehr los. So ging ich in der-
 selben Nacht mit derselben Hoffnung, aber als ich an die bestimmte Stelle
 kam, rückte mir der Magier neuerdings auf den Leib und hieb mich mit
 jenem Stock auf den Kopf, und alsbald sickerte mir Blut aus der Nase,
 und mich wälzend und überschlagend gelangte ich in mein Loch, und mein
 Kopf tat mir so weh und es machte mir solche Schmerzen, daß ich seither,
 so oft ich gerüchtweise vom Reichtum höre, erbebe. Ar 140 When my pain
 had subsided, greed and cupidity again gained control of me and over-
 came my discretion, and I went out moved by a desire similar to my
 former desire, until I was near, while the guest was watching me. Then
 he brought down the stick upon my head again with a blow that drew
 blood from it; and I rolled over upon my back and my belly until I reacht
 my hole. And there I fell down in a faint. And there befell me so great
 a pain on account of wealth that I cannot to this day (bear to) hear mention
 of wealth; for terror seizes me thereat. Vs 45=T 77, Sy 37, Ar 142.

(163) *so 'ham bahu vicintyā 'stām dhanam etan mame 'ti nirvṛtas*
trṣṇātāḥ. suṣṭhu ce 'dam ucyate:

jñānaṁ cakṣur na tu drk śīlaṁ sukulīnatā na kulajaṇma
 saṁtoṣaś ca saṁpaddhīḥ pāṇḍityam akāryavinivṛtīḥ. 46.
 sarvāḥ saṁpattayas tasya saṁtuṣṭaṁ yasya mānasam
 upānadgūḍhapādasya nanu carmāvṛtāi 'va bhūḥ. 47.
 saṁtoṣāṁṛtatṛptānāṁ yat sukhaṁ śāntacetasaṁ
 kutas tad dhanalubdhānāṁ itaś ce 'taś ca dhāvataṁ. 48.

In Pa after § 163; the T order seems more natural. c, T_α aparo, one β ms. 're, for 'rām. Sy Schwer ist's für einen, sich aus den Nöten zu erretten, und schwer auch, die Gier zu lassen. Der Gier aber ist es leicht, den Gierigen in viele Versuchungen in der Wüste zu versetzen und ihm alle möglichen Leiden aufzuladen. Ar The man of the world never ceases falling into troubles and difficulties, for greed and cupidity never cease frequenting him. (163) T 85.10 text (α corrupt). SP 965, Hp 31.4 tato (Hp tadā) 'ham acintayam: aham (SP_α ayam, Hp lubdho hy) asaṁtuṣṭo niyatam ātma drohī. tathā ca. Hm 71.12 (only) cācintayam. P_n 151.19 so 'ham evaṁ vicintya dhanavyāmohāt pratinivṛtāḥ. suṣṭhu khalv idam ucyate. Sy 65.35 (before vs 45) Sodann kam ich wieder zu Verstand und überlegte: Alle Nöte kommen von der Gier und Bedürftigkeit her. [The last clause printed in Schulthess as part of vs 45.] Ar 141 Then I recovered consciousness, and I found that the troubles of this world—only greed and cupidity bring them upon the people who suffer them. Vs 46=T 78, P_n 96, Sy 38, Ar 146. a, T nedam for na tu drk. b, T kulaputrātā for suk°. d, T avāryavinivṛtīḥ (perhaps read so in orig.?). In Pa this vs is confused in order, by attraction to the similar vs 50. Sy divides this vs, putting part here, and part after vs 50; Ar puts all of this vs before vs 50. The last part of this vs is further confused by being mixt up with § 164, which see. Sy Darum ist es einem förderlich, sich zu bescheiden und stille zu sitzen, und es geziemt einem, sich mit dem zu bescheiden, was nicht anders sein kann. (After vs 50) Und kein Wissen geht vor dem, daß man erkennt, welches Unternehmen ausführbar ist, und sich bemüht, es auszuführen, sich aber fernhält von dem, was sich nicht ausführen läßt. Ar I have heard that wise men have said, There is no wisdom like deliberation, no piety [versions add "like restraint from doing what is forbidden, no lineage"] like beauty of character, and no wealth like contentment. It is fitting to endure that which there is no means of altering. [The "Buch der Beispiele" is here remarkably close to orig.] Vs 47=T 79, SP 42, N 38, Hp 109, Hm 141, P_n 97, Ar 145. a, SP sarvāś ca (α tu) saṁpadas. d, T sarvā for nanu. Hm carma; SP °strīva (α °eva), N, H °vrteva (Hp v. l. °strteva). Ar (after next two vss) I have never seen anything equal to contentment [some versions add: "and I have found satisfaction and contentment both are the true riches"]. Vs 48=SP 43, N 39, Hp 110, Hm 142, Spl 149, P_n 161, Ar 143. No var. in Skt. Ar I saw that the difference between generosity

- na yojanaśataṃ dūraṃ vāhyamānasya tṛṣṇayā
 samituṣṭasya karaprāpte 'py arthe bhavati nā 'daraḥ. 49.
 (164) tat sarvathā 'sādhye 'rthe paricheda (*eva*) śreyān. uktaṃ ca:
 ko dharmo bhūta-dayā kiṃ saukhyam arogatā jagati jantoh
 kaḥ snehaḥ sadbhāvaḥ kiṃ paṇḍityaṃ parichedaḥ. 50.
 (165) (iti.) *evam avadhāryā 'haṃ nirjanavanam āgato †'paśyaṃ
 citragrivaṃ pāsabaddham, iti ca taṃ mokṣayitvā† ('smatpunyod-
 ayād) anena laghupatanakenā 'haṃ snehānuvṛtṭyā 'nugrṛhātā.
 tāvad atrāntara eṣa (laghupatanako) mamā 'ntikam āgatya
 prṣṭavān ihā 'gamanāya. so 'ham anenāi ('va sārddhaṃ) bhavadanti-
 kam āgataḥ. (tad etan mama nirvedakāraṇam. api ca:)*

and niggardliness is great. Vs 49=T 80, SP 44, N 40, Hp 113, Hm 145, Pp 98, Ar 144. b, Hm bādhyamānasya. Ar For I have found that it is easier for the greedy to encounter terrors and to endure distant journeys in search of wealth than it is for the generous to extend his hand to grasp wealth. T adds its vs 81. (164) T 86.3 text (ed. with α om uktaṃ ca). SP 975, α text (om *eva*); ed. 'sādhyārthaparī°. Hp 31.21, Hm 72.12 tat sarvathāvasthociṭaḥ kāryaparichedaḥ śreyān. Pa, cf. last part of vs 46 above (partly a reflex of this). T adds its vs 82. Vs 50=T 83, SP 45, N 41, Hp 114, Hm 146, Sy 39, Ar 147. b, H arogitā. T ed. with α and SP mss. except one (but this the best) om jagati. d, N vichedaḥ. Sy Keine Gerechtigkeit geht vor dem Mitleid, und kein Genuß vor der Gesundheit, und keine Liebe ist größer als das Vertrauen. Ar For it has been said: The most excellent of good works is mercy; the summit of love is confidence; the summit of intelligence is discrimination between what may be and what may not be, and peace of mind and beauty [some versions add "of character"] and abstinence from that which there is no means of accomplishing. T adds its vs 84. (165) T 86.11 iti... 'haṃ svabhavanam āgato... mokṣayitvānena laghu° 'haṃ bhavad° prāpitaḥ (β taṃ ca mokṣ° lagh° saḥāhaṃ tvadant° āgataḥ). tad...api ca, na kathamcāna jīvyate. SP 978 ato 'haṃ nirvedād yuṣmadantikam praty (α om) āgataḥ. Hp 32.7, Hm 73.9 ity ālocyāhaṃ nirj° āg° tato 'smat° an° mitreṇāhaṃ sneh° 'nu°. adhunā ca puṇyaparamparayā bhavadāśrayaḥ svarga evāyaṃ (Hm *eva*) mayā prāptaḥ. So 119 itthaṃ tatra cirodvignaḥ suhrdaṃ laghupātinam, prāpyāitaṃ kacchapaśreṣṭha tvatpārśvam aham āgataḥ. Kṣ 423(30cd, 31ab) iti cintāparito 'ham anena laghupātinā, saṅgato jālnavikūle prāpto bhadra tvadantikam. Spl 30.1 tad etat sakalaṃ sukhaduḥkham anubhūya paraṃ viśādam āgato 'nena mitreṇa tvatsakāśam ānitaḥ. tad etan me vāirāgyakāraṇam. Pp 153.5 *evam avadhārya svabhavanam aham gato yāvat, tāvad atrāntara eṣa laghupatanako mamāntikam āgatya prṣṭavān ihāgamanāya. so 'ham anenāiva sārddhaṃ bhavatsakāśam āgataḥ. tad etad bhavatūṃ nirvedakāraṇam ākhyātam. sādhu cedam ucyate.* Sy 66.20 and A 122 Und indem ich mich beschied, ging ich aus dem Hause des Magiers ins Feld hinaus und lebte ruhig in der Stille. Und da war jene Taube, und sie befreundete sich sehr mit mir. Dann begab es sich zufällig,

samr̥goragasāraṅgaṁ sadevāsuraṁ mānuṣaṁ
 ā madhyāhnāt kṛtāharaṁ bhavati 'ha jagattrayam. 51.
 kṛtsnām api mahīm jītvā nīkṣṭāṁ prāpya vā daśam
 velāyām bhoktukāmena labhyā taṇḍulasetikā. 52.
 tasya kṛte budhaḥ ko nu kuryāt karma vīgarhitam
 yasyā 'nubandhaḥ pāpīyān adhoniṣṭho vipadyate. 53.

(End of Story 1)

daß sie mit diesem Raben, meinem Freund, zu mir kam, und durch ihre Vermittlung gewann ich auch ihn zum Freund. Nach einiger Zeit nun kam der zu mir und sprach zu mir: Gib deine Einwilligung. Ich habe nämlich eine Schildkröte, die mir mit Herz und Sinn freundschaftlich verbunden ist, zu der will ich gehen. Darauf sprach ich: Auch ich komme mit dir, denn. (vs 40, not in Skt:) Kein größeres Übel gibt's für einen, als wenn er nicht mit seinen Freunden lebt, und kein größeres Vergnügen, als wenn er bei seinen Freunden lebt und in Freud' und Leid mit ihnen ist. [After our vs 52:] Und nun also habe ich mich aufgemacht und bin hiehergekommen mit diesem Raben, und du, die du eine Schildkröte bist, nimm, wenn's dir gefällt, um deiner Freundschaft mit diesem Raben willen auch mich in deine Freundschaft auf. Ar 148, 152 And my state became such that I was content and satisfied, and I removed from the house of the ascetic into the desert. [Only Cheikho: The mouse, the friend of the crow, said to the tortoise:] I had a friend among the doves, whose friendship for me antedated the friendship of the crow. [Versions add "thru his friendship the friendship of the crow was procured for me."] Then the crow informed me of that (friendship) which existed between you and him, and told me that he desired to come to you; and I was eager to come to you with him. [149, = Sy 40] For I hate solitude. For truly there is no earthly joy that compares with the companionship of friends, and no sorrow equal to separation from friends. [152, after our vs 52] It is in this frame of mind that I have come here with the crow, for I am a brother to you; and of this sort let my place also be in your heart. Vs 51=T 85, SP 46, N 42, Pn 107, Sy 41, Ar 150. a, Pn mātāṅgaṁ for sārāṅgaṁ. b, SPα, N sadēvanarakiṇṇaram; Pn °mānavam. c, SP, N āmadhyāhnaḥ° (SPα text). Sy Hat er einmal sein Herz beruhigt und gefestigt, so wird er leicht alle Nöte los. [This seems to be an addition in Sy.] Denn wo immer einer sich befinden mag, findet er seinen leiblichen Bedarf und eine Stätte zum Sichniederlegen und Ausruhn. Ar I have made trial and I know that it is not fitting for an intelligent man to seek from the world more than the daily bread with which he fends off want and distress from himself; and that which easily fends off these from him is merely food and shelter, so long as (sufficient) expanse of land is provided, and nobility of soul. Vs 52=T 86, Pn 108, Sy 42, Ar 151. a, Pn dharām for mahīm. b, T mss. vāpya, vyā°. Pn kaṣṭhāṁ prāpyāthavā daśām. c, Pn °kāmasya. Sy Selbst wer alles Geld der Welt sein Eigen nannte, würde davon doch nur so viel genießen können, als er für seinen Unterhalt braucht. Ar, expanded. Vs 53=T 87, SP

(166) tac (ca) śrutvā manthara(ka)s tañ samāśvāsita-vān: bhadrā,
nā 'dhṛtiḥ karaṇīyā (yat) svadeśaparivṛtyāgo mayā kṛta iti; (bud-
dhimāñs cā 'si; kiñ vimukhyase. api ca.)

śāstrāṇy adhityā 'pi bhavanti mūrkhā
yas tu kriyā-vān puruṣaḥ sa vidvān
saṁcintitaṁ tv āuśadham āturaṁ hi
kiñ nāmamātreṇa karoty arogam. 54.

47, N 43, Pñ 109. T has cd before ab. a, Pñ tasyāḥ; SPα tathā kṛte or tatkr̥teva, SP ed. kṛti kaś ca; T tasyārthe ko nu vibudhaḥ; SP, N 'tra for nu. b, N vigarhaṇam. c, Pñ, T ed. by em. 'nubandhāt. Pñ pāpiṣṭhām, SP sarvārthaḥ, SPα parārthaḥ, N pārārthyaḥ. d, Pñ naro niṣṭhām prapad°; SP, N sa evāikaḥ kṛti punān (N sudhīḥ). (166) T A164 text (om ca; mantharas; om yat; α om mayā; β om vi). SP 987 tac chr° mandarako 'pi hiraṇyakam bahumānapurāḥsaram samāś°. Hp 32. 13, Hm 74. 3, 7 manthara uvāca: yuṣmā-
bhir atisaṁcayāḥ kṛtaḥ, tatkr̥to 'yam doṣaḥ (so Hp; Hm diff.). (Story of Too Greedy Jackal here in H.) Hp 34. 12 (diff.), Hm 77. 9 yātu, kim idānīm atikrāntopavarṇanena. So 120abd evaṁ hiraṇyakenokte kūrmo mantharako 'bhyadhāt, (here § 174) tan mā mitrādhṛtiṁ kṛthāḥ. Kṣ 424ab (31cd) tac chrutvāśvāsayām āsa hiraṇyam kacchapādhīpaḥ. Spl 30. 2 mantharaka āha: [then expansion] 30. 17 tat svāgataṁ bhavataḥ, svagbhavad āsyatām atra sarastīre. [With this cf. § 174; with the following cf. also §§ 168—172.] yac ca vittanāśo videsāvāśaś ca te saṁjātas tatra viṣaye saṁtāpo na kartavyaḥ. [Here our vs 67.] ata eva vivekino jītmāno dhanasprhām na kurvanti. Pñ 153. 16 tac... (om tañ; °śvāsayitum ārabdhaḥ; kāryā; om mayā) iti. tad budhyamāno 'py akārye kiñ muhyasi. api ca. Sy A123 Als die Schildkröte die Worte der Maus gehört hatte, begrüßte sie dieselbe und hieß sie Vertrauen fassen und sprach zu ihr: Du hast gut und brav gesprochen. Aber du erscheinst mir bei deiner Ankunft betrübt. Ar 153 When the mouse finisht his speech, the tortoise answered him in gentle, sweet words, saying: I have heard your speech, and O what a delightful speech!—were it not that I see you do not take account of the rest of the things which are within you and of your exile among us. It should not be thus. Vs 54= T 88, SP 50, N 46, Hp 128, Hm 166, Pñ 110, Sy 43, Ar 154. a, SP muḍhā. b, SP yaś ca. c, for saṁ- (Pñ, SPα), N, H su (Hp v. l. sva), SP sa. SP cintayaty āu°, SPα -cintya mātrāu°, N cintayāyyāu°, Hp cintyam apy āu°, Hm cintitām cāu°, SP best ms. cintitaṁ tv āu°. N, H āturaṇām (om hi), SP āturaṅgo (α °gaṁ). T for pāda: ullāghayaty āturaṁ āuśadham hi. d, SP, N, H na for kiñ. T bhavaty arogaḥ, so one SPβ ms., and Hp v. l. bhavaty arogam. Sy Und dasjenige Wort ist ein wahrhaftiges und förderliches, das in die Tat umgesetzt wird. Denn auch der Kranke wird, wenn er das Mittel, das ihn heilen kann, zwar kennt, aber nicht gebraucht, dadurch, daß er es kennt, noch nicht gesund. Ar Know that beauty of speech is not complete without [versions add "beauty of"] deeds. The sick man who knows a remedy for his disease—if he does not treat himself with it, his

na svalpam apy adhyavasāyabhīroḥ

karoti vijñānavidhir guṇaṁ hi

andhasya kiṁ hastatalasthito 'pi

nivartayaty artham iha pradīpaḥ. 55.

dattvā yācanti puruṣā hatvā hanyanta eva hi

yātayitvā ca yātante narā bhāgyaviparyaye. 56.

(167) (*tad atra vayasya daśaviśeṣeṇa vṛttiḥ karaṇīyā.*) na cāi
'tad (*api*) mantavyam:

sthānabhraṣṭā na śobhante dantāḥ keśā nakhā narāḥ

etaḥ jñātvā tu matimān na svasthānaṁ parityajet. 57.

(168) (*tat*) kāpuruṣarjttam etat. (*na hi satāṁ kaścit svadeśavi-
deśayor viśeṣaḥ.*) yataḥ:

ko dhīrasya manasvinaḥ sva viśayaḥ ko vā videśaḥ smṛto

yaṁ deśaṁ śrayate tam eva kurute bāhupratāpārjitam

yad danṣṭrānakhalāṅgalapraharaṇāḥ siṁho vanaṁ gāhate

tasminn eva hatadvipendrarudhirāis tṛṣṇāṁ chinatty

ātmanaḥ. 58.

knowledge is of no value to him, and he obtains no relief or ease. T adds
its vs 89. Vs 55=T 90, SP 41 (correctly placed in SP α), N 47, Hp 129,
Hm 167, P η 116. a, T avyavasāya° (SP v. l. svalpam eva vyavasāyaroka).
b, SP °nidhir guṇo (α text). d, P η nivartayed, SP saṁdarsayaty (one ms.
nirvattayaty), N, H prakāśayaty. T āndhyam for artham. Vs 56=
T 91, SP 51, N 48, P η 117. a, P η dātāro 'py atra yācante. b, P η hantāro
'py abalāir hatāḥ; T bādhyanta (ed. em. va°). SP, N ca for hi, but SP α hi.
c, SP pātayitvā tu pātyante, N nipātītivā ni[pā]tyante, P η yācitāro na
yācante. d, P η karmavi°; SP, P η °yayāt, but SP α with N, T text. (167)
T A165 na cāitan mantavyam. SP 992 text (ed. adds dvayor after vayasya,
but α om this). Hp 35. 6, Hm 78. 8 text (sakhe; Hm °viśeṣe śāntiḥ; Hp
prītiḥ for vṛ°; etad api [Hm adds atikaṣṭam tvayā] na man°). Cf. Spl in
§ 166? P η 154. 15 as T, adding bhavatā. In Pa this is preceded by § 170
and vs 63. Sy A124 Mach dir keine Sorgen. Ar 157 Be not distress in your
soul. Vs 57=T 92, SP 52, N 49, Hp 130, Hm 168, P η 118, Sy A124,
Ar 157. T prefixes a duplicate of ab: sthānasthitā hi puruṣāḥ pūjyante na
padacyutāḥ. Hm prefixes two different pādas. a, T, SP ed. pūjyante, but
SP α with N, H, P η 60°. b, T ed. with α tr keśā dantā. c, lacking in P η .
SP, N, H iti vijñāya ma°. d, placed in P η in § 168; P η svaṁ sthānaṁ na
pa°, N, H svasth° na pa°, SP nāśu sthā° pa°. Sy (not recognized in
Schulthess) weil du nicht in deiner Heimat bist. Ar because of your exile.
(168) T A166 text (ed. with α om kaścit; om yataḥ). SP 995, Hp 35. 10, Hm
78. 12 kāpuruṣavacanam etat (H adds yataḥ). Spl 31. 13 aparaṁ videśavāsa-
jam api vāirāgyaṁ tvayā na kāryam. yataḥ. P η 154. 17 idaṁ hi kāpuruṣa-
vratam. yat (here pāda d of prec. vs). na hi śaktimatāṁ svadeśaparadeśayoḥ
kaścid viśeṣaḥ. uktaṁ ca, yataḥ. Vs 58=T 93, SP 54, N 51, Hp 132,

(169) tat, *bhadra*, nityam udyogaparena bhavitavyam: *udyuktānām dhanam bhogāḥ kva yāsyanti 'ti. (api ca:)*

nipānam iva maṇḍūkāḥ saraḥ pūrṇam ivā 'ṇḍajāḥ
sodyogaṁ svayam āyānti sahāyās ca dhanāni ca. 59.

utsāhasaṁpannam adīrghasūtram

kriyāvidhijñam vyasaneṣv asaktam

śūram kṛtajñam dṛḍhasāhṛdam ca

lakṣmīḥ svayaṁ vāñchati vāsahetoḥ. 60.

avyavasāyinam alasaṁ daivaparam sāhasāc ca pariḥṇam
pramade 'va hi vṛddhapatim ne 'cchaty avagūhitum lakṣmīḥ. 61.

(paṭur iha puruṣaḥ parākrame *kumatir api* prabhur arthasaṁcaye
na hi sadṛśamatiḥ brhaspatēḥ śīthilaparākramam *eti satkriyā*. 62.)

Hm 170, Spl 118, Pñ 111, Sy 45, Ar 158. Cf. So 121a guṇino na videśo 'sti. a, H vīrasya, SP vā tasya (α text). Spl vāi for vā. T sato for smṛto, SPα tato and sthito, Hm tathā, Hp smṛto, v. l. satām. c, SP yad diṣṭyā°. N rāvali for lāṅgala, Hm lāṅgula. SP, N, H, Pñ °praharaṇaḥ, but SPα text. d, Pñ arthinām for ātmanaḥ. Pa close. (169) T A 167, 168 text [so β mss.;

α udyu° kva yānti dhanabhogā iti. tathā ca; ed. em. (without reason) hy ā for kva]. Before udyuktānām T inserts its vs 94, found elsewhere in Jn, but in no other version. SP 1003 tat sarvathā nityam udyogaḥ kartavyaḥ. Hp 34. 16, Hm 77. 12 (before vs 54) tat sakhe (Hp vayasya) sarvathā (Hm °dā) tvayā (Hp om) sotsāhena bhavi° yataḥ. Kṣ 424cd (32ab) udyogaśīlo vibhavaṁ prāpsyasīti punaḥ punaḥ. Spl cf. 31. 18 and vs 119; see § 170. Pñ 153. 26 tat...nityam udyamaparāir bhāvyam. kva dhanam bhogā vā yāsyanti. yataḥ. Sy cf. next vs? Ar 159 So turn your helpful suggestions to advantage for yourself [DeSacy and Khalil "So take good care of yourself"], since you deserve good. And if you do this, good will seek you out. Vs 59=T 95, SP 55, N 52, Hp 133, Hm 171, Pñ 112, Sy 46, Ar 160. c, T śubhakarmāṇam ā°; N, H naram for svayam. d, N, H vivaśāḥ (Hp pravaṇāḥ) sarvasaṁpadaḥ. Sy So kann auch der tüchtige Mann, wohin immer er geht, seinen Eifer verwenden, und das Glück sucht ihn auf, wie die Wasservögel das Wasser und das Wasser die Tiefe. Ar just as water seeks the level, and water-birds the water. Vs 60=T 96, SP 59, N 55,

Hp 135, Hm 173, Pñ 113, Ar 161. d, Pñ mārgati for vāñchati; N, H, and v. l. of SP yāti nivāsahetoḥ. Ar For distinction is obtained only by the perspicuous man, the resolute, who seeks (it). Vs 61=T 97, SP 60,

N 56, H II. 4, Pñ 115, Ar 162. b, T ed. em. pāruṣāc ca pari°; read with α pāruṣaviḥnam (β puruṣapari°). SP, N, Hp pariḥṇam. c, T vṛddham iva patim pramadā. d, SP, H upagūhitum. Ar But as for the lazy, vacillating man, the irresolute, who trusts (to others)—distinction never befriends him, just as a young woman finds no profit in the company of an old man [better versions, "as to a young woman the company of a decrepit old man gives no pleasure"]. Vs 62=T 98, Pñ 120. Pñ: b, bhavati sadā prabhur

(170) artharahito 'pi bhavān prajñotsāha(śakti)sampanno ('sā-mānyamanuṣyasadrśaḥ). *katham*:

vinā 'py arthāir dhīraḥ sprśati bahumānonnatipadaṁ
pariṣvako 'py arthāiḥ paribhavapadaṁ yāti kṛpāṇaḥ
svabhāvād udbhūtaṁ guṇasamudayāvāptivipulāṁ
dyutiṁ sāiḥim na śvā kṛtakanakamālo 'pi labhate. 63.

utsāhasaktiyutavikramadhairyarāśir

yo vetti goṣpadaṁ ivā 'lpataṛaṁ samudram
valmīkaśṛṅgasadrśaṁ ca *sadā* nagendraṁ

lakṣmīḥ svayaṁ tam upayāti na dīnasattvam. 64.

nā 'tyuccaśikharo merur nā 'tinīcam rasātalam

vyavasāyadvītyānāṁ nā 'tyapāro mahodadhīḥ. 65.

sadhana iti *kiṁ* madas te gata vibhavaḥ kiṁ viśadam upayāsi
karanihatakandukasamāḥ pātotpātā manuṣyāṇāṁ. 66.

arthasādhane; c, °matir; d, °krama eṣa niścayaḥ. (170) T A169 text. SP 1017 bhavān apy artha° prajñotsāhasampanno 'si (α artho° 'pi prajño° bhavān). tathā hi (α ca). So 121cd dhīrasya ca vipaṇ nāsti nāsādhyaṁ vyavasāyinaḥ. Spl 31.18 arthalūnaḥ pare deṣe gato 'pi yaḥ prajñāvān bhavati sa kathamcid api na sīdati. (vs.) tat prajñānidhir bhavān na prākṛtapuruṣatulyaḥ. Pñ 154.26 tad yady artharahito bhavān, tathāpi prajñotsāhasampanno na sāmānyapuruṣatulyaḥ. yataḥ. Sy A123a (cf. on § 167 for position) Du nun sei deiner Tüchtigkeit eingedenk und laß dich dadurch nicht betrüben, denn. Ar 155 Make use of your knowledge and act according to your intelligence. Do not grieve over the paucity of your possessions. Vs 63=T 99, SP 61, N 57, Hp 136, Hm 174, Pñ 121, Sy 44, Ar 156. a, T prājñāḥ, H (and SP v. l.) vīraḥ, for dhīraḥ. b, Hm samāyukto for pari°. T mss. anyāiḥ and kṛpayā for arthāiḥ and kṛpāṇaḥ (ed. em.). T ed. with α paribhavavaśaṁ. c, H viśayāṁ for vipulāṁ. d, SP, N, H kiṁ for na (best ms. of SP na). SP, N, H dhṛta for kṛta (SPα text). Pa close. T adds na (ed. om) tat, bhadrā Pñ kiṁ ca. Vs 64=T 100, SP 62, N 58, Pñ 122. a, Pñ text, T gata for yuta; SP °śaktir aparīśrama, SPα °śaktir api vikrama, N and SP best ms. °śaktir aparikrama. b, N jānāti yas tanunipātasamaṁ sam°. T goṣpadamu-khāyatanāṁ, SPα goṣpadasukhālpataṛaṁ or °sukhaprataṛaṁ. c, T °śṛṅgaśikharāṁ. SP, N mahā for sadā. d, T sadā for svayaṁ. N anuyāti. SP, N hīnas°. Vs 65=T 101, SP 63, N 59, Pñ 123. a, SP °uccaṁ śikharaṁ meror (SPα text), Pñ °uccaṁ meruśikharaṁ. b, SP nātinimnaṁ, N °nimno rasātalaḥ. c, SP, N vyavasāyasaḥāyānāṁ. d, T 'py for 'ty; N 'tipāro, SP 'tidūro, SPα 'tibhāro. T inserts a line of prose and its vss 102—106. Vs 66=T 107, SP 64, N 60, Hp 137, Hm 175, Pñ 124, Sy 47, Ar 163. a, SP, N, H dhanavān iti hi m°. Pñ ko for kiṁ. SP, Hm mado me; SPα matis te, SP best ms., N, Hp text. b, SP, N, H tr kiṁ gata°. T cyutavibhavaḥ. Hm upayāmi, SP āyāti (best ms. upayāti). c, nihata only two mss. of SPβ and one ms. of Tβ as correction; Pñ kalita; others nihita. Sy Laß dich auch dadurch nicht

(171) *(tat sarvathā jalabudbudā ivā 'sthīrāṇi yāuvanāni dhanāni ca. yataḥ:)*

abhrachāyā khalaprītir navasasyāni yoṣitaḥ

kiñcitkalopabhogyāni yāuvanāni dhanāni ca. 67.

(172) *tad bhadra (hiraṇyaka) evaṃ jñātvā hr̥te 'py arthe tvayā saṃtāpo na karaṇīyaḥ. (uktaṃ ca:)*

yad abhāvi na tad bhāvi bhāvi yaṃ na tad anyathā

iti cintāviśagho 'yaṃ agadaḥ kiṃ na piyate. 68.

(173) *tat sarvathā vṛtticintākulatāṃ paribhūya sthīyatām.*

yena śuklikṛtā haṃsāḥ śukās ca haritīkṛtāḥ

mayūras citritā yena sa te vṛttim vidhāsyati. 69.

nāi 'vā 'rtho vyasanagatena śocitavyo

harṣo vā sukhāṃ upalabhya na prayojyaḥ

prākarma prati janito hi yo vipākāḥ

so 'vaśyaṃ bhavati nṛṇāṃ śubho 'śubho vā. 70.

deprimieren, daß du früher Güter besessen hast und jetzt nicht mehr, denn Reichtum und Vermögen geht und kommt im Handumdrehen. Ar Let it not grieve you to say, I was wealthy and I have become needy. For wealth and the rest of the goods of the world—their coming is quick when they come, and their departure is sudden when they depart, like a ball, which is swift in rising and quick in falling. (171) T A 172 tena hi jalabud-

budavad asthīrāṇi dhanāni. katham. Pñ 155.7 text. Vs 67=T 108, SP

65, N 61, Hp 138, Hm 176, Spl 112, Pñ 125, Sy 48, Ar 164. a, T, Pñ meghachāyā. b, Spl siddham annaṃ ca yo°: H °śasyāni. Pa quite close.

Here follows a passage mostly found only in T and Pñ, partly also in Spl, with story of Somilaka (T Story II. 4), found only in T and Jn, and certainly not orig. In this story T includes the original vs 68 (yad abhāvi etc.).

(172) T nothing. SP 1032 text (om hir° e° jñā°, om tvayā, om uktaṃ ca).

H only in Hp 37. 20, placed before § 175: iti matvā saṃtāpo 'rthanāśo 'yaṃ

(em.; ms. ya[t]) tvayā na kartavyaḥ. Jn after Somilaka story; Spl 39. 6, Pñ

163. 1 text (Pñ hiraṇya; Jn dhanaviśaye for hr̥te 'py a°; Spl om tvayā; Pñ

tvayāsaṃtoṣo; Jn kāryaḥ; Spl before uktaṃ ca adds atha vidyamānam api

dhanāṃ bhojyabandhyatayā tad avidyamānaṃ mantavyam). Vs 68=T

113 (in the Somilaka story), SP 66, N 62; elsewhere in Hp IV. 9, Hm

IV. 8. b, T ed. with α yat tad ananyathā; SP yad bhāvi na tad anyathā,

best ms. with N, H bhāvi cen na tad°. c, SP cintāviśaṇṇo, α cintāmr̥taṃ

bhadra, best ms. with N, H text. d, SP hīyate (α text). (173) T nothing.

SP 1035 text. Spl 39. 17 evaṃ jñātvā vivekinā na sthityarthaṃ vittopār-

janāṃ kartavyaṃ yato duḥkhāya tat. Pñ 163. 26 tad iti matvā śreya eva

cintaniyam. (vs 160=our vs 71.) tasmāt sadāiva saṃtoṣa eva śreyāṃ.

Vs 69=SP 67, N 63, Hp 140, Hm 178, Pñ 158 (before § 173). ab, SP ed.

śukāḥ piñjaritā yena haṃsās ca dhavalīkṛtāḥ (α text). d, Pñ no for te, Hp

me. Vs 70=T 132, Sy 49, Ar 165. c, T ed. with β prāk karṇāyati°;

kartavyaḥ pratidivasam prasannacittaiḥ
 svalpo 'pi vrataniyamopavāsadharmah
 prāpeṣu praharati nityam eva mṛtyur
 bhūtānām mahati kṛte 'pi hi prayatne. 71.
 dānena tulyo nidhir asti nā 'nyaḥ
 saṁtoṣatulyam sukham asti kiṁ vā
 vibhūṣaṇam śīlasamam kuto 'sti
 lābho 'sti nā 'rogyasamaḥ pṛthivyām. 72.

(174) (*tat*) kiṁ bahunā, *svaveśme 'dam bhavataḥ*; (*nirvṛtenā*
'nudvignena ca bhūtvā tvayā) mayāi 'va saha pṛtipūrvam (*atra*)
 kālo nīyatām. (175) *tac cā 'nekaśāstrārthānugatam manthara-*
kokaṁ śrutvā laghupatanako vikaṣitavadanaḥ paritoṣam upagato

we with α. Pa quite close. Vs 71=T 133, Pn 160, Sy 50, Ar 166.
 c, Pn dāivam for mṛtyur. Pa quite close. Here T vss 134–140, with
 A 179, 180. Vs 72 = T 141, SP 69, N 65, Spl 155, Pn 131; cf. So 121 b, na
 saṁtuṣṭasya cāsukham? a, SP, N na dānatulyo ... asti kaścit; SPα 'yam
 dhanam asti kiṁcit. T vidhir for nidhir. Spl transposes b and d. b, Jn
 dhanam for sukham. Spl asti nānyat. c, T kuto vā, Spl na cānyat. d, Spl
 lobhāc ca nānyo 'sti paraḥ pṛthivyām. T adds A 181 and vs 142. At this
 point T is confused in order. Hertel's A 176 begins with a duplication of
 the end of his A 182 and belongs with it; A 182 should precede A 176 and
 the vss (our vss 73–76) which in T follow thereupon. (174) T A 182
 tat...bhavataḥ, nirvṛto bhūtvā mayāiva saha kālam nayeti. A 176. 1 tan
 mayāiva sahānudvignaḥ kālam ativāhayasveti. SP 1044 kiṁ bahunā, mayāiva
 saha vasann (α mamāiva snehena) atra kālo nī°. Hp 37. 16, Hm 82. 5 kiṁ
 bahunā, mama pakṣapātān (Hm 'tena) mayāiva sahātra kālo nī°. So 120 c
 svam eva sthānam etat te. Spl (cf. also under § 166) 40. 14 evam jñātvā
 bhadra tvayā saṁtoṣaḥ kārya iti. Pn 164. 3 kiṁ ba° pralapitena: sva°...
 (mayā, om eva) °pūrvam kālo 'tivāhyaḥ. Sy A 125 Was braucht es aber
 viele Zusicherungen, da (dir) doch dein Verstand offenbart, was recht ist.
 Wisse also, ich lade dich zu Folgendem ein: Meine Stätte und meine Habe
 gehören dir und du nimm mich zum Freunde an. Ar 167 But you have no
 need of my admonitions, because you are well aware of what is good for
 you. However, I thot to pay you your due of respect, for you are our
 brother and whatever we have is at your service. (175) T A 176. 1 tac
 chrutvā hiraṇyo (!) 'bravīt. [Hertel assumes lacuna; but the truth certainly
 is that T accidentally says hiraṇyo for laghupatanako. The mouse says
 nothing here in any version.] SP 1044 laghupatanakaḥ (α adds āha). Hp 37. 21,
 Hm 82. 9 iti śrutvā laghupatanako brūte. Spl 40. 14 mantharakavacanam
 ākarṇya vāyasa āha. Pn 164. 4 text (mantharoktaṁ). Sy A 126. 1 Als der
 Rabe die Versprechungen der Schildkröte an die Maus hörte, und die Zu-
 sicherungen und Einladungen, die sie vortrug, da sprach er zur Schildkröte.
 Ar 168 When the crow heard the tortoise's reply to the mouse, and her

'bravit: (176) *bhadra* mantharaka, *sādhv* āsrayaṇiyaguṇopeto 'si; *bhavatā hy evaṁ kṛtahiraṇy(ak)ābhyupapattāu mama manasaḥ paramatuṣṭir utpādītā. (ko 'tra vismayah. uktān ca:)*

sukhasya maṇḍaḥ paripiyate tāir

jīvanti te satpuruṣās ta eva

hr̥ṣṭāḥ suhr̥ṣṭāiḥ suhr̥daḥ suhr̥dbhiḥ

priyāḥ priyāir ye sahita ramante. 73.

aiśvaryavanto 'pi hi nirdhanās te

vyarthaśramā jīvitamātrasārāḥ

kṛtā na lobhopahṛtātmabhir yaiḥ

subhṛtsvayaṁgrāhavibhūṣaṇā śriḥ. 74.

santa eva satāṁ nityam āpattaraṇahetavaḥ

gajānāṁ paṅkamagnānāṁ gajā eva dhuraṇḍharāḥ. 75.

graciousness toward him, and the beauty of her speech to him, this pleased him, and delighted with it he said. (176) T A 176. 2 bha° ma°, evam etat; sādhv... 'si. sutarāṁ me hiraṇyābhyavapattāu manastuṣṭir utpannā. ko 'tra vismayah. SP 1044 (α inserts mandara) sarvāśrayaguṇo (α samāśrayaṇiyaguṇo) 'si. Hp 37. 21, Hm 82. 9 dhanyo 'si manthara (Hp sakhe), sarvathā (Hp adds tvam) āśra° 'si. Spl 40. 15 bhadra, mantharako yad evaṁ vadati, tat tvayā citte kartavyam. Pñ 164. 5 text (sādhur āsrayaṇiyaguṇo 'si tvam; "hiraṇyā"; om ko 'tra vis°). Sy A 126. 3 Du hast mich sehr erfreut, meine Liebe, aber auch du darfst dich füglich deiner Taten und deiner Rechtschaffenheit freuen, denn. Ar 169 You have pleased and gratified me, for you are justified in rejoicing over your heart just as I rejoice over it. Vs 73=T 123, Pñ 163, Sy 51 a, Ar 170. a, Pñ sārāḥ paribhujyate. b, T ed. with α jīvanti nityaṁ puruṣās; text with β and Pñ. Sy gutes Leben, Ruhm und Freude gehören dem, der eine Menge Freunde in seinem Hause versammelt hat und zu dem seine Freunde vertrauensvoll kommen, wie zu dir. Ar Now of the people of the world the chief in the matter of intensity of happiness and nobility of life and fairness of fame is he whose dwelling does not cease to be well trodden on the part of his brothers and friends of good character, and with whom there never fails to be a throng of people whom he delights and who delight him, and whose necessities and concerns he supports. Vs 74=T 124, Pñ 164, Sy 53, Ar 174 (after vs 77). c, T ed. with α lobhena hr̥ṣṭo; β text; Pñ lobhopahat°. Sy Wer aber den Geringen und Schwachen nicht unterstützt, ist kein Tüchtiger und Tatkräftiger. Und wer von dem, was er besitzt, dem Besitzlosen nicht Erleichterung gewährt, ist kein Trefflicher. Ar But he who does not share his wealth is not considered rich. Vs 75=SP 70, N 66, Hp 150, Hm 188, Pñ 165, Sy 52, Ar 171. b, Hm āpaduddharaṇakṣamāḥ. c, SP v. l., N, Hp paṅkalagnānāḥ. Sy Die Guten nämlich reichen den Guten die Hand, gleichwie (nur) der Elefant den Elefanten aus dem Schlamm heraufholen kann. Ar similarly.

saṃrakṣaṇaṃ sādhujanasya nityaṃ
kāryaṃ tvayā jīvitasaṃśaye 'pi
mahodayānāṃ hi śarīralābhe
phalaṃ parānugrahamātram eva. 76.
ślāghyaḥ sa eko bhuvi mānavānāṃ
so 'ntaṃ gataḥ satpuruṣavratasya
yasyā 'rthino vā śaraṇāgatā vā
nā 'śavibhaṅgād vimukhāḥ prayānti. 77.

(177) athāi 'vaṃ jalpatāṃ teṣāṃ citrāṅgo nāma mṛgo lubdhakatrāsitas tṛṣartas taṃ (vipulā)hradaṃ (saṃ)āgataḥ. (178) taṃ (eā) 'yāntaṃ dṛṣṭvā te bhayacakitahṛdayaḥ palāyitum ārabdhāḥ. tasyā 'bhidrutam udakābhilāṣiṇo 'vasarato vārisaṃghaṭṭaśrava-

Before next vs T yena hi. **Vs 76**=T 125, Sy 51b, first clause, Ar 172. b, T ed. with α vā for (β) 'pi. Sy (regarded by Schulthess wrongly as part of next vs) Ein Weiser opfert sich für jemandes Wohl. Ar The intelligent man does not look at (take thot about) a kindness he performs, however great it may be. Even tho he risks his life or exposes it for (performing) some sort of kindness, he does not consider this a fault. Rather he knows that he risks only the perishable for the eternal, and buys the great with the small. T here inserts A 177, vss 126—129, A 178, vss 130, 131. **Vs 77**=SP 72, N 68, Hp 151, Hm 189, Pp 166, Sy 51b, Ar 173. b, SP ed. yo 'ntargataḥ, N, H sa uttamah; SPα sottuṅga ekaḥ pu°. SP °vrajasya, Hp °vratas ca, Hm °puruṣaḥ sa dhanyaḥ. c, Hp °gato vā. d, Hm °vibhaṅgā. Sy und er ist unter allen berühmt, und der Elende und Schutzsuchende kehrt nicht mit getäuschter Hoffnung an seiner Tür um. Ar The most fortunate of men is he who most frequently causes to prosper (the suit) of one who seeks protection or begs. (177) T A 183. 1 evam ardhāvasite ca vākye lu° ci° nā° mṛ° tṛ° taṃ vi° āgataḥ. SP 1058 ity eṣu vadatsu satsu (for all this α atha or asminn avasare) lu° mṛ° tatra samāgataḥ Hp 38. 8, Hm 83. 5 atha (Hm adds kadācic) citrāṅganāmā mṛ° kenāpi trāsitas tatrāgatya militaḥ. So 122 iti tasmin vadaty eva kūrme citrāṅgasamjñakaḥ, dūrato vyādhavitrasto mṛgas tad vanam āyayāu. Kṣ 425abc (32cd, 33a) evaṃ prabruvatāṃ teṣāṃ lubdhakatrasta (ŚP. and Ma. ms. °kas tatra) āyayāu, citrāṅgo nāma sārāṅgaḥ (ŚP. and Ma. ms. °gaṇ). Spl 40. 21 athāi... nāma hariṇo lu° tasminn eva sarasi praviṣṭaḥ. Pp 164. 27 athāi... nāma kuraṅgo lubdhakabāpāpātacakitacittas tṛ° tam uddeśam āgataḥ. Sy A 127. 1 Inzwischen, während der Rabe noch redete, erschien eine Gazelle in der Ferne, die vor Jägern floh, laufend, durstig und abgehetzt, und sie kam und stürzte sich in die Quelle. Ar 175 While the crow was talking a gazelle approach them running. (178) T A 183. 1 taṃ ca dṛṣṭvā... SP 1058 taṃ dṛṣṭvā bhiyā sarva eva yathāyatham prayātāḥ. Hp 38. 9, Hm 83. 6 tataḥ (Hp om) paścād āyāntaṃ mṛgam avalokya (Hp om mṛ° a°) bhayaṃ saṃcintya (Hp bhayahetum ālokya). Spl 40. 22 athāyāntaṃ sasambhramam avalokya. Pp

nān — (179) manthar(ak)aḥ (*pulināt tvaritam*) ambhasi nimag-
naḥ. (180) hirany(ak)o 'py (*āvignamanās tarustambha*)vivaram
(anu)praviṣṭaḥ. (181) laghupatanako 'pi (*kim etad iti jijnāsar*
udḍiya vipula)vrkṣam ārūḍhaḥ. (182) citrāṅgo 'py ātmaśāṅkayā
taṭanikāṭa eva sthitaḥ. (183) atha laghupatanako viyad utpatya
yojana(pra)māṇam (*bhū*)maṇḍalam avalokya (*punar*) vrkṣam
avalino — (184) manthara(ka)m abravīt: ehy ehi na te kutaścīd
bhayam iti; (*dr̥ṣṭam mayā, kevalam śaṣpabhug mṛgo hradam*

164. 28 āyāntam ca tam avalokya. Sy A 127. 3 Infolge der Aufregung des
Wassers gerieten die Schildkröte, der Rabe und die Maus in Aufregung.
Ar 176 The crow was afraid of him; likewise the mouse and the tortoise.
(179) T A 183. 3 text (mantharaḥ). SP cf. § 178. Hp 38. 9, Hm 83. 7 mantharo
jalaṁ praviṣṭaḥ. Spl 40. 23, Pp 164. 29 (after § 181) mantharakāḥ salilā-
śayam āsthitaḥ. Sy A 127. 5 und die Schildkröte ließ sich ins Wasser
hinunter. Ar 177 The tortoise jumped into the water. (180) T A 183. 4
(after § 181) text (hiranyo). SP cf. § 178. Hp 38. 9, Hm 83. 7 mūśakaś ca vi°
praviṣṭaḥ (Hm gataḥ). Spl 40. 23, Pp 164. 28 (after § 181 but before § 179)
hiranyakāḥ (Pp °yah) śarastambaṁ praviṣṭaḥ. Sy A 127. 6 die Maus flüchtete
in ein Loch. Ar 177 the mouse entered a hole. (181) T A 183. 3 tam cākuli-
kṛtām dr̥ṣṭvā la°... (om udḍiya; adhirūḍhaḥ). SP, cf. § 178. Hp 38. 10 (diff.),
Hm 83. 7 kāko 'py udḍiya vi° ā°. Spl 40. 22, Pp 164. 28 la° vi° ā°. Sy
A 127. 6 und der Rabe flog auf einen Baum. Ar 177 and the crow flew up
and alighted upon a tree. (182) T A 183. 4 ci° 'py āt° taṭam āsritaḥ.
Pp 164. 29 text. Sy A 127. 7 Die Gazelle ihrerseits stieg aus dem Wasser
herauf, ging aber nicht von der Stelle, sondern blieb ruhig bei der Quelle
stehen. Ar 178 The deer drew near the water and drank a little of it. Then
he stood up in fear to look (around). (183) T A 183. 5 text (om bhū).
SP 1059 laghupatanakena vrkṣāgram adhiṣṭhāyāvalokitam. Hp 38. 10, Hm
83. 8 tato laghupatanakena sudūram nirūpya. So 123a tam dr̥ṣṭvā. Spl 41. 1
atha la° mṛgaṁ samyak parijñāya. Pp 164. 30 text (om viyad; om pra;
ālokya; vrkṣam adhiruhya). Sy A 127. 9 Da flog der Rabe hoch in die Luft
empor und schaute überall hin, warum die Gazelle in solcher Angst ge-
kommen sei. Ar 179 Then the crow hovered in the sky to see if he could
observe anyone seeking the deer. He looked in every direction. (184) T
A 183. 6 text. SP 1059 tena ca na kaścīd bhayahetur upalabdha iti man-
darakahiranyakāu samāhūtāu. Hp 38. 11, Hm 83. 9 bhayahetur na ko'py
āyānti ālocitam (Hp °ko'py avalokitāḥ). So 123ab tasya dr̥ṣṭvā ca paścād
vyūḍham anāgatam. Spl 41. 1 mantharakam uvāca: ehy ehi sakhe mantharaka,
mṛgo 'yam tṛṣārto 'tra samāyātaḥ sarasi praviṣṭaḥ. tasya śabda 'yam na
mānuṣasambhava iti. [Here Spl departs from the others and is wholly
peculiar to § 191.] Pp 164. 31 mantharakam āhūtavān: bhadra mantharaka,
ehy ehi, na te kaścīd ihāvasthitasyāpāyo vidyate. suvikṣitam etad vanaṁ
mayā kṛtam, kevalam mṛgo 'yam udakārthi hradam upagataḥ. Sy A 127. 11
Als er bei seiner Umschau niemand erblickte, erhob er seine Stimme und

udakārthī samāgataḥ.) (185) *tac chrutvā* (?*dirghadarśi mantharakāḥ samuttirṇaḥ*.) *trayo 'pi te* (*viśvastacittāḥ punas*) *tatrāi 'va samāgatāḥ*. (186) *athā* (*'bhyāgatavatsalatayā manthar(ak)as taṁ mṛgam āha*: *bhadra, pīyatām* (*avagāhyatām co*) *'dakam prakāmataḥ*. †*kṛtārtho bhavān iha 'gantum arhati*† (*'ti*). (187) (*tadvacanam ādhāya*) *citrāṅgaś cintayām āsa*: *na mamāi 'tebhyah sakāśāt svalpam api bhayam asti, kasmāt, kacchapas tāvad udakagata eva śaktimān, mūṣakavāyasāv api mṛtaṁ kṣudra-jantuṁ cāi 'va bhakṣayataḥ; tad etān anusarāmi*. (188) *iti matvā tāiḥ* (*saha*) *saṅgataḥ*. *manthar(ak)ena* (*ca*) *svāgatādyupacārapurāḥsaram* (*saṁ*) *abhihitaś citrāṅgaḥ*: *api śivam bhavataḥ; (kathiyatām asmākam,)* *katham idaṁ vanagahanam āgato*

rief der Schildkröte und der Maus: Fürchtet euch nicht. Ar 179 but saw nothing. Then he called to the tortoise to come out of the water, and said to the mouse: Come out, for there is nothing to fear here. (185) T A 183. 7 text (*mantharah*; om *tatrāiva*). Hp 38. 11, Hm 83. 9 *pāścāt tadvacanād āgatya punaḥ sarve militvā* (Hm adds *tatrāiva*) *upaviṣṭāḥ*. Pp 164. 33 *ity ukte trayo 'pi tathāiva samāgatāḥ*. Sy A 127. 13 So kamen sie alle drei an den Ort. Ar 180 The crow, the mouse, and the tortoise assembled at their place. (186) T A 184. 1 *athābhyupāgataṁ vatsalatayā man' mṛgam...* (β om *iti*). SP 1060 *mandarakeṇa sa mṛgaś citrāṅganāmābhihitaḥ*: *bhadra, svāgataṁ bhavataḥ, svecchayodakādyāhāro 'nuṣṭhiyatām. atrāvasthānena vanam idaṁ sanāthikriyatām*. Hp 38. 12, Hm 83. 10 *manthareṇoktam*: *bhadraṁ mṛga svāgatam* (Hp adds *te*); *svecchayodakādyāhāro 'nubhūyatām. atrā° etc.* as SP. Cf. So on § 190? Pp 164. 33 *athā...* °*tām ca, pradhānam udakam śitalam ca*. Sy A 128. 1 Die Schildkröte sah nun, wie die Gazelle auf das Wasser schaute, und sprach zu ihr: Wenn du Lust hast, so trink' getrost Wasser und fürchte dich nicht. Ar 181 On seeing the gazelle looking at the water and not drinking, the tortoise said to him: Drink if you are thirsty, and fear not, for there is nothing to frighten you. (187) T A 184. 2 *tathā cānuṣṭhite citrāṅgaś cintayām āsa*: *kaścīd ebhyo me vināśo nāstīti* (β *na mamāibhyah kaścīd apāyo 'stīti*); *kacchapas tāvac chaktimān udakagata eva; unduravāyasāv api mṛgasya kāv anyatra kṣudrajantoḥ. tad upaśli-gyāmy enān*. Pp 165. 2 text (om *kṣudrajantuṁ ca*; but this seems called for by Pa, and is apparently corruptly represented in T by *kṣudrajantoḥ*). Sy A 128. 3 Und nachdem die Gazelle überlegt hat: Der Rabe und die Maus können nur kleine Äser (Pp *mṛtaṁ*) fressen und die Schildkröte kenne ich als ein Wassertier; ich fürchte mich nicht vor ihnen, sondern gehe zu ihnen. Ar nothing. (188) T A 185. 1 text (om *saha*; *manthareṇa*; om *ca*; *citrāṅga*, em. to °*gaḥ* in ed.; *tr bha° śivam, om ka° as°*; *katham cedaṁ gahanam* [β om *gah°*] *vanam ā° 'si*; om *iti*). SP 1063 (after § 190) *iti svāgatādyupacāram kṛtavān*. Pp 165. 4 text (*svāgatābhyu° abhihitaś, om sam*). Sy A 128. 7, 129. 1 kam sie hinzu. Die Schildkröte hieß sie willkommen und fragte sie: Geht's

'si. (iti.) (189) (athā) 'sār abravīt: nirviṇṇo 'smī anenā 'kāma-
vihāritvena; (āsvavārāḥ sārameyāir) lubdhakāir itas ce 'taś ca
saṁnirudhyamāno bhayān (mahatā javenā 'tikramya sarvān)
āgato 'trā 'ham (udakārthi). tad icchāmi bhavadbhiḥ sārdaṁ
māitriṁ kartum. (190) (tac ca śrutvā) manthar(ak)eṇā 'bhihi-
tam: bhadra, mā bhāṣiḥ, svaveśme 'daṁ bhavataḥ, nirvighnam
atra yathepsitam uṣyatām iti. (191) tatas teṣāṁ sarveṣāṁ
svecch(ay)ā kṛtāhārāṇāṁ ajasraṁ vipulavṛkṣachāyāyāṁ (ma-
dhyāhnavelāyāṁ) kṛtasamāgamānām anekasāstravivaraṇavyā-

dir wohl? Und woher bist du gekommen? Ar 182 The gazelle drew near them, and the tortoise welcomed him and greeted him, and said to him: Whence have you come? (189) T A 185. 2 so 'bravit... 'smī anena mahatā bhayenānekaprakāreṇa; sāroḥīr lubdhakāis cetaś cetaś ca parighaṭṭyamāno 'haṁ mahad idaṁ vijānam āgato 'smi. SP 1062 citrāṅga āha: lubdhakatrāsita ihemāṁ avasthāṁ samāgataḥ. Hp 38. 14, Hm 83. 12 citrāṅgo brūte: lubdhakatrāsito 'haṁ bhavatāṁ śaraṇaṁ āgataḥ; bhavadbhiḥ saha mitratvaṁ (Hm, Hp v. l. sakhyam) icchāmi. Kṣ 425 d (33 b) praśaṁsaṁn iva mitratām. Pp 165. 6 text. Here Pp adds long insertion, with an unoriginal story. Sy A 129. 3 Die Gazelle sprach: Schon lange Zeit gehe ich in diesem Zustand herum und bin aus Furcht vor den Jägern von Ort zu Ort gewechselt. Und so bin ich auch jetzt aus Furcht hiehergekommen, weil ich in der Ferne etwas gesehen und geglaubt habe, es seien Jäger. Ar 183 He said: I have been [versions, "grazed "] in these plains [literally, "deserts"; some versions add "a long time"] and hunters have never ceast pursuing me from place to place. Today I saw an old man [better with some versions "a figure"], and I feared that he might be a hunter. So I came (here) in terror. (190) T A 185. 3 text (manthareṇā). SP 1063 mandaraka (a sa) āha: svagghanirviṣeṣeṇa sthiyatām. Hp 38. 15, Hm 84. 1 hiraṇyako(!) 'vadat: mitratvaṁ tāvad asmābhiḥ saha bhavatāyatnena militam (so Hm; Hp diff.). (vs) tad atra bhavatā svagghanirviṣeṣaṁ sthiyatām iti (Hp om). So 123 c āśvāsitenā tenāpi (B. tenāiva). Kṣ cf. § 191. Pp 167. 6 tac chru°. . . bhadra bhavatu evam, mā... bhavataḥ, tan nirudvegamanasā yatheṣṭam atroṣyatām. Sy A 129. 7 Sprach zu ihr die Schildkröte: Fürchte dich nicht, denn die Jäger kommen nicht bis hieher; und dieser Ort gehört dir, und auch uns betrachte als die Deinen, und in der Nähe findest du Weide. Ar 184 The tortoise said: Fear not, for we have never seen any hunters here at all. We will grant you our love and our dwelling-place, and pasturage is near us. (191) T A 185. 4 tatas teṣāṁ evaṁ prītyā kālo 'tivartate. sarveṣāṁ ca kṛtāhā°... °velāyāṁ samāgamaḥ, aneka° kālo 'tivartate. SP 1064 tena snehenānyonyapṛītyā ca kālo 'tivartate. Hp 38. 19, Hm 84. 6 tac chrutvā mrgaḥ sānandaḥ (Hm adds bhūtva) kṛtasvecchāhāraḥ (Hm sve°raṁ kṛtvā) pāṇiyāṁ pitvā jalāsannataruchāyāyāṁ upaviṣṭaḥ. [From this point H is different from the others to § 232.] So 123 d, 124 sakhyāṁ kūrṁādayo vyadhuḥ, nyavasāṁ te tatas tatra kākakūrṁamrgākhaḥ, parasparopacāreṇa sukhitāḥ suhṛdaḥ

pārasaktacittānāṃ paraspārāṃ prityā kālō 'tivartate. (192) *atha kadācit (sam)ucitavelāyāṃ citrāṅgo nā 'yātāḥ*. (193) (*taṃ cā 'paśyantas*) *te (tatkālasamupajātaviparitanimitta)vyākulitacittās tasyā 'kuśalāṃ manyamānā dhṛtīm na lebhire*. (194) *tadā laghupatanakāṃ manthar(ak)a āha: (tvam abhijño 'sy asya karmaṇaḥ śaktiyuktatvāt; tad) upalabhasvo 'tplutya yathāvasthitāṃ citrāṅ-*

samam. Kṣ 426 ab (33 cd) teṣūṃ viśrambhasūhārde vardhamāne paraspārām. Spl 41.19 tatas te catvāro 'pi mitrabhāvam āsṛitas tasmin sarasi madhyāhna-samaye vṛkṣachāyādhaṣṭāt subhāṣitagopthīśukham anubhavantaḥ sukhena kālāṃ nayanti. Pñ 167.8 tatas teṣūṃ sve° kṛtāhāravihārāṇāṃ madhyāhna-samaye vipulahradasamipe bahalavṛkṣachāyādhaṣṭāt kṛtasamā° vividhadhar-mārthādīśāstravicāreṇa paraspārām pritiṭpūrvakāṃ kālō 'ti°. Sy A 129.10 Und es war dort ein schattiger Baum, und sie fanden sich alltäglich, nachdem sie ihr Essen verzehrt hatten, zu vieren in dem Schatten zusammen, setzten sich hin und gaben allerlei Geschichten zum besten und diskutierten dieses und jenes. Ar 185 The gazelle desired their friendship and remained with them. They had a shelter of trees to which they used to come every day, and where they assembled and diverted themselves with stories and conversed. (192) T A 186.1 *atha ka° ucitāyām ve° ci° na dṛśyate sma*. SP 1065 *atha ka° āhārārthiṃ ci° gataḥ, samucitodakavelāyāṃ nāgata iti (α nāgacchatiti)*. So 125ab *ekadā kvāpi citrāṅgaṃ cirāyātāṃ* (B. °yantaṃ). Kṣ 426 cd (34 ab) *mrgaḥ ka° sainketavelāyāṃ na vyadrśyata* (ŚP. vyalambata, v. l. hy-adṛśyata). Spl 42.4 *athāikasmīn ahani goṣṭhisamaye mrgo nāyātāḥ*. Pñ 167.15 *atha ka° tasyām niyatavelāyām ci° nāyātāḥ*. Sy A 130.1 Eines Tages kamen die Schildkröte, die Maus und der Rabe in den Schatten, aber die Gazelle kam nicht. Als sie lange Zeit ausblieb. Ar 186 Now one day the crow, the mouse, and the tortoise were waiting at the shelter at their appointed time, but the gazelle was absent. They waited for him a while [some versions add "but he did not come"]. (193) T A 186.1 *taṃ cāpaśyanto 'tivyākulitacittāḥ saṃpannāḥ. viparitacittā nimittapracoditakuśalā dhṛtīm na lebhire yadā*. SP 1066 *mandarakādayaḥ saviṣṭadam āsthitāḥ (α avasthitāḥ)*. Kṣ 427 a (34 c) *tatas te śaṅkitāḥ*. Spl 42.4 *atha te vyākulibhūtāḥ paraspārām jalpitaṃ ārabdhāḥ: aho kim adya suhr̥ṇ na samāyātāḥ. kim siṅhādibhiḥ kvacid vyāpādita uta lubdhakāir athavānale prapatito gartāviṣame vā navatṛṇalāulyād iti*. Pñ 167.15 text (°nimittāśaṅkitahrdayās). Sy A 130.3 wurden sie besorgt, es möchte sie ein Schaden betroffen haben. Ar 187 When a long time had elapsed, they feared that harm had befallen him. (194) T A 186.2 *tadā...* (ed. manthara; read with most mss. text)... °yuktatvāt, *tad upalabhasvotplutya* (so read with β, cf. JAOS. 38. 285)... 'SP 1066 *anantaram vāyāsenoktam: ahaṃ citrāṅgaṃ anveṣayāmi*. So 125bcd *taṃ ikṣitum, āruhya tarum ākṣiṣṭa laghupātī sa tad vanam*. Spl 42.10 *atha man° vāyāsam āha: bho laghupatanaka, ahaṃ hiranyakaś ca tāvad dvāv apy aśaktāu tasyāṇveṣaṇaṃ kartuṃ mandagatītvāt; tad gatvā tvam aranyaṃ śodhaya yadi kutracit taṃ jivantaṃ paśyasīti*. Pñ 167.17 *tato mantharakahiranyaṃ laghupatanakāṃ praty uktavantāu: bhadra, aśaktāv āvām mandagatitayā taṃ priyasubr̥ḍam*

gavarttām (iti). (195) *tac chrutvā laghupatanaka utpatya na*
'tidūre gatvo 'dakāvātāre kilakāvalambitadr̥ḥacarmapās(ā)v
baddham citrāṅgam apaśyat. (196) *tañ ca (sametya saviṣādam)*
abravit: (bhadra,) katham imām āpadam prāptas tvam (iti).
 (197) *citrāṅga āha: (bhadra,) nā 'yam ākṣepasya kālāḥ;*
(?samjāto 'yam tāvan mama mṛtyuḥ. tan mā vilambasva, yat
kāraṇam, bhavāñ chaktiyuktaḥ, bhavāñ anabhiññāḥ pāsacheda-
nakarmaṇaḥ.) tad āśu gaccha, hiraṇy(ak)am ānaya, so ('py

anveṣṭum. tad bhavāñ evānviṣya jānātu, kim asū siñhena bhakṣitaḥ, athavā
 dāvanalenāvaliḥḥaḥ, uta lubdhakādigocare patitaḥ, iti. (Cf. Spl on § 193.
 Here insertion; then) *tat sarvathā gatvā citrā° yathāvasthitām anviṣya*
śighram āgaccha. Sy A 130. 4 und sprachen zum Raben: Flieg' in die Luft
 und sieh, ob sich die Gazelle blicken läßt. Ar 188 They [most versions add
 "the mouse and the tortoise"; one only "the tortoise"] said to the crow:
 Fly up and see if you observe the gazelle in any of those (misfortunes)
 that distress us. (195) T A 186. 4 *tathā cānuṣṭhite nātiduram gatvāpaśyad*
udakāvātāre kile śikya- (so read with β, ed. em. *kilasakta*, cf. JAOS. 38. 280)
-carmapāsenāvabaddham mṛgam. SP 1067 *ity uktvotpatya nātidūre dr̥ḥacar-*
mapāsābaddham... So 126abc *dadarśa ca nātidūre kilapāsena* (B. *kālā°*)
samīyatam, citrāṅgam. Kṣ cf. § 198. Spl 42. 12 *tad ākarṇya la° nātidūre yāvad*
gacchati tāvat palvalatire citrāṅgaḥ kuṭapāsānīyantritas tiṣṭhati. Pñ 167. 22
tac chru° la° nāti° ga° palvalasamīpe khādirakilakāvalambitadr̥ḥakuṭapāsa-
patitañ citrāṅgañ dr̥ṣṭvā. Sy A 130. 5 Er flog, erspähte die Gazelle, ging
 zu ihr und fand sie in einer ledernen Schlinge gefangen. Ar 189 The crow
 circled around and lookt, and behold the gazelle was in a hunter's net.
 (196) T A 187. 1 *sametya cābravit: katham...* SP 1067 *tañ cābravit: katham*
bhavāñ imām daśam upagataḥ Spl 42. 14 *tañ dr̥ṣṭvā śokavyākulitamanās*
tam avocat: bhadra kim idam. Pñ 167. 24 *saviṣādam āha: bhadra... prāpto*
'si. Sy nothing. Ar nothing except in KF: And he descended to him and
 said: Brother, who has caused you to fall into this net?—OSP and Eleazar's
 Hebrew have lacuna here, and put into the mouth of the crow [who flies
 down to the deer, as in Skt.] the speech of the mouse, § 201; they seem
 therefore to furnish partial support for this paragraph in Ar. (197) T
 A 187. 1 *so 'bravit: bhadra... kālāḥ; ye muḍhadhiyo heyopadeyañ* (v. l.
°dheyañ) na jānate, te vyasanakāle 'nyathā kurvanti. tvam cāsrayaṇiyaguno-
petāḥ kṣiprakāri; tan... (*hiraṇyam*; ed. with α *om pāsachedanakarmaṇaḥ;*
 β so *'sya pāsasya ched°*). SP 1068 *ci° āha: kim anenākālapr̥ṣṭena* (cf. § 202).
tad āśu gatvā hir° ādāyāgamyatām, yāval lubdhako nāyati tāvad imān (α *sa*
me) pāsāñś chinattu bhavāñ (α *om*; cf. § 203). Spl 42. 15 (cf. on § 202) *ci° 'pi*
vāyasam avalokya viśeṣeṇa duḥkhitamanā babhūva. (vs) *tataś ca bāspāvasāne*
citrāṅgo laghupatanakam āha: bho mitra, samjāto 'yam tāvan mama mṛtyuḥ.
tad yuktañ sampannam yad bhavatā saha me darśanam samjātam. (vs) *tat*
kṣantavyam yan mayā prapayāt subhāṣitaḥ goṣṭhiṣv abhihitam. tathā hiraṇya-
kamantharakū mama vākyād vācyāu. (vs) *tac chrutvā laghupatanaka āha:*

ayatnena) pāsachedanasamartha iti. (198) (*astv iti*) laghupatanakena *manthar(ak)ahiraṇy(ak)āntike* gatvā *citrāṅgabandhanasvarūpaṃ nivedya*, (199) (?†*citrāṅgapāśamokṣaṇaṃ prati codayitvā*,†) (200) *kṣipram (eva) hiraṇy(ak)a ānitaḥ*. (201) (*tādavasthaṃ citrāṅgaṃ dṛṣṭvā 'dhr̥tiparīto*) hiraṇy(ak)as *tam āha: vayasya*,

bhadra, na bhetavyam asmadvidhāir mitrāir vidyamānāḥ; yāvad ahaṃ drutatarāṃ hiraṇyakāṃ gr̥hītṛvāgacchāmi; aparaṃ ye satpuruṣā bhavanti te vya-sane na vyākulatvam upayānti. Pñ 167. 24 so 'bravīt: mitra, nāyaṃ vilambakālah; śrūyatām asmadvacanam. (Then insertion.) tat kṣantavyam etc. nearly as Spl thru °gacchāmi (Pñ drutataram āgamiṣyāmi). Sy nothing. Ar only in KF (cf. on § 196) The gazelle answered: Is it not the hour of death? But if you have some plan, try (it). (198) T (after insertion, reflections of the deer) A 189.1 tāval la°. SP 1069 astv iti la° gatvā sarvavṛttāntam abhidhāya. So 126 cd avaruhyāitad avadac cākhukūrmayoḥ. Kṣ 427 ab (34 cd) mitrāṃ baddhaṃ vijñāya vāyasāt. Spl 43. 10 evam uktvā laghupatanakaś citrāṅgam āśvāsya yatra hiraṇyakamantharakāu tiṣṭhataḥ tatra gatvā sarvaṃ citrāṅgapāśapatanāṃ kathitavān. Pñ 168. 4 evam uktvōdvignahr̥dayo man° °yāntike... Sy A 131. 1 Nun ging er und setzte seine Genossen davon in Kenntnis. Ar 190 He flew away swiftly to inform the mouse and the tortoise. (199) Kṣ 427 cd (35 ab) acodayat (Ma. °yan) kuraṅgasya bandhachedāya mūṣakam. Spl 43. 11 hiraṇyakāṃ ca citrāṅgapāśamokṣaṇaṃ prati kṛtaniścayaṃ. Sy A 131. 2, 132. 1 und er sprach zu der Maus: Du kannst die Maschen zertrennen. Sie sprach: Wir haben ihn als Freund aufgenommen. Ar 191 The tortoise and the crow said to the mouse: This situation is hopeless except for you. Therefore help our brother.—This paragraph is of doubtful originality; possibly these parts of Kṣ, Spl and Pa are reflexes of part of § 197. (200) T A 189. 2 text (hiraṇya). SP 1070 hiraṇyaka ā°. So 127 tataḥ saṃmantrya cañcvā taṃ gr̥hītṛvākhūṃ hiraṇyakam, citrāṅgasyāntikāṃ tasya laghupātī nināya saḥ (B. tam). Kṣ 428 ab (35 c d) nīto 'tha mūṣakas tatra vāyasena vihāyasā. Spl 43. 12 pr̥ṣṭham āropya bhūyo 'pi satvaraṃ citrāṅgasamipe gataḥ. Pñ 168. 5 hiraṇyaṃ cañcvā gr̥hītṛvā punaś citrāṅgāntikam āgataḥ. Sy A 132. 3 machte sich auf und begab sich allein dahin, wo sich die Gazelle befand. Ar 192 The mouse ran quickly until he reached the gazelle. (201) T A 189. 2 text (hiraṇyas; β 'si for iti). SP 1070 tato hiraṇyakenābhihitam: va°, vidita-sakalatattvārtho 'si, katham imāṃ daśāṃ upagataḥ. So 128 (for all down to § 223, only) hiraṇyakaś ca taṃ bandhavidhuraṃ (B. baddhavi°) mūṣako mṛgam, kṣaṇād amuñcad āśvāsya daśanachinnapāśakam. Kṣ 428 cd (36 ab) dī° kurangaṃ provāca deśakārajñatā (ŚP. & Ma. ms. "kāla°) kva te. Spl (after insertion) 43. 17 hir° āha: bhadra, tvam tāvan nītiśāstrajño dakṣa iti; tat katham atra kuṭapāśe patitaḥ. Pñ 168. 6 hiraṇyo 'pi taṃ tada° avalokya savi-ṣādam āha: bhadra, tvam sadā śaṅkitahr̥dayo jñāna° cāsi, tat katham idaṃ te bandhanavyasanaṃ. Sy A 132. 4 und fragte sie: Wie ging das zu, da du doch behende bist? Ar 192 and said: How did you fall into this misfortune? For

jñānacakṣur asi, katham imām āpadam prāpta (iti). (202) so 'bravit: vayasya, kim anena prīṣṭena. balavad (dhi) dāivam. uktaṁ ca:

kiṁ śakyam śubhamatinā 'pi tatra kartum

yatrā 'sāu vyasanamahodadhiḥ kṛtāntaḥ

rātrāu vā divasavare 'pi vā samagre

yo 'dṛśyaḥ praharati tasya ko virodhī. 78. (*api ca:*)

(kṛtāntapāśabaddhānām dāivopahatacetasām

buddhayaḥ kubjagāminyo bhavanti viduṣām api. 79.)

(203) *tat (sādho tvam abhiñño 'si niyativilasitānām, ato drutaṁ) chinddhi pāśam imam, yāvad (asāu) lubdhakaḥ (krūra-karmā) nā 'yāti ('ti). (204) (evam ukto) hiraṇy(ak)o 'bravit: (bhadra, mā bhāṣiḥ,) na vartate mayi pārśvasthe lubdhakāt (kaścid) apāyaḥ. (†kim tu kāntukāt prcchāmi; nityam cakitacāry asi; katham chalitah.†) (205) so 'bravit: (yady avaśyam tvayā*

you are one of the sharp-witted.

(202) T A189.3 text (om dhi; sādhu cedam ucyate). SP 1071 citrāṅga āha: (cf. on § 197). Kṣ 429ab(36cd) iti śrutvābravid enaṁ prāpto 'haṁ dāivaśāsanāt. Spl 43.18 sa āha: bho na kālo 'yam vivādasya. (Cf. on § 197.) Pṇ 168.7 text. Sy A132.5 Die Gazelle sprach. Ar 192 The gazelle said.

Vs 78=T 146, Pṇ 176, cf. Kṣ 430 (37ed, 38ab), Sy 53bis, Ar 193. Pṇ: a, sumatimatā. c, dinasamaye 'thavā. d, tena ko virodhaḥ. Kṣ deśakālabalajño hi dṛṣṭopāyo 'pi paṇḍitaḥ, sakhe parāṇmukhe dāive samartho 'pi karoti kim. Sy Was vermag meine Behendigkeit gegen das mächtige Schicksal zu tun? Ar Is sharp wit of any avail against the predestined, the hidden [some versions, "which is from above" instead of "the hidden"], which cannot be seen or avoided? T adds *api ca*.

Vs 79=T 147, Spl 169 (after § 205); possibly also represented by the passage in Pa just quoted for vs 78? d, Spl mahatām api.

T adds A190 and vs 148. §§ 203–206 omitted in Pa and in Bṛ (but cf. on § 205 below).

(203) T A191.1 *tat sādho abhiñño (so read with β; ed. with α anabhi°) 'si niyataceṣṭitasya (so read with mss.; ed. em. niyati°), chinddhi...* SP 1072 *pāśān eva tāvac chedaya, paścāt kathayāmi (α 'yiṣyāmi). Cf. on § 197. Spl 43.18 tan na yāvat sa pāpātmā lubdhakaḥ samabhyeti, tāvad drutataram kartayemaṁ matpādapāśam. Pṇ 168.13 tat...*

pāśam, yāvat kṛt° vyādho nehāgacchati. (204) T A191.2 text (hiraṇyo; ed. with α om na; we with β). SP 1072 hiraṇyakaḥ: mayi pārśvasthe 'pi na lubdhakād bhayam. Spl 43.20 tad ākarṇya vihasyāha hiraṇyakaḥ: kim mayy api samāyāte lubdhakād bibheṣi. tataḥ śāstraṁ prati mahatī me viraktiḥ saṁpannā, yad bhavadvidhā api nitiśāstravida etām avasthām prāpnvanti. tena tvām prcchāmi. Pṇ 168.14 hiraṇya āha: mayi pārśvasthe na bhetavyam; kim ca, mama manasi mahān saṁtāpo vartate; tam apanayatu bhavān vṛttāntakathanena. prajñācakṣur asi (cf. § 201), katham asya bandhanasya vaśam upagataḥ. (205) T A191.3 sa āha: yady avaśyam mayā

śrotavyam, tad ākarṇaya, yathā) 'hañ pūrvam anubhūtabandhan(avyasan)o 'pi dāivavaśāt (punar adhunā) baddhaḥ. (206) so 'bravit: (kathaya,) katham (atrā) 'nubhūtabandhanaḥ pūrvam bhavān. citrāṅgo 'bravit:

KATHĀ 4 (STORY 4: DEER'S FORMER CAPTIVITY)

(207) pūrvam ahañ ṣaṇmāsajataḥ śiśuḥ. (208) (*sarveṣāṃ agrato viharāmi. līlayā ca dūraṃ gatvā svayūthaṃ pratipālayāmi. asmākaṃ ca dve gatī, ūrdhvā, āñjasī ca. taylor aham āñjasīm vedmi, na co 'rdhvām.*) (209) *atha kadācid (vicaran yāvan mṛgaganān nā 'nupaśyāmi, tāvat sutarām āvignahrdayaḥ, kva te gataḥ, iti diśo vilokayann agrataḥ sthitān paśyāmi.) te (hy ūrdhvagatyā) jalāṃ vyatikramya sarve 'pi purato gataḥ, (mām eva vīkṣamāṇas tiṣṭhanti.)* (210) ahañ (co 'rdhvagater) anabhi-

vyākhyātavyam, tac chrūyatām. aham anubhūtabandhano 'pi punar adhunā vidhivaśād baddhaḥ. SP 1073 so 'bravit: yathāha bhavān. aham api vicārāc carann anubhūtapūrvabandhano 'pi dāivān nipatitaḥ. Kṣ cf. below, remarks on Story 4. Spl 43.22 sa āha: bhadra, karmaṇā buddhir api hanyate. uktaṃ ca (our vs 79). Pñ 168.16 text (om adhunā). (206) T 99.16 text (om kathaya and atra; asāv for ci°). SP 1074 hiraṇyakaḥ: katham atrānubhūtapūrvabandhano bha°. ci° (α adds āha). Pñ 168.17 so...katham anubhūtapūrvam bhavatā bandhanavyasanam. tat sarvaṃ vistarataḥ śrotum icchāmi. ci°... Here follows in T, SP, and Pñ Story 4, Deer's Former Captivity. It is represented in Kṣ by a single half-śloka, 429cd(37ab) kṛdārthaṃ rājanputrāṇāṃ drṣṭabandho 'py ahañ purā (cf. § 205), which is however enuf to show that the full story was found in the original from which Kṣ's abbreviation was ultimately taken. I think the story was undoubtedly in the orig. (cf. Introduction, Vol. II, p. 188 f.); but the evidence for the reconstruction of the exact language is slender. T is in spots, particularly at the beginning, obviously expanded and secondary; and SP is, as usual, abbreviated. The agreements of T and Pñ probably for the most part represent the orig.; yet because of the known secondary relationship between these two versions, we cannot regard them as certainly orig. except when supported by SP. In details, of course, my reconstruction of this story is necessarily less certain than usual. (207) T (after long insertion) 100.7 ahañ ṣaṇmāsajataśiśuḥ. SP 1075 text. Pñ 168.21 text (śiśubhāvāt). (208) T 100.7 svayūthyamadhyagataḥ; abhyadhikajavatvād gacchan mṛgān āgataḥ pratipā°. as° dve...taylor mātṛkapayovirahād aham...nordhvām. Pñ 168.21 text (āñjasā, °sām, for āñjasī, °sīm). (209) T 100.9 atha kadācin mṛgāṃś caramāṇān nānupaśyāmi. āvig° ca kva...iti vilokitavān, paśyāmi tān ūrdhvagatyabhijñā-tayā jalāṃ (mss. ja°) vilāṅghyāgrato gatān. SP 1075 tatra kadācid vyādha-jūlapatanabhiyotplutya sarve mṛgāḥ prayātāḥ. Pñ 168.24 text (na paśyāmi, om anu; purataḥ sthitvā for °gataḥ). (210) T (after insertion) 101.3

jñatayā ('ñjasyā gatyā niṣpatito jālenā 'kulikṛtaḥ. atha) vyā-dhenā 'gatyā grhītaḥ, (211) nītvā (ca kṛīḍārtham) rājaputrāyo 'panītaḥ. (212) sa (rājaputro) 'pi (mām dṛṣṭvā 'tīvaparitusto vyādhasya pūritosiḥkaṁ dadāu.) mām (cā) 'bhyaṅgodvartanasnā-nabhojanagandhavilepanasatkārāir api samucitamanoḥarāhārāir atarpayat. so 'ham antaḥpurikajanasya (rāja)kumārāṇām ca (hastād dhastam gacchan) kūtukaparātayā (grīvānayanakara-carāṇakarṇāvakarṣaṇādibhiḥ parī)kleśitaḥ. (213) atha kadācit (tatrā 'pi) rājaputrasya śayanīyādhasthena (prāvṛṭkālasamaye savidyun)meghastunitam śrutvo 'tkaṇṭhitahṛdayena mayā (svayūtham anusmṛtye 'dam) abhihitam:

vātavrṣṭividhūṭasya mṛgayūthasya dhāvataḥ

prṣṭhato 'nugamiṣyāmi kadā tan me bhaviṣyati. 80.

(214) athāi ('kākī) rājaputraḥ sāścaryam (idam) āha: (eka evā

aham tena kṣīrākhyenāuśadhenordhvagatyanabhiñatayā...°kṛtaḥ. tatas ca vyādhāir durātmabhir jivagrāham grhītvā. SP 1076 aham cāsamārtho gantum vyā...grhītaḥ. Pñ 168.28 athordhva° anabhi° 'ham vyādhapāśajaleṇa baddho yāvat svayūthāntikam upasarpitumanā jālam ākarṣāmi, tavad vyādhena sarvato naddho 'dhaśīrā bhūmāu nipatitaḥ. gataṁ ca tan mṛgayūtham mayi nīrāsatayā. atha vyā° āga° (then insertion)—grāham—. (211) T 101.4 kṛīḍ°... SP 1076 nītvā ca yuvarājāya svāiraṁ svāmine tenārpitaḥ (α only nī° yuva° samarpitaḥ). Kṣ 429cd (37ab) kṛīḍārtham rājaputrāṇām dṛṣṭabandho 'py aham purā. Pñ 169.5 nītvā rājaputrasya kṛīḍanakārtham pradattaḥ. (212) T 101.5 so 'pi mām...°tusto vyādhān prādeśikena sammānitavān. mām cādareṇāṅgodvart°gandhadhūpālāmkāravāsoviśeṣāir (ed. with α om gandha) bhojanaprakārāis cāsambhūvyāiḥ snigdhadravyapeśalāiḥ (ed. with β °drava°, see JAOS. 38. 278, 286) sakhaṇḍaguḍadāḍimacāturtajātakavimīśrāir anyāis ca bhojyāir atarpayat. athāntaḥpur°...(ca for gacchan)...°karṣaṇāiḥ parasparerṣyābhi rājāṅganābhiḥ sammānaparamparātayā kleśito 'ham. SP 1077 sa ca kūtukāt saparivārāś cāntaḥpurāṅganābhiḥ saha priyahitāhārādinaṁ putraṇam mām apālayat. Pñ 169.6 sa...(om 'tīva)...(om rāja)kumārāṇām ca kūtukaparāṇām hastād dhastam ga° gri°karṇakarṣaṇādibhiḥ... (213) T 101.10 cintitām ca mayā: kiṁ suvarṇena (so ed. em.; α anena, β varṇena) śrotabādhākareṇa. hā kaṣṭam, kadā tad vanam prāpsyāmi, nīrvṛttakūtukānām ca kadācid vivikte vartamāne rājaputrasāyanādhastān mayā prāvṛṭsamaye meghaśabdasraṇotkaṇ° svayūthacyutena svayūthyān anusmṛtyābhihitam. SP 1078 atha...°pi yuvarājasya (α rājaputrasya) vāsagṛhe rātrāu meghadhvanim aham āśrūṣam. tadā mayā samupajātāutsukyenānubhāṣitam (α °kenābhihitāḥ). Pñ 169.10 text (om tatrāpi). Vs 80=T 150, SP 74, N 70, Pñ 177. a, Pñ yathā vātavi°; T vātavrṣṭyavadhu°. c, T yad gam°; N prṣṭānugotbhaviṣyāmi (!). d, SP, N tr me tad (SPα and N nas for me); Pñ kadāitan. (214) T 101.16 evam uccārayato rājaputreṇa bālabhāvād abhavitacittēnāitāvac chrutvā samtrastena dvāṣṭho 'bhihitāḥ: kene...iti.

'ham, atra) kene 'dam abhihitam iti. (215) (*saṁtrastahrdayaḥ*) samantād avalokayan mām apaśyat. (216) dṛṣṭvā (ca) mām na mānuṣeṇa 'dam abhihitam, kiṁ tu mṛgeṇa; ata etad āutpātikam; (tat sarvathā vinaṣṭo 'smi.) (217) iti (matvā) param āvegaṁ gataḥ. (atha kathamcid viskhalitavāg asāu gṛhād bahir nis-cakrāma paramasattvādhiṣṭhita iva) mahad āsvasthyam āpede. (218) (tataḥ prabhāte jvaraparitāḥ) sarvabhīṣagbhūtatantrikān (mahatyā 'rthamātrayā) pralobhyā 'bhihitavān: (219) (yo mamāi 'tām rujam apanayati, tasyā 'ham akṛśān pūjāṁ kariṣyāmi 'ti. aham api) tatrā ('samikṣitakāriṇā ianena kṣāṣṭhakālaguḍapra-hārāir hanyamānaḥ, anena kiṁ paśunā vyāpāditena, iti vadatā 'yuhṣeṣatayā) kenāpi (sādhunā rakṣitaḥ. tena cā) 'ryeṇa sarva-lakṣaṇavidā vijñāpito rājaputraḥ: (220) (bhadra,) †sarvāḥ paśu-jātayo bruvanty eva na param mānuṣasamakṣam, anenāi ('vaṁ) bhavantam adṛṣtvāi 'va manorājyaṁ kṛtam.† (anena prāvṛṭkāl-samayotsukena svayūtham anuśmṛtye 'dam abhihitam: vāta-vṛṣṭividhūtasye 'ti.) tad bhavataḥ kim (asambaddhaṁ) jvarakā-

SP 1082 text (α om 1st idam; ed. om 2d idam, v. l. text). Pñ 169.15 athāsū rāja° kene...iti. (215) T 101.17 saṁtāpitahrdayaḥ...apaśyat, ahaṁ ca lubdhakair mānuṣiṁ vācaṁ śikṣita āsam. SP 1082 samantād... Pñ 169.15 text. (216) T 101.18 dṛ° ca mām mānuṣeṇevānena mṛgeṇābhihitam, vinaṣṭo 'smi. SP 1083 mām dṛṣṭvā bhītaḥ samacintayat: katham ayaṁ mānuṣiṁ vācam udīrayati. nūnam anena sattvādhiṣṭhitena (cf. § 217) bhavī-tavyam. Pñ 169.16 text (om mām). (217) T 101.19 text (om gṛhād; ed. em. asvāsthyam, see JAOS. 38.280). SP 1084 iti prakampito jvaritaḥ ca (cf. also on § 216). Pñ 169.18 iti matvā grahaḥgrhita iva katham api pras-khalitavāsū rājaputro gṛhād...°krāma; bhūtādhiṣṭhitam ivātmānaṁ manya-māno. (218) T 102.2 tataḥ sarva°...°mātrayā jvaraparitāḥ prārthitavān, evaṁ cābravit. SP 1085 (cf. prec., jvaritaḥ ca) prabhāte dāivajñān (α devān, v. l. bhūtevān) āhūyākathayat. Pñ 169.20 māntrikatāntrikādipurūṣān ma-hatyā... (219) T 102.3 yo... (β om iti). janena laguḍeṣṭhakāḍibhir druhyamāṇaḥ kenāpi sādhunāvachannaḥ, kim anena kṛtam iti, atha mamāyuhṣeṣatayā tenāryeṇa... SP 1085 tatrāikenācāryeṇa rājaputro 'bhihitaḥ. Pñ 169.21 yo mamemām rujam apa° tasmāy ak° pū° karomi. aham api tatrāsamikṣyakū-riṇā...tena ca madvikāropalabdhārthena vijñāpto rāj°. (220) T 102.6 [avimarsapareṇa lokenemām avasthāṁ prāpitas tvam. punar api tenāryeṇokto yathā, priyako nāmāṣa mrgo mānuṣiṁ vācaṁ jānāti, nāṣa mānuṣaḥ.] bhadra, anena prāvṛṭkālameghasabdapratibodhitacittena svayūthyānusmarāṇāutsukyād (β adds idam) abhihitam: vātavṛṣṭyavadhūtasyeti. kim atra citram. [prāyeṇa pakṣiṇaḥ paśavaḥ ca bhayāhāramāthitūnamātravedino bhavanti, ity adbhigatam eva devena: ato (read with β nāto) 'yam amānuṣaḥ. (vss.) tat, deva, manu-ṣyasamparkāt priyakajātivaśāc ca mānuṣiṁ vācam dadātīti saṁmānitaḥ. (vs.)]

raṇam. (221) *tac (ca) śrutvā rājaputro 'pagata(jvara)vikārah*
(*pūrvaprakṛtiṃ āpannaḥ.*) *mān (cā) 'panyā ('bhyajya prabhū-*
tenā 'mbhasā prakṣālitaśarīraṃ kṛtvā rakṣipuruṣādhiṣṭhitam
t)atrāi 'va vane pratimuktavān. (222) (*?'tāis ca tathāi 'vā 'nuṣṭhi-*
tam.) *evam anubhūtapūrvabandh(an)o 'py ahaṃ (punar) nīya-*
tivaśād baddhaḥ. (iti.)

(End of Story 4)

(223) *anantaram evaṃ tayoh pravadataḥ suhṛtsnehākṣiptacitto*
manthar(ak)as (tadanusāreṇa śarakaṇṭakakuśāvamardanaṃ kur-
vāṇaḥ śanāih-śanāis) tān eva (sam)āgataḥ. (224) *taṃ (ca) dr̥ṣṭvā*
(*sutarām āvignacittas te saṃpannāḥ. atha*) *hiraṇya(ka)s (tam)*
āha: (225) bhadra, na śobhanaṃ tvayā kṛtam, yat (svadurgam

tatra kim asaṃ°... (inserted vss. and 2 lines of prose). SP 1085 sarvāḥ pa°
bravanty (α bru°; α om evaṃ)...kṛtam. tat kuto bhayaṃ tava. mahāsattvā hi
rājaputrāḥ. Pñ 170.1 yathā, bhadra, anena prāv°... (vs quoted in full).—Pñ
omits any explanation of the deer's power of speech. That given in T is
connected with T's secondary and absurd beginning of the story. We can
therefore only guess that SP preserves the gist of the original explanation.
(221) T 103. 11 *tac ca śrutvāpagatavikāro rāja° pūrv° āp° (β samāp°).* [vicārya
tasyāryasya prajñāvibhavaṃ tato mahatiṃ pūjāṃ kṛtvā mantrisamīpavartī man-
tritve kṛtaḥ.] mān... SP 1087 tatas (α om) tena prabodhito rāja° svasthibhūto
mām atrāiva vane nītvāsu (α nītvā) mumoca. Pñ 170. 5 *tac chru°... āpannaḥ,*
svapuruṣān evam āha, yathā, amuṃ mṛgaṃ prabhūtajalena śirasi siktṃ
tasminn eva vane pratimuñcadhvam. (222) T 103. 14 *tat kiṃ bahunā,*
anubhūtabandhano (β °bandho) 'py ahaṃ niyatavaśāt (ed. em. niyati°) punar
baddha iti. SP 1089 *ato 'ham anu°bandho 'pi dāivād baddhaḥ.* Kṣ see on
§ 211. Pñ 170. 8 text. (223) T A 192. 1 *athārdhāvasita eva vākye suhṛt°*
mantharas tenāivānusāreṇa śara° kur° tān.... SP 1090 *anantaram suhṛtsne-*
hākṛṣṭo mandarako 'pi tatrāgataḥ. So 129 *tāvan mantharako 'bhyetya*
nadimadhyena kacchapah, āruroha taṃ teṣāṃ nikaṭaṃ sa suhṛtpriyaḥ.
Kṣ 431 (38cd, 39ab) *evaṃ tayoh kathayator mantharo (SP. and Ma. ms.*
makaro) 'pi suhṛtpriyaḥ, āyayā śanakāir yatra mṛgamūṣakavāyasāḥ. Spl 44. 5
evaṃ tayoh pra° suhṛdvyasanasamīptahṛdayo man° śanāih-śanāis taṃ
pradeśam ājagāma. Pñ 170. 9 *atrāntare suhṛt° man° tadan° śara°jhuṇṭakuśā°*
kur° teṣāṃ sakāśam āgataḥ. Sy A 133. 1 Jene begann nun die Maschen zu
zertrennen. Da kamen ihre Genossen angerückt, und auch die Schildkröte
kam. Ar 194 And while they were (engaged) in conversation, the tortoise
came to them. (224) T A 192. 2 text (om te; hiraṇyas). SP 1090 *taṃ*
dr̥ṣṭvā hiraṇyaka āha. Kṣ 432ab (39cd) *dr̥ṣṭvā kacchapam āyāntaṃ mūṣakaḥ*
kupito 'bravīt. Spl 44. 6 *taṃ dr̥ṣṭvā [here §§ 225, 226; in § 225, hiraṇyaka*
āha]. Pñ 170. 11 *taṃ cāgataṃ dr° su° āvignahṛdayās te saṃjātāḥ. atha*
hiraṇyo mantharakam āha. Sy A 133. 2 Und die Gazelle sprach zu dieser.
Ar 195 The gazelle said to her. (225) T A 192. 2 *bha°*, *śo° tva° na kr°*,

apahāyā) 'gataḥ. (*aśaktas tvam lubdhakād ātmānaṁ paritrātum.*) (226) (*vayaṁ tv agamyās tasya, yat kāraṇam,*) yadi (*sa pāpātmā*) lubdhakaḥ samāgamiṣyati, *citrāṅgo vichinnapāśaḥ* (*prāṇśya*) yāsyati; *laghupatanako* 'pi *vrkṣam* āroksyati; aham *apy* (*alpakāyatvād darī*)vivaram *anupravekṣyāmi*; *bhavāṁs tu tadgocara-gataḥ kiṁ kariṣyati* ('ti). (227) *manthara(ka) āha*: (*bhadra, māi* 'vam *brūyāḥ*.)

dayitajanaviprayogo vittaviyogaś ca kasya sahyāḥ syuḥ
yadi *sumahauśadhakalpo vayasya*janasamgamō na syāt. 81.

svadurgavyapetas tvam na śakto lu° āt° rakṣitum. SP 1091 bhadra... kṛtam. Kṣ 432cd (40ab) dhik tvam adesakālajñam yat prāpto 'si chalāir api. Spl 44.6 laghupatanako hiraṇyakam āha: aho na śobhanam āpatitam. hiraṇyaka āha: kiṁ sa lubdhakaḥ samāyāti. sa āha: āstām tāval lubdhaka-vārttā; eṣa mantharakāḥ samāgacchati. tad anītir anuṣṭhitūnena. [Here § 226.] 44.13 atrāntare prāpto 'yam mantharakāḥ. hiraṇyaka āha: bhadra na yuktam anuṣṭhitam bhavatā yad atra samāyātāḥ. tad bhūyo 'pi drutatarāṁ gamyatām yāvad asū lubdhako na samāyāti. Pp 170.12 bha° na tvayā śo° kṛ°. yat... 'gataḥ. yat kāraṇam, aśaktas... Sy A 133.3 Du hast übel daran getan, hierher zu kommen. Ar 195 You have not done right in coming to us. (226) T A 192.3 vayaṁ tasyāgamyāḥ (β tr ag° ta°), yat kā°, saṁnikṣṭe lubdhake ci° vichi° yā°, lagh° 'pi vr° ārayiṣyati (α āruhati), aham apy alpakāyatayā viv°... SP 1091 yadi lu° samāgacchati, tadā yathāyatham sarva eva (α adds vayaṁ) gantum samarthāḥ, tvam punar asamarthaḥ. Spl 44.9 (in § 225) yato vayaṁ apy aśya kāraṇān nūnaṁ vyāpādanam yāsyāmo yadi... samāgamiṣyati. tad aham tāvat kham utpaṭiṣyāmi, tvam punar bilaṁ praviṣyātmanāṁ rakṣayiṣyasi, citrāṅgo 'pi vegena digantaram yāsyati; eṣa punar jalacaraḥ sthale katham bhaviṣyati vyākulo° smi. Pp 170.13 vayaṁ... yat kā°, chinne pāśe saṁnikṣṭe lubdhake 'yam ci° prāṇśya... kariṣyati. Sy A 133.4 denn wenn der Jäger kommt, so kann ich, nachdem ich durch die Zertrennung der Maschen frei geworden, weglaufen, und die Maus kann in ein Loch schlüpfen und der Rabe auf einen Baum [fliegen], du aber bist zu schwerfällig, als daß dich die Jäger nicht fangen könnten. Ar 196 For when the hunter comes and the mouse shall have finished cutting my bonds, I shall quickly outstrip him. The mouse has a roomy refuge among his holes, and the crow can fly away. But you are slow and have no speed, and I am fearful of the hunter on your account. (227) T A 192.5 text. SP 1092 mandarakaḥ (α adds āha). Spl 44.15 man° āha: bhadra kiṁ karomi. (Insertion.) athavā sādhu idam ucyate. Pp 170.16 tac chrutvā man° tam āha; mā māivam vocas tvam. yataḥ. Sy A 133.8 Sie erwiderte. Ar 196 The tortoise said. Vs 81=T 156, Spl 171, Pp 179, Sy 54, Ar 197. On the bad text of T see Vol. 2, pp. 260, 262. a, T °yogaḥ (v. l. °gaḥ). b, T svajanaviyogāś. Spl kena. Pp sahyāḥ syāt. c, T kasya (mss. yasya) mahotsavakalpāḥ. d, T mss. priyajanasamāgamā (or, °ma)-na (or, °nas, °nās) syuḥ; ed. by a very bad emendation priyasvajanasamgamā na syuḥ. Pp bhavet. Sy Wer nicht mit seinen Freunden und

(*praviralam* apy anubhūtaḥ śiṣṭeṣṭasamāgameṣu ye divasaḥ pathyadhaṇapratimās te jīvitakāntāraśeṣasya. 82.)

suhr̥di nirantaracitte guṇavati dāre prabhāu ca duḥkhaññe viśrāmyati 'va hr̥dayaṁ duḥkhasya nivedanaṁ kṛtvā. 83.

(*tat, bhadra:*)

āutsukyagarbhā bhramati 'va dr̥ṣṭiḥ

paryākulaṁ kvāpi manaḥ prayāti

viyujyamānasya guṇānvitena

nirantarapremavatā janena. 84.

(228) evaṁ (*tasyā*) 'bhivadata (*evā*) 'sāu lubdhakaḥ (*saṁ*)āyātaḥ.

(229) taṁ dr̥ṣṭvāi (*'va*) hiraṇya(ka)ḥ pāśaṁ chittvā (*yathāpūrvayāhṛta*)vivaraṁ prāyāt. laghupatanako (†*viyaty†*) utpatyāi

Nächsten lebt und dennoch leben will, ist unvernünftig. [Emended text.]
Ar It is not considered living when one is separated from his friends.
Vs 82=T 157, Pp 180. a, Pp aviralam. c, ed. of T and Pp em. ṭana for dhana; see JAOS. 38. 281; mss. of T dhana, Pp dana, dina. Pp saṁnibhās for pratimās. Vs 83=T 158, SP 76, N 72, Pp 181, Sy 55, Ar 198. a; SP vinirmalacitte, but best ms. with N nirāmayacitte. b, Pp guṇini kalatre. Sy Es ist dies ein Heilmittel, wodurch das Herz gehoben wird, daß der Freund seinen Freunden einen Gefallen erweist und der Knecht seinem Herrn. Ar For help toward the appeasing of cares and the consolation of the soul in misfortunes lies in the meeting of a friend with a friend when each has revealed to his companion his sorrow and his complaint. T, Pp add tat, bhadra. Vs 84=T 159, SP 75, N 71, Pp 182, Sy 56, Ar 199. d, T ed. with a nirantaraṁ, SP, N niratyaya-; text Tḥ, Pp. Sy Denn wer sich von seinen Freunden getrennt hat, dessen Sinn kommt nicht eher zur Ruhe, als bis er sich mit seinen Freunden wieder vereinigt hat, und er ist an seinem Orte verstört und verwirrt. Ar When separation occurs between a trusting friend and his confidant, he is robbed of his heart and denied his happiness and deprived of his insight. (228) T A 193.1 evaṁ abhi° evāsāu vyādha āyātaḥ. SP 1099 evaṁ ucyamānayoḥ kṛtānta iva dhavaṁ lu° nikāta eva dr̥ṣṭaḥ. So 130ab tat kṣaṇaṁ sa kuto 'py etya lu° pāsādāyakaḥ. Kṣ 433c (41a) lu° sahasā prāpya. Spl 44.20 evaṁ tasya pravadata ūkārāpūritaśārāsano lu° 'py upāgataḥ. Pp 171.1 atrāntare lu° śārāsanapāñiḥ samā°. Sy A 134.1 Während die Schildkröte noch sprach, kam der Jäger. Ar 200 The tortoise had not yet finished her speech when the hunter came up. (229) T A 193.1 taṁ. (hiraṇyaḥ) ..°pūrvam vyāhṛtam evāpayātaḥ. SP 1099 taṁ dr̥ṣṭvā hiraṇyako 'bravīt: kaṣṭaṁ bhoḥ kaṣṭaṁ; ity abhidhāya satvaram āgataḥ, citrāṅgasya pāsāṁ chittvā sarve yathāyatham prayātāḥ. So 130c vidruteṣu mrgādyeṣu. Kṣ (before prec.) 433ab (40cd) tataḥ kuraṅgapāsāgre kṛtte satvaram ākhunā. Spl 44.20 taṁ dr̥ṣṭvā mūsakeṇa tasya snāyupāsās tatkaṣaṇāt khaṇḍitaḥ. atrāntare citrāṅgaḥ satvaram pr̥ṣṭham avalokayan pradāvitāḥ; laghupatanako vṛkṣam ārūḍhaḥ; hiraṇyakaś ca samipavarti bilāni

(*'ca*) *gataḥ. citrāṅgo 'pi vegenā 'pakrāntaḥ. (230) lubdhako 'pi taṁ pāśaṁ mṛgachinnam iti matvā paraṁ yogam acintayat* (*'āha ca: na dāivaṁ vinā mṛgaḥ pāsachedaṁ kṛtavān*). (231) (*atha taṁ*) *manthar(ak)aṁ mandam-mandam sthalamadhye gacchantam dr̥ṣṭvā kimcit tuṣṭaḥ saśāmbhramam acintayat: yady api me mṛgo dāivavaśāt (pāśaṁ chittvā) 'pahṛtaḥ, tathā 'pi (me) dāivena kacchapa utpādita (iti). (232) evam avadhārya (kṣurikayā kuśān ādāya dr̥ḍhāṁ rajjuṁ kṛtvā) caranāv ākr̥ṣya kacchapaṁ subaddhaṁ kṛtvā dhanuṣy avalambya yathāgatam*

praviṣṭaḥ. Pñ 171.1 tasya paśyato 'pi hiraṇyaḥ... Sy A 134.2 und die Fessel der Gazelle war zertrennt und sie entfloh, und der Rabe flog auf einen Baum und die Maus schlüpfte in ein Loch. Ar 200 and at the same time as this the mouse finisht (cutting) the snares. The gazelle escaped; the crow flew up; and the mouse entered the hole.—Instead of *viyati* (Pñ) perhaps we should read *vr̥kṣam* or the like with Spl, Sy. But Spl and Sy have more probably been influenced by a recollection of § 226; Pñ is likely to be orig. just because it is different from § 226. Note that no Ar version, so far as noted, mentions the word “tree.” (230) T A 193.2 text.

SP 1101 tad (v. l. taṁ) *dr̥ṣṭvā vyādhaḥ paraṁ viśādam agamat. Spl 44.23 athāsū lu° mṛgagamanād viṣaṇṇavadano vyarthāśramas. Pñ 171.3 lu° 'pi chinna-pāśaṁ mṛgaṁ dr̥ṣṭvā vismitamanāḥ prāha: kathaṁ ca na mṛgaḥ pāsāśś chindanti; nanu dāivān mṛgaḥ pāsachedaṁ kṛtavān. Sy nothing. Ar 201 When the hunter came to his snares and saw that they had been cut, he was astonished. (231) T A 193.3 kacchapaṁ cāśāmbhāvyaṁ*

bhūmim āgataṁ dr̥ṣṭvā sādharmaṁ cittam akarot: yady...chittvāpayātaḥ, tathāpi (β adds me)... SP 1101 tato (α atha) mandagatiṁ mandarakaṁ (α tr mandaram mandag°) dr̥°...sasaṁ° [here § 232] acintayat (α adds ca): mṛgam apanayatā dāivena kacchapaḥ samānitaḥ. Spl 45.1 taṁ...gacchantam dr̥ṣṭvān acintayat ca: yady api kuraṅgo dhātṛpahr̥tas tathāpy ayaṁ kurma āhārārthaṁ sampāditaḥ. tad adyāsyāmiṣeṇa me kuṭumbasyāhāranirvṛttir bhaviṣyati. Pñ 171.4 kacchapaṁ cāśāmbhāvyaṁ bhūmim āgataṁ dr̥ṣṭvā sādharanacittam akarot: yady api dāi° mṛga imān pāsāśś chittvā gataḥ, tathāpy ayaṁ kacchapaḥ prāptaḥ. Sy A 134.4 Der Jäger schaute sich überall um, sah aber niemand außer der Schildkröte, wie sie ihres Weges zog. Ar 201 and he began to look around him, but he saw nothing except the tortoise [De Sacy and Kh add, “crawling along”]. (232) T A 193.4 text (ed. with α caranāvākṛṣṭaṁ; β °ṇāv apakṛṣya). SP 1102 (in § 231) taṁ gr̥hitvā dhanur ākr̥ṣyāvalambya sthito (α °dhanuṣy avalambya gataḥ).

Hp 43.1, Hm 91.12 prāpya taṁ gr̥hitvotthāpya dhanuṣi baddhvā bhraman kleśat kṣutpipāsākulaḥ svagr̥hābhimukhaś (Hm °aṁ) calitaḥ. So 130d, 131abc labdhvā taṁ kūrmaṁ agrahīt, kṣiptvā ca jālikāntas (DP. jāla°) taṁ yāvan naṣṭamṛgākulaḥ, sa yāti. Kṣ 433d (41b) babandhābhyetya kacchapaṁ. Spl 45.3 evaṁ vicintya taṁ darbhāḥ saṁchādya dhanuṣi samāropya skandhe kṛtvā gr̥haṁ prati prasthitaḥ. Pñ 171.9 text (°dhanuṣaḥ koṭyāṁ rajjuṁ

eva prāyāt. (233) tatas taṁ nīyamānaṁ dṛṣṭvā mṛgamūṣaka-
vāyasāḥ paraṁ viṣādaṁ gacchanto (rudantas) taṁ anujagmuḥ.
hiraṇy(ak)a āha:

ekasya duḥkhasya na yāvad antaṁ
gacchāmy ahaṁ pāraṁ ivā 'rṇavasya
tāvad dvitīyaṁ samupasthitaṁ me
chidreṣv anarthaḥ bahulibhavanti. 85.

yāvad askhalitaṁ tāvat sukhaṁ yāti same pathi
sakṛc ca skhalitaṁ kiṁcid viṣamaṁ ca pade-pade. 86.
(kaṣṭaṁ bhoḥ:)

yadi tāvat kṛtāntena dhaneṣu pralayaḥ kṛtāḥ
mārgaśrāntasya viśrāmo mitrachāyā 'pi dūṣitā. 87.

ālambya lubdhako ya° eva gantum ārabdhah). Sy A 134.5 und er ging hin, fing und band sie, hob sie auf und schaffte sie vor ihren Augen weg. Ar 202 He took her and bound her with the cords. (233) T A 193.6 tadā niya° dṛṣṭvā hiraṇyaḥ paraṁ viṣādam agamat, āha ca. SP 1104 tato mṛgamūṣakavāyasāḥ (α adds paramodvegavantah) kimkartavyatāmūdhā rudantas tam anuyayuh. hiraṇyakaḥ (α adds āha): kiṁ rudyate. Hp 43.3, Hm 92.1 atha mṛgavāyasamūṣakāḥ paraṁ viṣādaṁ gacchantas tam anujagmuḥ. hiraṇyako vadati (Hm tato hi° vilapati). So 131c tāvad dṛṣṭvāitad. Kṣ 434a (41c) te ca jagmur bhayāt tasya. Spl 45.5 atrāntare taṁ nī° avalokya hiraṇyako duḥkhākulaḥ paryadevayat: kaṣṭaṁ bhoḥ kaṣṭam āpatitam. Pñ 171.11 taṁ ca nī° dṛ° hiraṇyaḥ saviṣādam āha: kaṣṭaṁ bhoḥ kaṣṭam. Sy A 134.7 Als ihre Genossen das sahen, wurden sie bekümmert, und die Maus sprach. Ar 203 The gazelle, the crow and the mouse assembled without delay, and they saw the hunter just as he was taking up the tortoise and binding her with the cords. At this their grief became oppressive, and the mouse said. Vs 85=T 160, SP 77, N 73, Hp 164, Hm 203, Spl 172, Pñ 185, Sy 57, Ar 204. d, SP duḥkheṣv. T, Pñ bahalī°. Sy Noch ist das eine nicht verabschiedet, ist schon das andere da! Aber wenn einem einmal ein Unfall begegnet ist, läßt der auch von der für das Gute eingerichteten Seite Übles erwachsen. Ar It seems that we never pass the last stage of one misfortune without falling into another that is worse. Vs 86=T 161, Pñ 187, Ar 205. a, T mss. askhalitas (to be kept; ed. em. °taṁ). c, Pñ skhalite ca samutpanne. d, T ed. with α hi for ca. Ar He was right who said: A man does not cease walking firmly as long as he does not stumble; but if he stumbles once while walking on uneven ground, the stumbling continues with him, even tho he walks on even ground. T kaṣṭaṁ bhoḥ. Vs 87=T 162, Sy A 135 and vs 58, Ar 206; in Spl prose, 45.11. c, T ed. em. (wrongly) viśrāme. d, T v. l. duragā, durikṛtā. Spl yadi tāvat kṛtāntena me dhananāśo vihitas tan mārgaśrāntasya me viśrāmabhūtaṁ mitraṁ kasmād apahr̥tam. Sy Betrachte ich mein Schicksal, wie es mit mir verfährt; es hat mich von

(234) *aparam api mitram param manthara(ka)saman na syāt.*
(*prāṇā api mitramūlā āhuḥ.*)

svabhāvajaṃ tu yaṃ mitraṃ tad bhāgyāir eva jāyate
tad akṛtrimasāuhārdam āpatsv api na muñcati. 88.

na mātari na dāreṣu na sodarye na cā 'tmaje
viśrāmas tādṛśaḥ puṃsāṃ yādṛṇ mitre nirantare. 89.

prāṇavṛddhikaraṃ mitraṃ śānsanti 'ha vicakṣaṇāḥ

ihalokasukhaṃ mitraṃ na mitraṃ pāralāukikam. 90.

(235) *tat kiṃ mamō 'pary anavaratam evāi ('tad) dāivaṃ pra-*
harati. (yata) ādāu tāvad artha(pari)bhraṇśaḥ, dāridryayogāt
svajanaparibhavaḥ, tannirvedād deśa(pari)tyāgaḥ (snigdha)suhṛd-
viyogaś ce 'ti; iyaṃ tāvaṃ mama duḥkhaparamparā. api ca:

meiner Stätte und aus meinem Besitz vertrieben und mich jetzt, was noch schlimmer ist, des Schattens meiner Freunde beraubt, an denen sich mein Sinn erlabte und erheiterte. Ar Verily, the fate that was mine, which separated me from my family, my possessions, my home, and my country, was not to give me my fill until it should separate me from all—. [Cf. §§ 234, 235, with which Pa seems to mingle this vs.—May this have been prose originally, as in Spl? Does the unmetrical variant dūrikṛtā in T point to orig. prose? On the other hand Pa clearly goes back to an orig. containing the word chāyā, which occurs in T but not in the prose of Spl.] (234) T 105.8 note (only β; ed. om) *api ca, dvāu* (lacuna in mss.) *-tpatsya* (v. l. *-tpasya*) *te mitraṃ punar mantharatulyam. prāṇā... āhuḥ.* Spl 45.12 *aparam... syāt.* (vs.) *tad aśya paścān nānyaḥ suhṛṇ me.* Sy A135a Ein Freund wie die Schildkröte, wo ist der zu finden? Ar 206 that I was living with of the companionship of the tortoise, the best of friends. [Ar text corrupt and uncertain.] Vs 88=SP 78, N 74, Hp 165, Hm 204, Pṇ 189, Ar 207. Pṇ has ab as cd, and for its ab: *yato 'tra kṛtrimaṃ mitraṃ labhyate na svabhāvajaṃ.* a, Pṇ hi for tu. b, SP *bhāgyād* (α *'yāir*); N *bhāgyāir eva hi*; H *bhāgyenāiva hi* (so Hp; Hm *'vābhi*; Hp v. l. *bhāgyāir eva prajāyate*); N, H om *tad.* Pṇ *labhyate.* c, SP *tadvat kṛ°* (α *tvām ca, yady a-*, for *tadvat*; one ms. text). Ar whose love does not look for recompense nor seek a return; but whose love is a love of nobility and loyalty. Vs 89=SP 79, N 75, Hp 166, Hm 205, Pṇ 190, Ar 208. b, N, Hp *cātmani.* c, N, H *viśvāsa*, Pṇ *viśrambha*s. d, SP *nirantaram* (α text), N, H *svabhāvaje.* Ar a love that exceeds the affection of a parent for a child. Vs 90=T 163, Sy 59, Ar 209. c, Tḥ *'loke°.* Sy Denn eine solche Freundschaft kann keiner dem andern wegnehmen, als nur der Tod. Ar a love which nothing brings to an end except death. (235) T A194 text (om *etad*, om *yata*; *svajana-* for *deśa-*; β *aho* for *iyaṃ*). Hp 43.13, Hm 92.9 *iti muhur vicintyāho me* (Hm om) *durdāivaṃ, yataḥ.* Spl 45.16 *tat... anavarataṃ vyasa-* *naśarāir varṣati hanta vidhiḥ. yata... tāvad vittanāśas tataḥ parivārabhraṇśas* *tato deśatyāgas tato mitraviyoga iti. athavā svarūpam etat sarveṣāṃ eva*

svakarmasam̐tānaviceṣṭitāni *kālāntarāvartī*subhāsubhāni
 ihāi 'va dr̥ṣṭāni mayā *calāni* janmāntarāṇi 'va daśāntarāṇi. 91.
 kāyaḥ sam̐nihitāpāyaḥ sam̐padaḥ padam āpadam
 samāgamāḥ sāpagamāḥ sarvam utpādi bhaṅguram. 92.
kaṁ na spr̥śanti puruṣaṁ vyasanāni kālē
ko vā nirantarasukhī ya ihā 'sti loke
duḥkhaṁ sukhaṁ ca pariṇāmavaśād upāiti
nakṣatracakram iva kṛṇe parivartamānam. 93.
 kṣate prahārā nipatanty abhikṣṇam
 annakṣaye kupyati jātharāgniḥ
 āpatsu vāirāṇi samudbhavanti
 chidreṣv anarthā bahulibhavanti. 94.

(236) (*tat*) *kaṣṭam̐ bhoḥ, mitravīyogena hato 'ham; iti kin̐*

jantūnām jīvitadharmasya. uktam̐ ca. Pṇ 171. 30 tat... (om yata & pari)
 dāridryadoṣāt sva° tan° deśa° suhṛd° cedānīm dāivena me janitāḥ. uktam̐
 ca. Pa nothing here but probably fused with its version of vs 87, q. v.
Vs 91=SP 80, N 76, Hp 167, Hm 206, Pṇ 193. b, Pṇ lokāntaram̐ prāpya
 śu°. c, SP mayā ca tāni (α °citāni or mayocitāni), N, H mayāiva tāni.
Vs 92=T 164, SP 81, N 77, Hp 168, Hm 207, Spl 174, Pṇ 194, Ar 210.
 b, SP ed. and T v. l. param for padam (SPα, T ed. text). SP āpadaḥ (α text).
 c, Hm sāpagamāḥ. d, Spl utpāda°, and so T ed., em.; T mss. utpāta (to be
 kept in T). Ar Alas for this body, over which misfortune is the regent
 that never ceases to maintain sway and to cause change. T inserts
 A 195 and vss 165, 166. **Vs 93**=T 167, Sy 60, Ar 211. Sy Mit allen
 Leiden ist's in jeder Periode gerade so wie mit dem Tierkreis, wo nicht
 das Obere beständig oben, noch das Untere beständig unten ist, sondern
 in gegenseitiger Folge des Untere nach oben und das Obere nach unten
 kommt. Ar Nothing is permanent for it (the body) or enduring with it, just
 as ascendancy is not permanent with stars in the ascendant, nor descendancy
 with (stars in) the descendant; but in their revolution the ascendant never
 fails to become the descendant, and the descendant the ascendant, and the
 rising the setting, and the setting the rising. Here T vs 168. **Vs 94**=
 T 169, SP 82, N 78, Spl 175, Pṇ 186, Sy 61, Ar 212. a, N kṣaye, SP kṣṇe
 (α text). N prahāṇir, SPα prahārā-ṇi pa°; Pṇ prapatanti tivrā, SP nipatanti
 tikṣṇā (SPα v. l. patanty abhikṣṇam̐). b, Spl, SPα dhanakṣaye. SP, Spl
 vardhati (SPα text), N splurjati, Pṇ divyati. N jātharānalaḥ. c, Pṇ samucchā-
 lanti. d, SP duḥkheṣv, but α chidreṣv. T, Pṇ bahalī°. N parāṇmukhe
 dhātari ko 'nta āpadaḥ. Sy Aber derjenige Hieb schmerzt, der zu einem
 andern hinzukommt, und dasjenige Feuer brennt heftig, das wenig Nahrung
 hat. Ar This grief reminds me of my (former) griefs, like a wound that has
 healed upon which a blow falls; for (then) two pains come together upon
 him who has it—the pain of the blow and the pain of the breaking open
 of the wound. (236) T 106. 7 note (only β, ed. om) *kaṣṭam̐ bhoḥ; tādṛī-*

(?vismṛtaṁ) nījāir (api) svajanāiḥ. uktaṁ ca:

śokāratibhayatrāṇaṁ prītivisrambbhabhajanam

kena ratnam idam sṛṣṭam mitram ity akṣaradvayam. 95.

(237) *evam bahu vilapya hiraṇy(ak)aś citrāṅgalaghupatanakāv āha: aho kiṁ vṛthāpralapitena. yāvad ayaṁ tmantharako 'smad(dṛṣṭi)gocarān na nīyate, t tavad asya mokṣopāyaś cintyatām (iti). tāv ūcatuḥ: tathā kriyatām. sa āha: (238) citrāṅgo 'sya (vyādhasyā) 'grato gatvā jalasamīpe (viprakṛṣṭe bhūpradeśe)*

mitraviyogo 'pi vismṛtaḥ kiṁ nijorasi svajanāir (v. l. suja°) uktaṁ ca. Hm 93.3 punar vimṛśyāha (Hp only abaha). Spl 46.4 aho sādhuuktaṁ kenāpi. Pñ 172.12 text (om vismṛtaṁ). Sy nothing. Ar 213 Just so is he who has assuaged his wounds in the company of his friends, and then has been bereft of them. Vs 95=T 170, SP 83, N 79, Hp 169, Hm 208, Spl 176, Pñ 195. a, Spl prāpte bhaye paritrāṇaṁ. SP, N, H śokārati° (Hp śokārti-bhayaśamtr°, v. l. as SP). b, Ju, H viśrambha°. c, SP₂ kenedam sṛṣṭam amṛtaṁ. (237) T 106.10 *evam ākrandata eva laghupatanacitrāṅgāṁ api tena (β om) sametāu. atha hiraṇyas tān abravīt: yāvad ayaṁ man° 'smad-gocaragataḥ, tavad aśv upāyena śakyo mokṣayitum. SP 1124 iti (v. l. evam) bahu vil° hiraṇyakaś cit° āha: yāvad eva vanāl lubdhako na nihsarati, tavad eva mandarakarakṣopāyaś cintyatām. tāv... Hp 44.6, Hm 93.9 iti etc. as SP thru āha: yāvad ayaṁ vyādho vanān na nihsarati, tāvan mantharām mocayitum yatnaḥ kriyatām. tāv ūcatuḥ: satvaram kāryam (Hp kṛtyam) ucyatām. hiraṇyako brūte (Hp ūce). So 131d dirghadrśvākhuvākyataḥ. Kṣ 434bc (41d, 42a) gatvā cācintayan (ŚP. and Ma. ms. °yat) kṣaṇam, tataḥ saṁmantrya. Spl 46.7 atrāntara ākrandaparāu cit° tatrāiva samāyātāu. atha hiraṇyaka āha: aho... °lapitena. tad yāvad eṣa man° dṛṣṭi°... iti. (vss.) tac chrutvā vāyasa āha: bho yady evam tat kriyatām madvacah. Pñ 172.25 evam śokagarbham vadati hiraṇyake cit° ākrandamānāu sametya militāu. atha hiraṇyas tāv abravīt: yāvad ayaṁ man° 'smaccakṣurgocaragataḥ, tavad eva mocanopāyaḥ. Sy A 136, 137.1 Der Rabe und die Gazelle sprachen zu ihr: So richtig du auch gesprochen hast, so haben wir doch von der Traurigkeit keinen Nutzen. Wenn es darum möglich ist, so erfinde ein Mittel, daß die Schildkröte befreit werde. Denn es heißt: (vs 62, not in Skt.) Die Maus sprach: Ich weiß folgendes Mittel. Ar 214, 216 The crow and the gazelle said to the mouse: Our grief and your grief and your words, tho eloquent, are of no avail whatever for the tortoise. Cease this, and concern yourself with finding (a means of) liberation for the tortoise. For it has been said: (215=Sy vs 62). The mouse said: I consider it a good plan, that. (238) T 106.11 tad gaccha citrāṅga tvam asya... 'grato nadīsamīpe vipra°... mṛtam āt° kṛ° darśaya. SP 1126 ci° mṛtam... kṛtvā tatpurato (α hrada-saṁnidhāu for tat°) nipatya tiṣṭhatu. Hp 44.8, Hm 93.12 ci° jalasamīpaṁ gatvā mṛtam ivāt° (Hp adds niśceṣṭam) darś°. So 132ab mrgo gatvā tato dūre patitvāsīn mṛto yathā. Kṣ 434cd (42ab) cakrus te vyājena patitam mṛgam. Spl 46.20 eṣa ci° 'sya mārga gatvā kiṁcit palvalam āśadya tasya*

nipatya mṛtam (ivā) 'tmānaṁ kṛtvā darśayatu. (239) *ayam api laghupatanakas tasyo 'pary avasthitah (śṛṅgapañjarāntaravi-nyastacaranaś) cañevā vilikhan netrotpātana(rūpaṁ) chadmanā 'tmānaṁ darśayatu.* (240) *asāv api vyādho (?mūrkhō) nūnaṁ (lobhān) mṛgo 'yaṁ mṛta iti matvā kacchapam parityajya mṛgārthe satvaram yāsyati.* (241) *(tāvad) aham (apy) apakrānte tasmīn manthara(ka)sya bandhanam chetsyāmi. tataś chinna-*

tire niścetano bhūtvā patatu. Pñ 172. 27 tad gaccha citrāṅga tvam asya vyādhasyādṛśyo 'grato gatvodakasamnikṛṣṭabhūpradeśe nipatya mṛtaripam āt° darśaya. Sy A137. 1 Ihr beide geht zusammen an die eine Seite des Weges. Die Gazelle soll sich niederlegen. Ar 217 you, O gazelle, shall run on until you are near the hunter's road, and shall lie down as tho wounded and dead. (239) T 106. 12 text (tvadupary; om cañevā vilikhan). SP 1126 kakaś ca tasyopari kimapi cañevā vilikhan nādaṁ karotu. Hp 44. 9, Hm 93. 13, as SP (vilikhathu, Hp likhathu, and om nā° ka°; Hm and v. l. of Hp insert sthitvā after tasyopari). So 132cd kākāś tu mūrdhni tasyāśic cakṣuṣī pāṭayann iva. Kṣ 434ef(42cd) netre vipātayantaṁ taṁ (Ma. em. ca) tasyāivopari vāyasam. Spl 46. 22 aham apy asya śirasi samāruhya mandāśi cañcuprahāraiḥ śira ullekhiṣyāmi. Pñ 172. 28 laghupatanaka, tvam api citrāṅgaśṛṅgapañjarāntare vitatya caranāu netrotpātana chadmanātmānaṁ darśaya. Sy A137. 3 und der Rabe sich auf sie setzen, so daß der Jäger, wenn er es sieht, meint, die Gazelle sei verendet und der Rabe wolle sie fressen. Ar 218 and the crow shall alight upon you as tho he were about to eat you. (240) T 106. 13 ayam tu mūrkhō 'vaśyaṁ lobhāt kacchapam pari° sārāṅgaṁ (β adds śighrataram or dirghataram) yāsyati. SP 1127 tato vyādho 'yaṁ nūnaṁ mṛgo mṛta (α hata) iti matvā tadantikaṁ (α om ma° ta°) yāvad āgacchati. Hp 44. 10, Hm 94. 1 nūnam anena lubdhakena mṛgamāṁsārthinā (Hm mṛ° after parityajya, and here adds tatra) kacchapam pari° satvaram gantavyam. So 133 tad drṣtvā sa grhitaṁ taṁ vyādho matvā mṛgaṁ mṛtam, gantuṁ pravavṛte uadyas taṭe kūrmaṁ nidhāya tam. Kṣ 435(43)abc taṁ (Ma. em. tad) drṣtvā lubdhake mugdhe tyaktvā ka° añjasā, abhidhute kuraṅgāya. Spl 46. 23 yenāsāu lubdhako 'muṁ mṛtaṁ matvā mama cañcuprahārapratyayena mantharakam bhūmāu kṣiptvā mṛgārthe dhāvati. Pñ 172. 29 asāv api vyādhādhamo 'vaśyaṁ lobhāt sārāṅgo 'yaṁ mṛtaḥ, iti tadgrahaṇārthaṁ kūrmaṁ bhūmyāṁ nikṣipya tatra yāsyati. Sy [after part of § 241] A137. 6 Sieht euch dann der Jäger von weitem, so legt er die Schildkröte, gebunden wie sie ist, samt seinem Bogen und Netz nieder und kommt auf euch zu. Ar [after part of § 241] 219 I hope that if he observes you, he will put down the things he has with him—his bow and his arrows, and the tortoise [some versions mention the net]—and will hasten to you. (241) T A106. 14 aham apy atikrānte tasmīn gamanasamakālaṁ mantharam bandhanān mocayiṣyāmi pāśaṁ chittveti (β om pāśaṁ etc.). SP 1128 tāvad aham kacchapabandhaṁ chedayāmi; tataś... Hp 44. 11, Hm 94. 2 tato 'haṁ mantharasya ba° che°. So 134 yātaṁ (B. yāntaṁ) drṣtvā tam abhyetya mūśakas tasya jālikāṁ, kurmasya so 'chinat tena

bandho jalāśayan̄ sahasā pravekṣyati ('ti). (242) (*anyac ca, punar*) *abhyās(op)agate tasmiñ lubdhakādhamē yathā palāyanam̄ kriyate, tathā (pra)yatitavyam*. (243) (*citrāṅgalagḥupatanakābhyañ*) *tathāi* ('vā) 'nuṣṭhite (*sa*) *lubdhaka udakatire mṛtarūpan̄ mṛgañ vāyasena bhakṣyamāṇam̄ dṛṣṭvā harṣitamānā*

mukto nadyām papāta saḥ. Kṣ 435 (43) d kurmam ākhur amocayat. Spl 47. 1 atrāntare tvayā darbhmayabandhanaveṣṭanāni khaṇḍaniyāni yenāsāu mantharako drutataram palvalam praviśati. Pñ 172.30 aham... tasmin nimeṣamātreṇaiva mantharam āsannajaladurgāśrayaṇāya bandhanān mocayitvā śarastambe pravekṣyāmi. Sy [before § 240] **A 137. 5** Ich aber folge dem Jäger auf dem Fuße nach. [After § 242] **A 137. 11** und wenn er dann umkehrt und kommt, so zertrenne ich ihre Fessel und wir fliehen schleunigst. Ar [position as Sy] **218** [Cheikho "the hunter following. Then be (keep) near him! And—." But most versions have essentially as Sy] **I** shall follow the hunter closely.—**221** I hope that the hunter will not return until I have finisht cutting the cord with which the tortoise is bound, and we have left with the tortoise and reach our home. (242) T 106.15 (β inserts *anyac ca*) *abhyā° ta° āśv apayānam̄ yathā kriyate...* Hm 94. 2 saṁnihiṭe lubdhake bhavadbhyañ palāyitavyam (nothing in Hp or SP). So 135 mṛgo 'pi nikaṭibhutam̄ vyādham̄ vikṣya vikacchapam, utthāya sa palāyiyāgāt kāko 'py āruḍhavan̄s tarum. Kṣ 436 (44) abc sa tasmin muṣake yāte sārāṅgo 'pi savāyasah, jagāma tūrṇam. [Ma. em. sārāṅge, and savāyase.] Pñ 172.32 text (*abhyāśagate; om pra*). Sy **A 137. 8** Ist er dann zu euch gelangt, so stehe du auf und humpel so vor ihm her, daß er euch weder einholt noch auch von euch abkommt. Eine Weile wird er auf Hoffnung hinter euch herlaufen. Ar 220 When he draws near you, you must flee from him, limping, so that his lust for you will not be lessened. Offer him this opportunity several times, (remaining still) until he comes near you [DeSacy and Kh, better, "until he is far from us"]. Then take him away thus as far as you can. (243) T 106.16 *evam anuṣṭhite lu° 'pi mṛt° mṛgañ dr° kacchapam̄ sarittire śuṣkaśākam̄ iva parityajya* (β *apavidhya*) *tatsakāśam̄ gantum ārabdhah̄*. SP 1129 *citrāṅgalagḥupatanakāv̄ api tathāivānuṣṭhitavantaū. evam anuṣṭhite tathāiva sarvam̄ pravṛttam̄*. Hp 44.12, Hm 94.3 *ci° śighram̄ gatvā tathānuṣṭhite sati sa vyādhaḥ śrāntaḥ pāṇiyam̄ pītṛvā* (Hm adds *taror adhaṣṭād*) *upaviṣṭas tathāvidham̄ mṛgam̄ apaśyat. tataḥ kartarikām̄* (Hp *kartrikām̄*) *ādāya* (Hm *pra-*) *hrṣṭamanā mṛgāntikām̄ calitaḥ*. Br, fused with § 240. Spl (after insertion) 47.7 *tathānuṣṭhite sa lubdhakas tathāiva mārḡāsannapalvalatīrastham̄ citrāṅgam̄ vāyasasanātham̄ adrākṣit. tam̄ dṛṣṭvā harṣ° vyacintayat: nūnam̄ pāśavedanayā° varāko 'yam̄ mṛgo gatvāyuhṣeṣajivitaḥ pāśam̄ troṭayitvā katham̄ apy etad vanāntaram̄ praviṣṭo yāvan mṛtaḥ; tad vaśyo 'yam̄ me kacchapah̄ suyantritratvāt; tad enam̄ api tāvad gr̄hṇāmity avadhārya kacchapam̄... mṛgam̄ upadravat*. Pñ 172.33 *tathāivānu° prayoge yāval lu° paśyaty udaka° mṛtaprāyam̄ sārāṅgam̄, vāy° bhakṣyamāṇam̄ tam̄ ca dṛṣṭvā bhūmyām̄ saharṣam̄ kacchapam̄ nikṣipya lagudam̄ uddiśya dhāvitavān*. Sy **A 137. 14** So taten sie denn. Und als der

(*kacchapam bhūtale prakṣipya*) *mṛgāntikam upādravat*. (244) *atrāntare hiraṇy(ak)ena manthar(ak)asya bandhanam khaṇḍaśaḥ kṛtam*. *kacchapo 'pi (tatsthānāt satvaram) jalāśayam (anu)praviṣṭaḥ*. (245) *sa mṛgaś cā 'sannam (tam) vyādham vilokyo 'tthāya vāyasena saha drutaṁ pranaṣṭaḥ*. (246) *atha lubdhako 'pi (tad indrajālam iva manyamānaḥ kim idam ity anucintya pratyāvṛtya yāvat) kacchapasthānam gatas (tāvat) paśyaty (aṅgula-pramāṇam khaṇḍaśaś) chinnaṁ (bandhana)rajjuṁ kacchapam*

Jäger die Gazelle tot sah, und (sah,) wie der Rabe auf ihr saß, und wie sie dann forthumpelte, lief er sich müde. Ar 222 The gazelle and the crow did this, acting in concert and wearying the hunter for a long while [DeSacy and Kh: The gazelle and the crow did what the mouse had told them, and the hunter came near them. The gazelle drew him on with pretended flight until he had led him far from the mouse and the tortoise]. Then he turned back. (244) T 106. 17 *tasmin gate hiraṇyena mantharasya pūśaḥ kha° kṛtāḥ*. *kacchapo 'pi tatsth° (β 'pi yogiva tasmāt sthā°) hradam (β svadurgam anu-) praviṣṭaḥ*. SP cf. § 243. Hp 44. 14, Hm 94. 6 *atrāntare (Hm ta°) hiraṇyakena chinna-bandhanaḥ (Hm °kenāgatya mantharasya bandhanam chinnaṁ. sa) kūrmaḥ satvaram jalāśayam praviṣṭaḥ (Hm praviveśa)*. Br fused with §§ 241, 242. Spl 47. 12 *atrā° hiraṇyakena vajropamadaṁṣṭṛāprahāreṇa taddarbhaveṣṭanam tatksanāt kha° kṛtam*. *mantharako 'pi tṛṇamadyān niṣkramya palvalam praviṣṭaḥ*. Pñ 173. 3 (after § 245) *kacchapo 'pi hiraṇyakhaṇḍitabandhanarajjuḥ salilāśayam anupra°*. *hiraṇyako 'pi hi śarastambam āsṛitaḥ*. Sy nothing (cf. § 246). Ar 223 Meanwhile the mouse had cut the tortoise's cords, and they two saved themselves together. (245) T 106. 18 (not in β) *laghupatanakacitrāṅgāv api lubdhakam vañcayitvāpayātāu*. SP, cf. § 243. Hp 44. 15, Hm 94. 8 *sa... 'tthāya palāyitaḥ (Hm om ca)*. Br fused with § 242. Spl 47. 14 *citrāṅgo 'py aprāptasyāpi tasyotthāya...* Pñ 173. 2 *atrāntare pādasabdenābhyāsam āgataṁ vyādham jñūtvā citrāṅga uttamam javam āsthāya vanagahanam anupraviṣṭaḥ; laghupatanako 'py uddīya vṛkṣam āruḍhaḥ*. Pa nothing unless fused with § 243. (246) T 106. 18 *evam anuṣṭhite (β om this) lu° 'pi drṣṭvā tad... anucintya kacchapasakāśam gato 'paśyad aṅgu° kha° chi° rajjuṁ... (β matvā for iti)... vanāc chighra° sva° eva pratijagāma*. SP 1130 *tato lubdhako 'pi svakarmavaśān nirāśaḥ svagrham gataḥ*. Hp 44. 16, Hm 94. 9 *pratyāvṛtya lubdhako yāvat tarutalam āyāti tāvat (Hp pra° yāvad asāu lu° samāgatya) kūrmaṁ apaśyann acintayat: ucitam evātan mamāsamik-śyakārīṇaḥ*. (vs) *tato 'sāu svakarmavaśān nirāśaḥ kaṭakam praviṣṭaḥ*. So 136 *etya vyādho 'tra (B. 'tha) kūrmaṁ tam bandhachedapalāyitam, aprāpyobhayavibhraṣṭo (B. °ṭa) dāivam (B. evam) śocann agād grham*. Kṣ nothing (cf. on § 242; Ma. 's em. would make *sa—jagāma tūrnam* refer to the hunter, but the mss. evidently understand the deer as the subject). Spl 47. 15 *atrāntare vilakṣo viśādaparo nivṛtto lu° yāvat paśyati, tāvat kacchapo 'pi gataḥ. tataś ca tatropaviśyemaṁ ślokaṁ apāṭhat: (vs) evam bahuvīdham vilāpya svagrham gataḥ*. Pñ 173. 5 *atha... idam iti vihatāśaḥ kacchapasth° agacchat, paśyati*

api yoginam ivā 'dṛśyatām gatam; iti svaśarīre 'pi saṁśayam acintayat, saṁkṣubhitahrdayaś ca tasmād vanād (diśo 'valokayaṁ) śighratarapadāir nirāśaḥ svagṛham (eva) gataḥ. (247) atha catvāro 'pi te sarve vimuktāpadaḥ (kalyāṣarīrāḥ) punar ek(aśth)ībhūya svasthānaṁ gatvā (parasparam snehena vartamānāḥ) kālena yathāsukham āsthitāḥ. (tasmāt):

*tiraścām api yatre 'ṛk saṁgataṁ lokasaṁmatam
martyeṣu yadi kas tatra vismayo jñānaśāliṣu. 96.*

ca tatrāṅgulamātrapramāṇena śataśaś chinnām baṇ°, taṁ ca yo° iva ka° adṛ° ga° avagamyā svaśarīre... °hrdayaś tu tasmād... °śighrataram eva sva° jagūmā. Sy A 137.16 Wie er dann aber umkehrte und sah, daß die Fesseln der Schildkröte zertrennt waren und sie fort war, geriet er in Furcht und Staunen: Was ist das? Und er wartete nicht mehr auf die Rückkehr der Schildkröte, sondern nahm den Weg unter die Füße und ging heim. Ar 224 When the hunter came, he found the cord cut; and he reflected on the matter of the gazelle that limpt and the crow that seemed to be eating the gazelle and yet was not eating, and on the cutting of his snares [so most versions, Ch corrupt] before this. He grew worried and said: This place is nothing else than a place of sorcerers or a place of jinns. Then he returned to the place from which he had come at first in search of something, without looking toward it [DeSacy and Kh,—from which he had first come, not seeking anything nor ever turning toward it; Ch corrupt, probably to be emended in the sense of DeS and Kh]. (247) T 107.1 [liraṇyo 'pi muktabandhanaṁ mantharam āhuya naditātopari vṛkṣachāyāyām citrāṅgalaghupatanakābhyām sametaḥ.] atha sarve te kalya° punar ekibhūtāḥ; yathāyathāṁ ca te kālena sukhānubhavanta iti. SP 1130 mandarakādayaḥ sarve vimuk° sva° ga° yathā° āsthitāḥ. Hp 44.21, Hm 94.13 mantharādayaḥ (Hp °yaś ca) sarve vimuktavyāpadaḥ (v. l. °tāpadaḥ; Hm tyaktāpadaḥ) sva° ga° yathā... (om tasmāt). So 137—139 tato milanti smāikatra hr̥ṣṭāḥ kūrṁādayo 'tra te, [mrgas tu pritimān evaṁ kūrṁādīns tām (B. trīn) uvāca saḥ, puṇyavān asmi yat prāptā bhavantaḥ suhr̥do mayā, prāṇān upekṣya yāir evaṁ mṛtyor adyāham uddhṛtaḥ, evaṁ praśaṁsatā tena mrgena saha] tatra te, anyonyapritisukhitāḥ kākakurmākḥavo (B. °ādayo) 'vasan. Spl 47.22 atha tasmin duribhūte sarve 'pi te kākakūrmamrgākhavaḥ paramānandabhājo militvā parasparam ālīngya punarjātān ivātmāno manyamānās tad eva sarāḥ prāpya mahāsukhena subhūṣitaḥ goshṭhivinodān kurvantaḥ kālān nayanti sma. Pñ 173.9 atha... te kalyāṇaśarīrāḥ... °bhūya parasparam sne° vart° punarjātān ivātmānaṁ manyamānāḥ sukhena tiṣṭhanti. tasmāt. Sy A 137.20 Da erhoben sich die vier und kamen wieder zusammen. Ar 225 The crow, the gazelle, the tortoise, and the mouse went away to their shelter safe and secure. Vs 96=T 171, Pñ 199, Sy 63, Ar 226, cf. So 140, Kṣ 436(44)cd; Spl diff., prose and vs. 48.2. Pñ cd martyānāṁ tatra ko nāma... śālinām. So prajñayā sādhayanty evaṁ tiryāṇco 'pi saṁhitam, prāṇāir api na muñcanti te 'py evaṁ mitram āpadi. Kṣ ity evaṁ

iti mitraprāptir nāma dvitīyaṁ tantraṁ samāptam.

(End of Second Book)

buddhiḥ sarvārthasādhinī. Spl evaṁ jñātvā vivekinā mitrasaṁgrahaḥ kuryaḥ. tathā mitreṇa sahāvyaḥ saṁvartitavyam. uktam ca (vs).—H closes with dialog between the princes and the brahman.—Sy Sprachlose und mit wenig Vernunft begabte Geschöpfe haben es verstanden, einander zu Freunden zu gewinnen, und wenn Not an sie kam, erretteten sie sich mittels ihrer Einmütigkeit und gegenseitigen Unterstützung vor den Menschen, die doch — wer zweifelt daran — weiser als die Tiere sind. Ar [not in Ch] If it happens that these creatures despite their smallness and weakness could effect their escape from the bonds of destruction time after time thru their love and loyalty and firmness of heart and the aid of one to the other; then men, who are endowed with understanding and intelligence and the instincts of good and evil and the gift of discrimination and knowledge, should much more readily unite and help one another. Colophon: T 107.6 iti tantrākhyāyike (so ed. em.; α °yikāyām, β pañcatantre) mitra°...tantram. SP 1132 text (ed. om iti, α text). Hp nothing; Hm iti hitopadeśe mitralābho nūma prathamakathāsaṁgrahaḥ samāptaḥ. Kṣ iti (Ma. om) mūṣakakākakuraṅga(so Ma. em.; ŚP. and Ma. ms. °kākakūrma)kacchapākhyāyikā. Spl 48.6, Pṇ 173.13 samāptam cedam mitrasaṁprāptyabhidhānam (Pṇ °tir nūma) dvi° ta°. (Pṇ adds: yasyāyam ādyaślokaḥ, and vs 1 repeated.) Sy nothing; Ar 227 This is the illustration of the mutual aid of friends. End of the chapter of the ring-dove.

TRṬIYAM TANTRAM (THIRD BOOK) SANDHIVIGRAHAM, KĀKOLUKĪYAM (WAR AND PEACE, OR THE CROWS AND THE OWLS)

- (1) athe 'dam ārabhyate sandhivigraha(*sambandha*)m (kākolū-
kiyam) nāma trṭiyam tantram. yasyā 'yam ādya(h) ślokaḥ:
na viśvaset pūrvavirodhitasya
śatroś ca mitratvam upāgatasya
dagdhām guhām paśyata ghūkapūrṇām
kākapraṇītena hutāśanena. 1.
(2) rājakumārā ūcuḥ: katham (cāi) 'tat. viṣṇuśarmā 'ha:
(3) asti kasmiṁścid vanoddeśe mahān nyagrodhavṛkṣaḥ *snigdha-*
bahalaparnagulmachāyayā svāgatam ivā' dhvaganām prayacchati.

(1) T A 197 ata idam āra° sandhivigrahasambaddham (α °sambandham)... SP 1133 atthedānīm sandhivigraham nāma trṭiyatantram (v. l. °yam tan°) āra°. asyāyam (α yasyā°) ādyaślokaḥ. Spl 49.1, Pñ 174.2 text (Pñ sandhivigrahādisam°, Spl om this; Pñ ādyaślokaḥ, Spl ādimah śl°). Vs 1=T, SP, N, Spl, Pñ, Sy 1, Ar. a, T pūrvaparājitasya, N °virodhiteṣu. b, SP tu for ca (but best ms. ca); Pñ ca here but tu in repetition of vs at end of book; N dviṣatsu mi° upāgateṣu. c, SP dagdhām grhām (α text). N tr c and d; SP dagdhā guhāyām ca ulūkapūrṇāḥ. SP, Spl paśya ulūkapūrṇām (SP °ṇām, α divāndhapūrṇām). d, N kākopanītena. Sy Einem Freunde, der früher einmal ein Feind war, soll man nicht vertrauen; denn wer ihm vertraut, den trifft Schaden, gleich dem, welcher die Eulen von seiten der Raben betroffen hat. (2) T nothing. SP 1136 text (α om ca). Spl 49.7 tad yathānuśrūyate. Pñ 174.8 rājaputrāḥ prechanti: katham etat. viṣṇu° kathayati. Sy A 167, Ar similarly. (3) T A 198.1 text (α kaścid; β om parṇa). SP 1137 asti...°vṛkṣaḥ. (Vs 2=N 2:) āśrayaḥ sarvabhūtāṇām nivāsaḥ sarvapakṣiṇām, dadāti sadṛśābhogaḥ (α dadhāti sadṛśām bhāgyam, N sadṛśām bhāgam) sajalasya payomucaḥ. So 5 babhūva kvāpi sachāyo mahān nyagrodhapādapāḥ, śakuntasabdāḥ pathikān viśramāyāhvayann (B. viśram°) iva. Kṣ 437(1) a nyagrodhaśākhinilayo. Spl 49.8, Pñ 174.9 asti dākṣiṇātye janapade mahilāropyaḥ (Pñ prthivipratisthānam) nāma nagaram. tasya samīpe 'nekakhagasanātho 'tighanatarapattrachanno mahān (Pñ tasya samīpastho mahān anekaśākhāsanātho) nyagrodhapādapas tiṣṭhati. Sy A 168.1 Es war einmal ein Berg in dem und dem Lande, darauf stand ein Baum namens N(i)rṛtpd, der hatte große und herrliche Zweige, reizendes Aussehen und

(4) tatra meghavarṇo nāma vāyasarājaḥ prativasati sma kākasa-
hasraparivārah. (5) tatra (nā 'tidūra) ulūkasahasraparivāro
'rimardano nāmo 'lūkarājaś (ca) prativasati (sma). (6) sa (cāi)
'kadā (sahaja)vāirānuśayād (ulūkopalabdhadurgavṛttantaḥ kāla-
balaśaktyā) rātrāv āgatya (mahato) 'lūkasamghātena tasyo 'pari-
sannipatitaḥ. mahac ca teṣāṃ (kākānāṃ) kadanāṃ kṛtvā 'payā-
taḥ. (7) anyedyuś ca prabhātasamaye hataśeṣān bhagnacañcu-

reizendes Laub. Ar as Sy. (4) T A 198.2 text (ed. vāyasaḥ for vāyasa-
rājaḥ, v. l. text). SP 1140 tatrānekavāyasaikulaparivṛto meghavarṇo nāma
vāyasarājaḥ prati° (v. l. adds sma). So 6ab tatrāsin meghavarṇākhyāḥ
kākārājaḥ kṛtālayaḥ. Kṣ 437(1)bcd vāyasādhipatiḥ purā, babhūva varṇa-
meghākhyas (Ma. em. to meghavarṇa°, doubtless rightly; the closing vs of
the book has the name in this form) tamālaśyāmalachaviḥ. Spl 49.10,
Pp 174.10 tatra ca megha° nāma vāya° 'nekakākaparivārah (Pp °parivṛtaḥ)
prati° sma. (Then insertion). Sy A 168.3 Auf ihm nistete ein Rabe, dem
waren tausend Raben untertan. Ar as Sy (also "a thousand," supporting
sahasra of T). (5) T A 198.2 tasya ca (β om) śatrur apamardo (α śatru-
mardu for śa° apa°) nāmolūkarāja ulūkasah°. SP 1140 text (°parivṛto; α
āmardano or °ko; α om ca; nivasati, but α prativ°; om sma). So 6cd
tasyāvamardanāmābhūd ulūkādhipatiḥ. Kṣ 438(2)ab tasyolūkapatir vāiri
ripumardaḥ [note: synonym of arimardana]. Spl 49.12, Pp 174.11 athānyo
(Pp tathā°) 'rimardano nāmolūkarājo 'sāṃkhyolūkaparivṛto (Pp °nāma mahān
ulūko 'sāṃkhyolūkaparivāro) giriguhādurgāśrayaḥ prativasati sma. Sy A 168.4
Auf demselben Berge lebte eine Eule, die war das Haupt von tausend
Eulen. Ar as Sy ("on the same mountain" or "in the same wood"). (6) T A 198.3 sa vāirānuśayād (α adds meghavarṇa) ulūkopalabdhadurga°
(so mss.; ed. wrongly em. to ulūka upa°; α inserts parivāra after durga)
kāla° mahato... (ed. om kākānāṃ; α has it). SP 1141 athaikadā (α tatrāi°)
sahajavāirānubandhena kākānāṃ niśi darśanaṃ nāstīti matvā rātrāv āgatya
sakalakākakulam ulūkair vyāpāditaṃ vyākulikṛtaṃ (α tr vyāk° vyāp°) ca.
meghavarṇaś ca tarukoṭaram (α taruvivaram) āsṛityātmānaṃ kathamcid
rakṣitavān. So 6d, 7 ripuḥ, sa tasya kākārājasya tatra rātrāv ulūkarāt, etya
kākān bahun hatvā kṛtvā paribhavaṃ yayāu. Kṣ 438(2)bcd kulakṣayam,
cakāra niśi sarvo hi deśakālāśrayād bali. Spl 49.13 sa ca rātrāv āgatya
tasya nyagrodhasya samantāt paribhramati, yaṃ kaṃcid vāyasam āśdayati
taṃ vyāpādayati. evaṃ nityābhigamanāc chanūḥ-śanūis tannnyagrodhapāda-
padurgaṃ nirvāyasaṃ kṛtaṃ. Pp 174.12 atholūkarājaḥ pūrvavirodhavaśāt
samantāt paribhraman yaṃ etc. with Spl to vyāpādyā gacchati. e° °gamāc
chanūḥ-śanūḥ sa nyagrodhas tena samantād dhataḥ vāyasaḥ kṛtaḥ. Sy A 168.6
Die Eulen nun lebten beständig in Feindschaft mit den Raben. Nun zogen
die Eulen (Ar versions "the king of the owls [with his army, JCap, KF]")
einmal nächtlicherweile (Ar versions "one night") aus ihren Wohnstätten
aus und überfielen die Raben und töteten und verstümmelten einen Teil
derselben. Ar. (7) T A 199.1 text (β om ca; β tr °pakṣacañcu°; α °praca-

*pakṣacararāṇ amjāṁś ca sametya (śivirānūsāravaricagopalāb-
dhīm kṛtvā) mantribhiḥ sārddham meghavarṇo mantrayitum
ārabdhaḥ: (8) pratyakṣam etan mahad viśasanam asmākaṁ
sapatnenā 'rīmardanena kṛtam. dr̥ṣṭadurgamārgo 'sāv arāśyam
(adya) rātrāu labdhāvasaro 'smadabhāvāya punar eṣyati. tad
ahinakālam upāyaś cintyatām tadvighāto yathā (bhavati. iti).
†evam uktvāi 'kāntibhūtāḥ.† (9) atha tasyā 'nvay(aparāṁpar)ā-
gataḥ pañca sacivās (tiṣṭhanti; tad yathā): udḍivī, saṁdhivī,
ādivī, praḍivī, cira(in)jivī (ce) 'ti. (tān pratyekam praṣṭum*

yopa°, om vi; β tr mantra° megha°). SP 1144 anyedyuś ca (α om) jivitakoṭin
upagatāir mantribhiḥ saha megha° mantrayitum upakrāntaḥ. [Here § 9
inserted.] sa ca tān āhuyābravit. So 8 ab prātaḥ sa kūkarājo 'tra sabhājyo-
vāca mantriṇaḥ. Kṣ 439(8) sa sāṁnyakṣayaśokārtaḥ (ŚP. kṛta for kṣaya)
[pañca, cf. § 9] papraccha vāyasān, pradhānāmātyasamsthāsu niyuktān
yuktikovidān (ŚP. muniko°). Spl 50.1, Pñ 174.18 athānyedyuḥ sa vāya-
sarājah (Pñ meghavarṇaḥ) sarvān sacivān āhūya provāca. Sy A 169.1 Als
es Morgen geworden, kam der Rabenkönig und sah die Verstümmelungen,
welche die Eulen den Raben beigebracht, und fand, daß ein Teil von ihnen
tot war, anderen Flügel und Schwanz ausgerissen, wieder anderen Kopf,
Füße und Schnäbel zerbrochen waren. Er wurde tief beschämt und be-
kümmert und sprach zu den überlebenden Raben. Ar. (8) T A 199.2
text to tadvighāto (sapatnāpamardena, ed.; α sapatnyā°, β °nāvamard°; at
end, ed. tadvighātāyeti. against mss., which read tadvighāto yadi, or yathā,
v. l. adding bhavati).—After this T has a long insertion, A 200, in which
first “kecid vṛddhāḥ” commend the king for his forethought, and advise that
he take counsel “dattādhikārāḥ sārddham”; after their speech T continues,
evam uktvāikāntibhūtāḥ. SP 1146 yuṣmanmantraparirakṣitam idaṁ (α om)
me rājyam, idānīm ātyayikam āpatitāṁ vartate. tad (α om) atra kim ucitam
iti. So 9 sa śatruḥ paribhūyāsmān labdhalakṣyo (B. 'lakṣo) balī punaḥ,
āpated eva (B. iha) tat tatra pratikāro nirūpyatām. Spl 50.1, Pñ 174.18
bho utkaṭas tāvad (Pñ adds ayam) asmākaṁ śatruḥ udyamasampannaś ca
kālavin (Pñ tr kālavie ca) nityam eva niśāgame sametya vyāpādanāṁ
(Pñ sametyāsmatpakṣakṣayaṁ) karoti. tat katham asya pratividhātavyam.
vayaṁ tāvad rātrāu na paśyāmaḥ, na ca (Pñ adds divā) tasya durgam
vijānīmaḥ, yena gatvā praharāmaḥ. tad atra kiṁ (Pñ kim atra) yujyate
saṁdhivigrahayānāsanasamśrayadvāidhibhāvānām madhyāt (Spl°vānām ekata-
masya kriyamāṇasya). Here the ministers reply that the king has done
well to ask this question (with several vss; cf. T A 200, as described above;
this may correspond to something inserted in the Ur-T), after which Pñ
alone adds, tat sāmpratam ekāntam āśādy mantrah kartum yujyate. Sy A 169.6
Da sehst den Schaden, den die Eulen angerichtet haben. Und sie haben's
nun geschmteckt und werden gewiß von neuem des Nachts hierherkommen
und uns überfallen und schädigen. Darum laßt uns, ehe das geschieht,
eine Sitzung abhalten und beraten, was es für Mittel und Wege gibt und

ārabdhaḥ.) (10) *teṣām ādāv uddīvināṁ prṣṭavān: (bhadra,) evam (ava)sthite kim (anantaraṁ) karaṇīyaṁ manyase.* (11) *so 'bravīt: (kim mayā 'bhyadhikaṁ kimci jñāyate.) deva, yad eva śāstre 'bhīhitam, tad eva vakṣyāmi; (kim tu) balavatā vighṛītasya tadanupraveśo videsāgamanāṁ vā. (iti.)* (12) *tac chrutvā saṁ-
jīvinam āha: (bhadra,) bhavān katham manyata (iti). sa āha:*

was wir tun wollen. A 170 Und sie setzten sich an eine Stelle. Ar mostly as Sy, but lacking the last sentence. In spite of this lack, it seems likely that something like the last sentence of T, P_n, and Sy was in the orig. (9) T A 201.1 *atha sa rājā meghavarṇas tām pratyekaṁ (mss. add ekaśaḥ, which Hertel rejects as a gloss; but perhaps it would be better to keep it) praṣṭum ārabdhaḥ. tasya cānvayāgatāḥ (α °yagatāḥ) pañca sacivāḥ. tad yathā (α om tad ya°): uddīpī, saṁdīpī, ādīpī, pradīpī, cirajivī ceti.* SP 1144 (inserted in § 7, q. v.) *yasyānvaya° pañca mantriṇas tiṣṭhanti: uddīpī, saṁdīpī, ādīpī, proddīpī (α in each name °pitaḥ for °pī; so also constantly in the sequel) cirañjivīti.* So 8b (before prec.) *uddīvyādivisaṁdīvipradīvicirajivinaḥ.* Kṣ cf. 439(3)b *pañca* (see § 7). Spl 50.16 *atha tasyānvayagatāḥ pañca sacivāḥ. tad yathā nāmāni: ujjivī, saṁjivī, anujivī, prajivī, cirañjivī* ca. P_n 175.6 *atha sa meghavarṇo 'nvayāgatāṁ ujjivisaṁjivyanujiviprajivī-cirajivinaṁnaḥ pañca sacivāṁ pratyekaṁ praṣṭum ārabdhaḥ.* Sy A 171.1 Nun hatte er fünf Raben um sich, die klug waren, und diese nahm er vor, von unten auf. Ar similarly. In spite of the agreement of T and SP on the form of the names, it seems to me that So alone has preserved the orig. form of them (various compounds of the root *ḍi*, to fly, with the suffix *vin*; the root *dīp* is senseless in the names of crows). See Introduction, Vol. II, page 152f. (10) T A 201.2 text (uddīpinam; mss. all *antaraṁ*, om an; em. Hertel). Spl 50.17, P_n 175.7 *tad eṣām (Spl sa teṣām) ādāu tāvad ujjivinaṁ prṣṭ:* *bhadra evaṁ sthite kim manyate bhavān.* Sy A 171.2 Zuerst fragte er den Jüngsten von ihnen: Was muß in betreff dessen, was uns von den Eulen widerfahren ist, getan werden? Ar. (11) T A 201.3 text (om iti). SP 1148 *tatroddīpy āha: idṛśena balavatābhiyuktasya balavad-
āśrayo videsāgamanāṁ tadanupraveśo vā nitiśāstrakārakair uktam iti (α om).* So 10 *tac chrutvābhāṣatoḍḍivī śātrāu balavati prabho, anyadeśāśrayaḥ kāryas tasyāivānunayo 'thavā.* Kṣ 440(4)a *deśatyāgam uvācāikaḥ.* Spl 50.18, P_n 175.8 *sa āha: rājan (P_n deva), balavatā saha vighraho na kāryaḥ. yataḥ (P_n om), sa (P_n adds ca) balavān kālaprahartā ca. tasmāt saṁdheyāḥ (P_n saṁdhānīyāḥ). uktam ca (vss).* Spl adds *evam ujjivī sāmamantraṁ saṁdhikārakaṁ vijñaptavān.* Sy A 171.4 Der Jüngste sprach: Ich weiß nur ein Mittel: daß wir diesen Ort aufgeben und uns entfernen. Ar versions closer to Skt. (JCap 164.6 *Consilium meum est illud quod dixerunt sapientes, etc.—nec declines cor tuum ad pugnandum cum eo).* (12) T A 202.1 text (β *tac ca śrutvā; saṁdīpinam; so 'bravīt).* SP 1149 *tac chrutvā saṁdīpinam āha: kim bhavān manyate. sa āha.* So 11a *śrutvāitad ādivy āha sma.* Kṣ cf. next. Spl 52.10, P_n 176.5 *atha (Spl om) tac chrutvā saṁjivinaṁ āha: bhadra tavābhiprāyaṁ (P_n adds api) śrotum icchāmi. sa*

(13) (*deva*.) yad (*evā*) 'nenā 'bhikṣitam, (*balavatā vighrṛitasya videśagamanam iti*) tan nā 'kasmād ekapada eva durgaparityāgaḥ kāryaḥ. yato yuktam evaṁ sthite dolāryājena (*kālām*) yāpayitum. yadā bhayaṁ bhaviṣyati, tadā 'payānaṁ kariṣyāmaḥ. yadā svāsthyam, tadā durga eva sthāsyāma (*iti*). (14) (*tatas*) tasyā ('pi) vacanam avadhārya praḍivinaṁ prṣṭavān: bhavato 'tra ko 'bhiprāyaḥ. so 'bravīt: (15) (*rājan*.) †ātyayikam idam anavaratam gatāgatakaraṇam. dīnāndhakubjavāmanakuṇi-khañjavayādhitopaskarādibhir nayanānayanāir eva vayaṁ vinasṭāḥ. † yata evaṁ gate saṁdhir eva śreyaskara (*iti*. yat kāraṇam:)

āha. Sy A 172.1 Darauf fragte er den Zweiten: Was hältst du von dem Ausspruch des Jüngsten? Er antwortete und sprach. Ar. (13) T A 202.1 text (β yad ane°; for iti tan of β, ed. with α evam abhimatam, tatrāpi; all mss. om kālām). SP 1150 yad anenoktam, tatra pakṣatraye 'pi sthānaparityāgo (α om pari) 'sti. sa ca sahasā na yuktaḥ. yataḥ (two vss, also in N, recommending staying in one's place, sthāne). tasmād gatāgatādīnā kālo yāpyatām. tato jātabalāḥ santa upāyam ekam avagamyānuṣṭhāsyāmaḥ. So 11bcd sadyo na bhayam apy adah, parāśayaṁ svasaktiṁ ca vikṣya kurmo yathākṣamam. Kṣ 440(4)b kālahāraṁ tathāparaḥ. Jn wholly diff.; Saṁjivin advises war on the foe, in long passage with many vss. Sy A 172.2 Er hat nicht richtig gesprochen, denn um eines geringen Schadens willen sollen wir nicht verzichten und fliehen, sondern wir wollen aufpassen, bis sie wieder gegen uns anrücken, und wenn sie dann kehrtmachen, ihnen nachgehen, aus Leibeskräften über sie herfallen und ihnen Schaden zufügen und an unsere Stätte zurückkehren. Sehen wir aber, daß sie stärker sind als wir, so geben wir nach und fliehen. Ar much like Sy. (14) T A 203a.1 text (pradip°). SP 1157 etac chrutvā proddīpinam āha (α pr°): bhavān kiṁ manyate. so 'bravīt. So 14a (after § 19) atha praḍivī vakti sma. Kṣ cf. next. Spl 53.21, Pn 176.32 atha (Pn om) tac chrutvānujīvinam āha (Pn apr̥chat): bhadra tvam api svābhiprāyaṁ (Pn ātmā°) vada. sa āha. Sy A 173.1 Nach ihm fragte er den Dritten, und er antwortete. Ar. (15) T A 203a.1 text (β gatāgate kāryam, with variants, for gatāgatak°; mss. °opaskārādibhir, em. Hertel). SP 1157 bālavṛddhastriprabhṛtīn sambhāvyāpi bhūyaḥ saṁdhikāryam arhati bhavān. balavatā saha saṁdhiḥ kāryaḥ. So 14bcd (follows prec., after § 19) na jayyaḥ sa balī raṇe, saṁdhiṁ kṛtvā tu hantavyaḥ saṁprāpte 'vasare punaḥ. Kṣ 440(4)c balinā saṁdhiṁ anyo 'tha. Jn wholly diff.; advises yāna. Sy A 173.2 Ich billige nicht, was er gesprochen hat, denn auf diese Weise lassen sich die Eulen nicht verschrecken. Ich meine vielmehr, wir müßten durch Kundschafter in Erfahrung bringen, ob sie gewillt seien, mit uns Frieden zu machen, und wenn sie es von uns annehmen, so zahlen wir einen Tribut und bleiben an unserer Stätte wohnen ohne Furcht, so lange sie uns keinen Schaden zufügen. Ar in general as Sy (but inserting this argument: JCap 164.26 Sed quomodo poterimus nostris resistere inimicis secundum damnum quod habemus ab eis?).

*pravṛddhacakreṇā 'krānto rājñā balavatā 'balaḥ
saṁdhiṇo 'pakramet tūrṇaṁ kośadaṇḍātmabhūṭaye. 2.*

(16) (*yatas*) *teṣāṁ sahnatīṁ kṛtvā (sukham anudvignā) ihāi 'va
sthāsyāma (iti). (17) tasyā ('pi) vacanam avadhāryā 'divinaṁ
pr̥stavān: (bhadra, ecam avasthite 'smākaṁ) kiṁ prāptakālāṁ
manyase. sa āha: (18) varam arāṇye harīṇaromanthakaśāyāṇy
ambhāṁsy āsevitāni, na ca prabhutvarasāsvādīnaḥ paropasthāne
kr̥paṇajīvitaṁ (iti). api ca:*

*jyāyān na named asame 'samopanamanāṁ mahat kaṣṭam
garhitam etat puṁsāṁ atinamanāṁ sāhasadhanānām. 3.*

(*api ca:*)

*daṇḍānām iva namatāṁ puṁsāṁ chāyā vivṛddhim upayāti
kṣayam eti cā 'ti namatāṁ tasmāt praṇamen na cā 'ti namet. 4.*

Vs 2=T 2, Ar. Found in Kāuṭīliya, p. 268 (Ch. 7, § 3; Hertel, *WZKM.* 24.418), which reads in a pravṛtta°, in c 'panamet, in d kośadaṇḍātmabhūmi-bhiḥ (cf. β!); it confirms Hertel's conjectures in a. b. a, T mss. °krānta or °te, corr. R. b, T mss. ājñā or nājñā. d, T ed. with α kośadurgātma°. Ar JCap 165.8 Quia dicunt sapientes: Quando rex damnum a suis inimicis recipit quibus resistere non potest, et timet de maiori ruina sui populi et patrie, tunc salubre sit tributum dare cum pace. (16) T A 203b text

(β om iti). SP 1159 samyak saṁdhiṁ kṛtvehāiva sthīyatām (α adds iti). Br, Jn cf. under § 15. Sy nothing except as under § 15. Ar, JCap 165.11 (cf. also under § 15) Et festina cito hoc attemptare. (17) T A 204.1 text ('dipināṁ; β sthite, om ava). SP 1159 tac chrutvādīpinam āha: bhavataḥ kim anumatatam. sa āha. So 12a tato jagāda saṁdivī. Kṣ cf. § 19. Spl 55.5, Pṇ 177.25 athāitad (Pṇ atha tasya vacanam) ākarṇya prajivinaṁ āha:

bhadra tvam apy ātmano 'bhiprāyaṁ vada. sa āha (Pṇ ātmābhiprāyaṁ vadasva. iti. so 'bravīt). Sy A 174.1 Nun fragte er den Vierten: Was hältst du von dem, was der da gesagt hat, wir wollen Frieden machen? Er sprach. Ar. (18) T A 204.2 text (ed. with α arāṇya for β arāṇye, which is much better; α paropasthāpanam for °sthāne). SP nothing. So 12bcd maraṇaṁ deva śobhanam, na tu praṇamanam śātror (cf. vs 3) videṣe vāpi jīvanam. Jn nothing. Sy A 174.3 Er hat nicht gut gesprochen; denn wenn wir verzichten und in die Wüste gehen und dort in üblen Verhältnissen leben, ist es immer noch besser, als daß wir unsere Macht Geringen und Gemeinen unterwerfen, denn. Ar. **Vs 3=T 3, cf. So 12c (under prec.),**

Sy 2, Ar. a, corrupt in Tβ. b, T ed. reads asamo° (with mss.?) and inserts aho after °namanam, without ms. authority. Sy selbst der sehr Schwache braucht sich vor seinen Feinden nicht zu demütigen, denn wenn er sich vor ihnen erniedrigt, erheben sich andere über ihn. JCap 165.20 Qui submittit se angariis et subditoribus eius inimici, iam ipse iuvit suum adversarium contra se. After vs, T api ca. **Vs 4=T 4, Ar. KF 131.23**

But if you deliver yourself wholly into his hands, he will be angry with

(19) taiś ca †sahā 'smākaṁ saṁdarśanam eva na vidyate; saṁdarśanena vinā† katham saṁdhir (bhaviṣyati). tat sarvathā yuddham eva na tair saha puṣkalam iti. (20) tato meghavar-
 ṇas (teṣāṁ) caturṇām (api pṛthak-pṛthag) abhiprāyaṁ jñātvā
 cira(m)jīvinam āha: tāta, tvam asmākaṁ cirantano ('nvayā-
 gataḥ) sacivaḥ, (ajasraṁ ca hitānveṣi;) kim (evam avasthite 'py)
 adhunā prāptakālaṁ manyase. (yac ca tvaṁ brūṣe, tad eva na
 śreyaskaram iti.) (21) (evam ukte) cira(m)jīvy āha: deva, kim
 ebhir no 'ktam (asti, yatra mama vacanāvakāśaḥ syāt. iha hi
 saṁdhivigrahaḥ saṁdhir vā vighraho vā tau pūrvoktāv eva).

you, and your power will be small in his eyes, and he may refuse to take small concessions from you; like a post which is fixt between you and the sun, for if you put it but a short distance from you, you will perceive how very long is its shadow, but if you put it close to you, it will not show any at all. (19) T A 205 text (ed. with α om ca; β bhaved iti for bhaviṣ°). SP 1160 te divāndhā vayaṁ rātryandhāḥ, tat katham saṁdhiḥ.

atas tair ca rātrāv āgatyāsmadāvasathaṁ dagdham. vayaṁ api divā gatvā divāndhāṁ vyāpādayāma iti. So 13 yoddhavyaṁ tena sākaṁ naḥ kṛtāvadyena (B. gatvāvaśena) śatruṇā, rājā sahāyavāṁ chūraḥ sotsāho jayati dviṣaḥ. Kṣ 440(4) d turṇam anyāḥ (ŚP. anya-) parākramam. Jn wholly diff. (advises āsana). Sy A 175 Ich weiß wohl, daß sie es gerne sähen, wenn wir die Zahlung eines Tributes auf uns nähmen, aber das ziemt sich nicht, sondern wenn sie uns mit Krieg überziehen, wollen wir mit ihnen kämpfen. Ar. (20) T A 206 text (cira(j)vinam; ed. with α om 'nvayāgataḥ; β om 1st ca; at end add sādhu cōktam and vs 5 repeating sentiment of last clause). SP 1162 evaṁ caturṇāṁ matam avadhārya sa rājā bahuvṛttāntadarśinam cira(m)jīvaḥ: (α adds tāta) tvadbuddhivibhavārjitam rājyam asmatkulopabhogyam. saṁprati prāptakālam upadiśyatām. So nothing (but perhaps cf. 17a vṛddhas tvaṁ, under § 28). Jn: after asking advice of Cira(m)jīvin, who counsels saṁśraya, king turns to a sixth minister Sthirajīvin, who plays the role played by C. in the others. Spl 57. 7, Pñ 178. 33 athāivaṁ tenābhīhite (Pñ om tena) sa (Pñ om) meghavarṇo rājā (Pñ om) cirāntanaṁ pitṛsacivaṁ dirghāyusaṁ (Pñ dirghadarśinam) sakalaniti (Pñ inserts śāstra)pāraṁ gataṁ (Pñ °pāra-gam) sthira(j)vināmānaṁ (Pñ °vy-abhidhānaṁ) prāṇamya provāca (Pñ °myovāca): tāta (then insertion) tad yad yuktaṁ bhavati tat samādeśyam (Pñ °diśyatām iti). Sy A 176 Nach ihm fragte er den Fünften: Was wollen wir wegen des uns Widerfahrenden jetzt tun? Krieg führen oder die Zahlung eines Tributes auf uns nehmen oder einen andern Ausweg suchen? Ar versions shorter than Sy. (21) T A 207a evam ukte cira(j)vy...°noktam. yatra...saṁdhir vā syād (β om) vighraho vā (β adds tau)...ādīpina...yuddham (so all mss.; ed. wrongly em. to °dhe) sāmānyam...asmākam. saṁnipāta-samakālam eva śirāṁsi nikṛntanti. vayaṁ tu krochreṇa teṣāṁ netrotpātanaṁ kariṣyāma iti. evam avagamyā yuddhaparigraho na kāryaḥ. uktaṁ ca. SP 1631 cira(m)jīvy...asti. tathāpi kimcid ucyate. [Here passage quoted under

tatha 'pi (*yad ādivinā 'bhikṣitam, tat pakṣavyāvartanāyo 'cyate. bhadra,*) *katham eṣāṃ asmākaṃ ca yuddham sāmānyam. tāvad asādhāraṇaṃ yuddham asmakam. †sarvathā te balavantah.† tatas tāiḥ saha na yuddham asmakam ucitam. tathā ca:*

*pareṣāṃ ātmanaś cāi 'va yo 'vicārya balābalaṃ
kāryāyo 'tṭiṣṭhate mohād vyāpadaḥ sa samīhate. 5.*

*laghuṣv api vidhātavyaṃ gauravaṃ paripanthiṣu
krtyantaravidhātṛṇāṃ bhavanti hy aphaḷāḥ kriyāḥ. 6.*

*kṣamāvantam ariṃ prājñaṃ kālē vikramasevinam
parātmagunaḍoṣajñaṃ anusmṛtya na viśvaset. 7.*

§ 27, q. v.] 1171 [tathā cānuṣṭhite] cirañjīvi parāparabahujño vijñāpayāṃ āsa: deva, [here follows a list of the technical six guṇas, five branches of mantra, four upāyas, and three śaktis as set forth in the science of nīti; cf. in part § 117 and ff. below; it is barely possible that SP in this passage may partly reflect that later one]. 1174 sarvam etad ālocya yad ucitaṃ tad anuṣṭhiyatām. tatrāsmākaṃ tāvad yuddhasāmarthyāṃ nāsti. na ca yuddhakālo 'yam. sarvathā te... So 15a cirañjīvi tato 'vādit. Kṣ 441(5)abc pañcāṅgaṃ pañcamo (Ma. em. °ga-pañcamam) mantram aparāḥ (v. l. avadat) śatruṇāśanam, durjayā hi sadā ghukāḥ. Jn diff. Sy A 177 Und der Fünfte antwortete: Mit den Eulen Krieg zu führen, kann uns nicht dienen, denn sie sind stark und wir sind schwach, und. Ar as Sy. We have little help from any versions except T and SP at this point, and in so far as they differ it is hard to decide between them. However, the latter part of SP agrees essentially with T in arguing particularly against war, that is, against the advice of the last preceding minister. And this fits after an introduction like that of T, better than after a technical disquisition on nīti as in SP (the place for which is rather below, § 117 ff., where something of the sort occurs). Mark, however, Kṣ pañcāṅgaṃ mantram; it is not impossible that this points to an orig. which had (as SP has) a list of the five branches (aṅgas) of mantra. Vs 5=T 6, SP 8, N 7, Sy 3, Ar. Occurs again below as vs 45 (in T, SP, Pn, Sy, Ar). d, SP both times and Pn āpadas (but SP best ms. at this place—not below—and N vyāpādas [so in ed.]); T both times vyāpadaḥ. SP, both times, and N tam upāsate. Sy (here) Wer nicht den Vergleich anstellt zwischen seiner Schwäche und der Stärke seines Feindes, sondern mit ihm Krieg führt, sucht seinen eigenen Schaden (supporting T in d).—Below, much less accurately, Sy 30 Wer an Schwachen seine Überlegenheit erprobt und sich dann auch mit Überlegenen zu messen trachtet, dessen Ende ist gekommen. Ar as Sy, both times. Vs 6=T 7, Ar. d, T bhavantya hy a°, T bhavanti viphalāḥ; em. Hertel. Ar, JCap 166.9 nec debet quis vilipendere suum inimicum etiamsi sit imbecillis. OSp p. 156, bottom, ca el hombre entendido non se segura en su enemigo, maguer que poco poder haya, e maguer que sea solo, non se segure en su arte. Vs 7=T 8, SP 10, Ar? Possibly JCap 167.1 (immediately after prec. vs) nunc maxime doctus et intelligens.

yam evā 'bhyupayāti śrīr upāyaparitoṣitā
 nirudvignā hi tatrā 'ste na karagrahadūṣitā. 8.
 śātayaty eva tejāṁsi dūrastho 'py unnato ripuḥ
 sāyudho 'pi nikṛṣṭātmā kim āsannaḥ kariṣyati. 9.
 na bhīto na parāmrṣto nā 'payāto na varjitaḥ
 nā 'śastro 'py avamantavyo nāi 'ko ve 'ti nayādhikāiḥ. 10.
 (yasya sidhyaty ayatnena śatruḥ sa vijayī naraḥ
 ya ekataratām gatvā jayī vijita eva saḥ. 11.)
 siddhiṁ vañcanayā vetti paraspāravadhena vā
 nīrupāyaṁ sukhaṁ svāntaṁ dvayoḥ kim iti cintyatām. 12.
 madāvaliptaiḥ piśunair lubdhaiḥ kāmātmakaiḥ śaṭhaiḥ
 darpoddhataiḥ krodhaparair daṇḍanitiḥ sudurgrahā. 13.
 iyaṁ tv abhinnaṁ yādaiḥ svanuśiṣṭaiḥ kṛtātmabhiḥ
 sarvaṁ saḥair upāyajñair amūḍhaiḥ eva dhāryate. 14.

Here T vs 9, nowhere else. Vs 8=T 10, SP 11, N 9. a, SP ed. yam but all mss. except one (the best) have tam. SP evāśrayate ca śrīr; N evātyupayāti (supporting T). c, SP nirudyogā (α text). d, SP sakacagraha° (v. l. na for sa), N na kavagraha°; T °grahapīḍitā. Vs 9=T 11, SP 9, N 8, Sy 4, Ar. a, SP śātayaty (α śakt° or śātayety). N api for eva. b, N unnate. c, N corrupt. Sy Selbst wenn die Eulen nicht gegen uns anrücken [JCap 167.15 quamvis distemus ab eis], müssen wir uns fürchten, denn die Feinde können auch aus der Ferne schaden. Vs 10=T 12, SP 13, N 11, Sy 5, Ar. a, SP, N bhīrur. SP nāparā° (α naḥ parā°, nāpāya°) b, N nāparyāpto. SP, N na nirjitaḥ. c, T mss. nāśastro (em. Hertel); SP, N nāśakto nāva°. d, SP yo na (α, N nāiko). SP vetti, N cita. SP nayādikam (α nayādhikaḥ or nayādakam), N nayāvikaḥ (intending °dhikaḥ), Tḥ nayādikāiḥ (corr. R). Sy Aber auch wenn sie kommen und sich besiegt stellen, dürfen wir nicht sicher sein, daß sie eingeschüchtert sind. Vs 11=T 13, Sy 6 (?), Ar ? Sy Der Kluge soll darauf bedacht sein, vorteilhaft und richtig zu handeln. Ar, JCap 167.18 quoniam vir sapiens videt rem antequam adveniat ei, postquam vero advenit eam revocare non potest; bellans vero non habet agere nisi bellare et raro evadit. The Pa versions are so loose that it cannot be considered certain that they represent this vs. Vs 12=T 14, Sy 7, Ar. c, Tḥ svantaṁ. Sy Und [der Kluge] handelt mit List, nicht mit Krieg; denn im Kriege kommen viele um, wer aber ohne Krieg seinen Vorteil sucht, braucht nichts daranzusetzen. Here T vs 15. Vs 13=T 16, SP 14, N 12. (Not in Ar, in spite of Hertel, who identifies it with JCap 167.29; but this is our vs 17.) a, SP madādidṛptaiḥ (α text). b, SP kāmāturaiḥ (α, N kāmātmabhiḥ). d, SP, N sudurvahā, SP v. l. suduḥsahā. Vs 14=T 17, SP 15, N 13. (Not in Ar, in spite of Hertel.) b, Tḥ svānu°; SP, N anutsekaiḥ (α nānutsekaiḥ). SPα, N kriyātmabhiḥ. c, SP sarvasaṅgair (α text). Tḥ apāyajñair. d, SP, N ava for eva. SPα -tāryate, N -manyate.

(22) tat sarvathā yuddham (eva) na śreyaskaram (iti). kasmāt,
 jyāyasā virodho hastinā pādayuddham ivāi 'kāntavināśāya.
 (23) meghavarṇa āha: (tāta, kathaya,) kiṁ niṣpannam. so 'bravit:
 (bhadra,) saṁpradhāryatām etat. (uktaṁ ca:)

yā hi prānaparityāgamūyenā 'pi na labhyate
 sā śrīr mantravidāṁ veśmany anāhūta 'pi dhāvati. 15.
 krameṇa yaḥ śāstravido hitāiṣiṇaḥ
 kriyāvibhāge suhrdo na precati

16.

deśaṁ balaṁ kāryam upāyam āyuh
 saṁcintya yaḥ prārabhate svakṛtyam
 mahodadhiṁ nadya ivā 'bhipūrṇaṁ
 taṁ sampaḍaḥ satpuruṣaṁ bhajante. 17.
 sūrāḥ sarvopadhāśuddhā buddhimanto vicakṣaṇāḥ
 sahāyaḥ syur nīpatvaṁ hi satsahāyanibandhanam. 18.

(22) T A207b text. SP 1197 tat sar° yu° niṣiddham. tathā cōktam. Sy A178
 Meine Ansicht ist also dies: So lange es noch Mittel und Wege gibt, führen
 wir mit den Eulen nicht Krieg; denn wer mit dem Elefanten einen Fuß-
 kampf führt, kämpft mit seinem Todesschicksal. Ar as Sy. The comparison
 occurs in Kāuṭīliya p. 266 bottom (Ch. 7, § 3; Hertel, WZKM. 24.418).
 (23) T A208 text. Sy A179 Du sprach der König der Raben: Wenn wir
 nicht Krieg führen, was müssen wir dann tun? Der Rabe sprach: Wir müssen
 uns miteinander beraten, denn. Ar as Sy. Here T vss 18 and 19; also
 SP 18 (in this position in SPx and N). Vs 15=T 20 (not in α), SP 16,
 N 15; possibly confused in Pa with versions of our vs 12? In SP ed. this vs
 stands before our § 22, but SPx has our order. a, T yā prānaparītā (mss.
 °taṁ, corr. R) dehamūyenā°. SP °parityāge (α text). c, SP, N nītividāṁ;
 T mss. mantravidā, em. Hertel. N veśma. d, N cañcalā api! Vs 16=T 21
 (not in α), Sy 9, Ar (see Derenbourg, JCap, p. 167, n. 8). T has only
 the first half vs, and as I have been unable to find the vs elsewhere in
 Skt. literature, I cannot supply the missing half. Sy Zumal wenn er das
 Wort von einem Ratgeber und Helfer vernimmt, der nicht aus Habsucht oder
 Streberei oder Furcht vor den Freunden ihn umstimmt, sondern aus Über-
 zeugung. Vs 17=T 22 (not in α), Sy 8, Ar (see Derenbourg's note, prec.).
 This vs is found in Vallabhadeva's Subhāṣitāvalī, ed. Peterson, No. 2913,
 from which I quote the first two pādas, which are missing in T. In pāda c
 Vallabhadeva reads ivātipūrṇaṁ, in d saṁpṛddhayas taṁ pu° bha°. Sy (before
 the prec. vs; this may be the orig. order) Ein Herrscher, der sich zu beraten
 weiß und verständig, weise und einsichtig ist und dazu guten Rat erhält,
 dessen Glück erfährt Zuwachs, wie das Meer von den Flüssen, die in dasselbe
 einmünden, Zuwachs erfährt. Possibly our vs 21 should be in this place, as
 SP, N have it, instead of below; it resembles the prec. vss. Vs 18=T

*viśāṇasaṅghaṭṭasamutthitānala-
sphulīṅgamālākulite 'pi dantinām
raṇe 'pi pītva tu yaśāṁsi vidviṣāṁ
bhavaty avidvān na hi bhājanam śriyaḥ.* 19.

(24) †*tat sarvathā guṇavatsahāyaparigraho vijigīṣuṇām ekānta-
siddhaye. uktam ca:*†

*na vaṁśamārgakramalakṣaṇam guṇam
nirīkṣate nāi 'va vapur na cā 'gamam
ya eva śūrah susahāyavān naraḥ
tam eva lakṣmīś capalā 'pi sevate.* 20.

*guṇeṣv ādhārabhūteṣu phale kasyā 'sti saṁśayaḥ
nyastaś cā 'tmā satām vṛtte vibhūtiś ca na durlabhā.* 21.

*api kīrtiyartham āyānti nāśam śadyo 'timāninaḥ
na ce 'cchanty ayaśomiśram apy evā 'nantyam āyuṣaḥ.* 22.

*jayāyo 'tkṣipyatām pādo dakṣiṇaḥ kiṁ vicāryate
mūlam hi prāhur ācāryā dirghasūtratvam āpadam.* 23.

23, SP 20, N 18. a, SP sattvapārāḥ śu° (α sarve 'py [or, hy] upāyās ca; best ms. sarvopadāḥ śu°), N °dhāyuktām (read °tā), T °dhāyitvād. Here T vs 24, 25. Vs 19=T 26 (not in α), Sy 10, Ar. Sy Wer aber nicht weise und einsichtig ist [here next], dem bleibt auch großer Ruhm, den er im Kriege findet, nicht lange. (24) T A 209 text. SP 1204 ? (Before our vs 18 but after our vs 21; correspondence, if real, extremely remote; SPα omits tadudbhavaṁ kim aparam ("What else has its origin therein?"). Sy, part of vs 10=our vs 19, und seine Berater nicht liebevoll und verständig behandelt.—A 180 Die Weisen haben gesagt. Ar as Sy. Here T vs 27 and 28. Vs 20=T 29, SP 21, N 19, Sy 11; not in Ar? a, N na sūdhumārgam cakalātmanām guṇam; SPα na vaṁśavṛttaśrutaśāucasadguṇān; SP ed. and T text, except T lālanā for lakṣ° and SP hitam for gu°. b, SPα avekṣate. SP, N śrīr na for nāiva. T ed. kāntim (em., α mss. kāntiḥ), but β cāgamam. c, SP rūḍhaḥ, α guḍhaḥ, for śūrah. Tβ, SP, N susahāyavānś ca (om naraḥ; SPα, N, Tα v. l. sa for su; N adds tat). SPα capalā hi, N capalās ca, T asaḥāpi (β susahāpi). Sy Das Glück sieht nicht auf Abstammung, Name und Aussehen, sondern geht zu dem, der weise und strebsam ist und gute Helfer hat. Vs 21=T 30, SP 19, N 17. No real variants; N and SPα have some corruptions. The vs may have been placed above where SP and N have it. Vs 22=T 31 (not in α), Sy 13, Ar. c, T mss. cecchanti yaśo°; em. Hertel. But perhaps the mss. reading should be kept: "adulterated (debased) in respect to fame"? d, T mss. evānanyam, em. Hertel. Sy Es steht dem Stolzen [so by em.] besser an, ein kurzes Leben mit gutem Namen zu wünschen, als ein langes Leben mit Schande. Here T vs 32. Vs 23=T 33, Sy 14, Ar. a, Tβ jālāyo°. b, Tα vidhāryate, ms. z of β vidāryate. Sy Aber bei dem, was er tun muß, soll er ohne Sorglosigkeit verfahren, denn die Sorglosigkeit ist die Ursache aller Übel. Sy has almost reversed the orig.

śrutāpaviddhāir etāir vā vṛthā kiṁ śukabhāṣitaiḥ
 prājñas tvam tyajyatān mānuṣiṇaḥ yasya velā tad ucyatām. 24.
 mantramūlaṁ hi vijayaṁ pravādanti maṇiṣiṇaḥ
 mantrasya punar ātmā ca buddhiś (cā) 'yatanam param. 25.
 ṣaḍ eva khalu mantrasya dvārāṇi tu narādhipa
 viditāny eva te tāta kīrtayiṣyāmi kīrtiman. 26.
 ātmānaṁ mantridūtaṁ ca channa(m) triṣaṇakramam
 ākāraṁ bruvate ṣaṣṭham etāvān mantraniṣcayaḥ. 27.
 asaṁgrhītasya punar mantrasya śṛṇu yat phalam
 ahinaṁ dharmakāmābhyām arthaṁ prāpnoti kevalam. 28.
 atha vyavasitānujñā chedanam saṁśayasya ca
 anīṣaṁ tasya ca jñānaṁ mantriṇāṁ trividham phalam. 29.

meaning. Ar better: JCap 169. 21—pigricia est causa omnis mali; KF 133. 18—
 we ought not to remain in a state of negligence or keep delaying or be guilty
 of remissness. Vs 24=T 34 (not in α), Sy 12a and b? Ar. Correspondence
 with Pa uncertain and, if real, shows the extent to which Pa can carry
 misunderstandings. Sy 12a (see under § 25) Du nun bist weise. 12b Das
 aber, was wir im Geheimen reden wollen, soll im Geheimen vor sich gehen,
 denn. Ar (for Sy 12b), KF 133. 22 And that which it behoves us to speak
 in secret should be concealed and hidden in the heart of the earth, and
 ought not to be heard except by four ears. Here T vs 35. Vs 25
 =T 36, SP 17, N 16, So 16ab, Sy 15, Ar. d, SP buddhir āy°, N buddher
 āy°. So mantrasādhyam idaṁ mantro mūlaṁ rājyasya cocyate. Sy Der Sieg
 der Herrscher ist an den Verstand, der Verstand an den Rat und der Rat
 speziell daran geknüpft, daß man jeweilen das Geheimnis vorsichtig bewahrt.
 Vs 26=T 37, Sy 16, Ar. c, Tṣ tāni for tāta. Sy Ein heimliches Wort wird
 von folgenden Sechs ausgeschwatzt. Vs 27=T 38, Sy 17, Ar. b, Tṣ
 channa-tri°. d, T v. l. etāvan. Sy vom (ursprünglichen) Inhaber des Ge-
 heimnisses oder vom Ratgeber oder vom Überbringer der Mitteilung oder
 von heimlichen Lauschern oder von einem Sklaven oder vom Augenschein.
 Vs 28=T 39 (not in α), Sy 18, Ar. Sy Wer auf ein Geheimnis sorgfältig
 achtet, der hat dadurch Vorteil. Ar more fully: KF 133. 32—that he overtakes
 his enemies, or that he is delivered from shame and confusion. Vs 29
 =T 40 (not in α), Sy 19 (part 2), Ar. a, T mss. according to Hertel atha
 vyavasitānuṣṇāḥ; he emends to āyavyayaṁ sadānuṣṇāṁ, rendering “Stets
 gemäßigte Einnahme und Ausgabe”, which is not only a violent emendation,
 but gives a very improbable meaning (“moderate income” is not at all a
 desideratum, for a king or anyone else!). My emendation is textually very
 simple. In the Śāradā alphabet jñā and ṣṇa are quite similar, and (c)cha
 is hardly distinguishable from ścha. Sy 19 includes first what is obviously
 a diff. vs: [Der Herrscher, mag er noch so weise sein, ist wie ein leuchtendes
 Feuer; gibt man ihm Stoff, so strahlt es um so heller.] Dem Berater aber
 geziemt es, die Meinungsäußerungen des Herrschers wohl anzuhören und
 ihn über das, worüber er in Zweifel ist, zu einer festen Überzeugung zu

(25) (†*tad yathā yo mantro visrambhaṇaṁ gacchati, tathā prayatitavyam. yat kāraṇaṁ:†*)

*mithyā prāṇihito mantrah prayoktāram asaṁśayam
durīṣṭa iva vetālo nā 'nihatyo 'paśāmyati. 30.*

*ātmapakṣakṣayāyāi 'va parapakṣodayāya ca
mantradvāidham amātyānāṁ tan na syād iha bhūtaye. 31.*

āyavyayāu yasya ca saṁvibhaktāu

channaś ca cāro nibhṛtaś ca mantrah

na cā 'priyaṁ mantriṣu yo bravīti

sa sāgarāntāṁ pṛthivīm praśāsti. 32.

(26) †*tad evaṁ punar bravīmi: yuddhaṁ na śreya iti. saṁdhir*

bringen. (25) T A 210 text (not in α); visrambhaṇaṁ is Hertel's suggestion for mss. visraṁ**rvana; in WZKM. 25.2 Hertel further suggests 'yaṁ for yo. It is barely possible that this is represented in Pa by the first sentence of Sy A 181 (Ar similarly; placed just after Sy vs 12a [see under our vs 24], which comes after Sy vs 11=our vs 20): Was ich mit dir zu reden habe, muß ich teils öffentlich, teils unter vier Augen sagen. Very uncertain. Vs 30=T 41, Sy 21 (after next), Ar. c, Tṣ ariṣṭa, but ms. z first hand text. Sy Gleich dem, der einen Dämon beschwört und gegen jemand losläßt; falls er ihn nicht mit der richtigen Formel loszulassen versteht, so wendet der sich gegen ihn und tötet ihn. Vs 31=T 42, Sy 20, Ar (?). Sy Wenn sie aber unter vier Augen heimlich verschiedener Meinung sind, so erwächst aus der Uneinigkeit des Betreffenden und seines Beraters den Feinden Vorteil und jenem Schaden.—I think a reflex of this found in OSp p. 158, bottom,—a sentence coming just before the prec. vs (as in Sy; this may in fact be the orig. order): Et cuando non fuere tal el consejador, es enemigo de aquel que le demanda consejo e de sí mismo. The other Ar versions are confused and I find no clear parallel in them. Here T vss 43, 44; also SP vss 22(=N 20) and 23(=N 21). Vs 32=T 45 (not in α), SP 24, N 22, Sy 22 (not equated in Schulthess or Hertel, but I think certain), Ar. a, N vittaṁ sahāyasya susaṁvibhaktāṁ. SP su for ca. c, N cāpriyo. SP, N prāṇiṣu; T mss. z, r sukṛtiṣu; ms. R text. d, SP ed. printed sasāgarāṁ tāṁ. SP sa śāsti (best ms. text). Sy Der Herrscher aber, dessen Geheimnis man sorgfältig hütet und kein Spion erfährt, von dem wendet sich das Glück nicht ab. Ar, OSp p. 159, top, Et cuando el rey toviere bien sus poridades, e se conseyare con sus privados leales, e fuere temido de sus pueblos e muy caro en non saber ninguno su corazón, e que galardone bien al que le ficiere servicio, e que escarmiente al que ficiere mal, e que sea mesurado en su despesa, con estas cosas le puede durar la merced que Dios le fizo. Here SP vs 25=N 23; also T vs 46, wrongly equated by Hertel with Ar, JCap 169.1. (26) T nothing. SP 1219 text (α 'aśreya iti. atha saṁdhiḥ kriyate. sa cāpy aśakyo 'rthaḥ saha^obandhinā[m]). So 15bed kaḥ saṁdhir dūta eva kaḥ, āśṛṣṭi vāiraṁ kākānāṁ ulukāis tatra ko vrajet. Sy A 181.2 (just after passage quoted under § 25) Und nun, wo du mein Gutachten

apy aśakyo 'rthah sahaḥavāirānubandhānām.† (27) †tad yadi mayā 'vaśyaṁ mantrayitavyam, tad apanūyantām ete mantrimātravyapadeśakevalopajīvinah kathākuśalāḥ. na ca karaṇyeshv ātyayikeṣu ṣaṭkarmaṁ rahasyaṁ phalavad bhavati.† (28) tathā cā 'nuṣṭhite meghavarṇa āha: tāta, (†bālabhāvād anabhiñño 'smi; yathā bravīṣi, tathā karomi. tvadāyattāṁ hi sarvaṁ idam.) tram adhunā 'rthavādī jñānavijñānasampannaḥ pitrākrameṇa hitāiṣi.† (kinṁ tu kātūhālam ucyatām:) katham (punar) asmākam ulūkaiḥ saha vāiram (utpannam iti). (29) so 'bravīt: (bhadra,) vāgdoṣāt.

gefordert hast (cf. first sentence of § 27?), ist es, um es öffentlich zu sagen, dieses: Wie ich nicht den Krieg wünsche, ebensowenig wünsche ich, daß wir die Zahlung eines Tributes auf uns nehmen und uns demütigen. Ar as Sy. (27) T A 211 text (ed. with β aṣaṭkarmaṁ, we with α; ed. em. saphalaṁ for phalavad, so R, other mss. phalaṁ). SP 1164 (in middle of our § 21, q. v.) yady apy amī vidvāṁsaḥ paramaviśvāsabhūtāś ca (α om), tathāpi mantrō 'tivanibhṛtam ucyate. (vs 5, not in N.) āptaparamparayā mantrō bhidyate. (vs 6=N 5). Then tathā cānuṣṭhite etc., see our § 21 and next. Sy "vs 23" and A 182 Eine geheime Angelegenheit soll man für sich behalten, oder wohl einmal einem oder zweien oder mehreren mitteilen, je nach Beschaffenheit der Angelegenheit. Aber in dieser unserer Sache mit den Eulen möchte ich nicht mehr als vier Ohren ins Geheimnis ziehen, deine und meine. Ar as Sy. (28) T A 212 evaṁ ca varṇite megha° āha: tāta, bāla° (β bālatvād). . (β adds etad before ucyatām). . ulūkānāṁ vāiram iti. SP 1171 tathā cānuṣṭhite (see under prec. and § 21); 1220 megha° āha: tāta, katham asinākam ulūkaiḥ sahaḥavāiram (α saha vāiram) utpannam. So 16cd, 17 śrutvāitāt kākarājas taṁ so 'bravīc cirajīvinam, vṛddhas tvaṁ vetsy cet tan me brūhi tvaṁ kena hetunā, kākolūkasya vāiritvaṁ mantram vakṣyasy atah param. Kṣ 442(6)abc śrutveti vāyasapatir mantriṇaṁ cirajīvinam, papraccha kāraṇaṁ. Spl 59.12 evaṁ mantrivākyam ākarmaṇyātrāntare meghavarṇa āha: tāta, atha kiṁnimittam evaṁvidhaṁ prāṇāntikaṁ sadāiva vāyasolūkānāṁ vāiram. Pṇ 180.9 megha° āha: tāta, kiṁnimittam evaṁ prāṇāntakaraṁ vāiraṁ vāyasolūkānāṁ. Sy A 183.1 Der König stimmte ihm zu und die beiden erhoben sich, begaben sich an einen versteckten Ort zur Sitzung und berieten zusammen. Der Rabenkönig sprach: Du hast mancherlei gesehen und gehört: aus welcher Ursache ist denn deines Wissens die Feindschaft der Eulen mit uns entstanden? Ar similarly. (29) T A 212 end, text (vākkṛtāt). SP 1220 text (om bhadra). So 18abc tac chrutvā kākarājaṁ taṁ cirajīvi jagāda saḥ, vāgdoṣo 'yam. Kṣ 441(5)d, 442(6)cd, 443(7)abc śatravo vākkṛtena naḥ.—prṣṭaḥ so 'py āha śrūyatām iti, mitrāṇi śatrutāṁ yānti śatravo yānti mitratām, vākkṛtenāiva. Spl 59.13 sa āha: vatsa. Pṇ 180.9 sa āha: śrūyatām. Sy A 183.5 Der Rabe sprach: Wegen des Wortes eines Raben ist die Feindschaft der Eulen mit uns entstanden. Ar.

suciram hi caran nityam grīṣme sasyam abuddhimān
dvīpicarmapratichanno vāgdoṣād rāsabho hataḥ. 33.

(30) so 'bravit: katham cāi 'tat. cira(m)jīvy āha: .

KATHĀ 1 (STORY 1: ASS IN PANTHER'S SKIN)

(31) asti kasyacid rajakasy(a vastranayan)ātibhārapīdayā gar-
dabho 'vasannaḥ. (32) rajakena cā ('sāu) poṣaṇabuddhinā dvīpi-

Vs 33=T 47, SP 26, N 24, Hp, Hm III. 9, Spl IV. 45, Pñ IV. 43, So 18cd, Kṣ 443(7)cd. The vs and the following story are missing in Pa. On certain late versions containing the story, see my Introduction, Chapter II, footnote 28. I quote in what follows here certain of the readings of the ms. "E" (see l. c.), which used T. ab, Jn suguptam rakṣyamāṇo 'pi darśayan dāruṇam vapuḥ. b, N, Hp śreyah, Hm kṣetre, for grīṣme. H śasyam, N śāspam. c, Jn vyāghracarma°. SP, N, H parichanno. d, T, Jn vākkrtād (Jn °te). N, H gardabho. So śrutā kim na gardabhākhyāyikā tvayā. Kṣ vāgdoṣāc chrūyate gardabho hataḥ. (30) T A 213 text (cirajīvy). SP 1223 rājāha: katham cāitat (α om ca). sa āha (α so 'bravit). Others nothing.

(31) T 116.2 text. SP 1224 asti kas° rajakasyātibhāravahanasamarthaḥ kharah. H diff. (Hp 90.5, Hm 64.1 tasya gardabho 'tivāhād [Hm °vāhanād] durbalo mumūṣur abhavat [Hm ivābhavat].) So 19ab kenāpi rajakenāitya gardabhaḥ puṣṭaye kṛśah. Kṣ 444(8)b rajakena purā kharah (and cf. d, durbalah). Jn diff. (Spl 19.10, Pñ 247.18 so 'pi ghāsābhāvād atidurbalah [Pñ °balatām gataḥ].) (32) T 116.2 sa evaṁ cintayām āsa: kaṣṭam, na śobhanam āpatitam. mama karmavyāghāto mūlyahānīś (β mūla°) ca. adhunā katham karaṇīyam. athavāsty upāyah. rūpakatrayeṇa dvīpicarma labhyate, tenāvachādyāham (β tenāch°) enaṁ rātrāu haritasasye (ms. "E", ZDMG. 56.317, °yeṣu) mokṣayiṣyāmi. tadbhakṣaṇād asaṁśayam (misprinted °śāyam) alpāir ahobhir ayaṁ balavān bhaviṣyati. SP 1224 rajakena poṣaṇabuddhinā (α ca poṣyabud°) dvīpicarmaparichanno rātrāu parasasye prayuktaḥ.

Hp 90.6, Hm 64.2 tatas tena rajakenāsāu vyāghracarmaṇā prachādyāraṇya-saṁnidhānaśasyamadhye muktaḥ (Hm °raṇyasamīpe śasyakṣetre niyuktaḥ; Hp v. l. niyuktaḥ, prayuktaḥ). So 19cd (cf. b, puṣṭaye) parasasyeṣu mukto 'bhūd āchādy dvīpicarmaṇā. Kṣ 444(8)a, cd dvīpicarmāvanaddhāṅgo [here prec.], poṣāya para° grīṣme tyaktaḥ sa durbalah (Ma. su-durlabhaḥ). Spl 19.10 atha tena raj° kvāpi vyāghracarma prāptam. tataś cācintayat. aho śobhanam āpatitam. etac carma paridhāpya rāsabhaṁ rātrāu yāvat (read yava-) kṣetreṣūtsrjāmi yena vyāghraṁ matvā samīpavartinaḥ kṣetrān na niṣkāsayanti. Pñ 247.19 tena ca rajakenāṭavyām bhramatā mṛtavvyāghro dṛṣṭah. cintitam ca: aho śobhanam āpatitam. anena vyāghracarmaṇā prati-chādy rāsabhaṁ rātrāu yavakṣetreṣūtsrjāmi. te ca kṣetrapālā vyāghraṁ matvā na niṣkāsayiṣyanti.—The fairly close agreement of Bṛ with SP and H seems so indicate that the longer versions of T, Jn are expansions, tho this cannot be considered certain. SP-H and Bṛ are frequently abbreviated, to be sure, but their abbreviations are independent of each other; and here

carmaṇā paricchādyā rātrāu parasasyeṣu muktaḥ. (33) sa ca yatheṣṭaṁ sasyabhakṣaṇaṁ karoti; na kaścīd dvīpibuddhyā (tadantikaṁ upetya sasyebhyo) nivāragati. (34) atha (kadācit) kenāpi (kāṣṭhikaṇa) sasyarakṣakeṇa sa dr̥ṣṭaḥ; dvīpy (ayaṁ naṣṭo 'smi) 'ti matvā (kubjībhūya dhūsara) kambalāveṣṭitatanur 'rudya-tadhanuṣpāṇiḥ† (śanāiḥ-śanāir) apakramitum ārabdhaḥ. (35) taṁ ca (dūre) dr̥ṣtvā gardabhaḥ puṣṭāṅgo (jātabalo) gardabhī 'yam iti matvā (niṣkṛṣṭāyuhḥ paraṁ vegam āsthāyo) 'pasarpitum (ārabdhaḥ. asāv api śighrataravego dhāvati. gardabhaś cāi 'vam ucintayat: kadācid iyaṁ dvīpicarmavyavasthitaśariraṁ māṁ dr̥ṣtvā 'nyathāi 'vā 'vagacchet. ato 'ham asyāḥ svāṁ prakṛtiṁ āsthāya vāsītena manohlādanāṁ kariṣyāmi. iti) vāsitum ārab-

they seem to be interdependent. (33) T 116.6 tathā cānuṣṭhite bhakṣyamāṇeṣu sasyeṣu. SP 1225 sa ca yatheṣṭaṁ parasasye ramate. na kaścīd vyāghrabuddhyā tadantikaṁ... Hp 90.7, Hm 64.3 tato dūrād vyāghrabuddhyā tam avalokya (Hm tr tam ava° vyā°) kṣetrapatayaḥ satvaraṁ palūyante. So 20ab sū tāni khādan dvīpīti janāis trāsān na vāritāḥ. Kṣ cf. next. SpI 19.14, Pñ 247.22 tathānuṣṭhite rāsabho rātrāu (Pñ om) yathecchayā (Pñ °chaṁ) yavabhakṣaṇaṁ karoti. rātriśeṣe 'pi bhūyo rajakaḥ (Pñ pratyūse rajako bhūyo 'pi) svāśrayaṁ nayati. evaṁ gacchatā kālena (Pñ evaṁ ca gacchati kāle) sa rāsabhaḥ (Pñ om) pīvaratanur jātaḥ (Pñ pinatanuḥ saṁj-jātaḥ), kṛcchrād bandhanaṁ (Pñ °na-sthānam) api nīyate. (34) T 116.7 kāṣṭhikaḥ svakṣetrāṇi rakṣitum ārabdhaḥ. kad° ca kṣetramadhyenāyūtaḥ sa (β saṁ) dr̥ṣṭaḥ...matvādrakambalam upari dattvodyatadhanuṣpāṇiḥ... (ed. °krāmitum, most mss. text) SP 1226 atha kenāpi sasya° dhūsarakambalatanutrāṇena dhanuḥ sajjikṛtya hantukāmena sthitam. Hp 90.8, Hm 64.5 atha (Hm athāikadā) kenāpi śasya° dhūsarakambalakṛtatanutrāṇena (Hm dhūṣa°) dhanuḥ (Hm adds kāṇḍaṁ) sajjikṛtyānatakāyenāikānte sthitam. So 20cd, 21 ekena dadṛṣe jātu kāṣṭhikaṇa (B. kūrṣa°) dhanurbhṛtā, sa taṁ dvīpīti manvānaḥ kubji° bhayānataḥ, kambalā° gantuṁ pravavṛte tataḥ. Kṣ 445(9) sasya-goptātha taṁ dr̥ṣtvā cakito dvīpirūpiṇaṁ, dudrāva channakodaṇḍaḥ (ŚP. v. l. and Ma. ms. grasta-ko°, Ma. em. to nyasta-ko°) kambalachannavigrahaḥ. (35) T 116.9 atha gardabhas taṁ dr̥ṣtvā gardabhiyam iti niṣkṛṣṭāyuhḥ... (mss. ayaṁ for 2d iyaṁ, corr. R; β tr dr̥ṣtvā māṁ; ed. em. 'nyatrāiva for mss. 'nyathāiva, which must be kept; ms. "E," which borrows this story from T, has also 'nyathā, wrongly emended by Hertel to °dā, ZDMG. 56.317). SP 1227 taṁ ca dure dr̥ṣtvā jātasmarāḥ (α jātabalaḥ) kharo rāsabhīyam iti matvā śabdaṁ kurvāṇo 'dhāvat tasyābhimukham (α om tasya°). Hp 90.9, Hm 64.6 taṁ ca dūrād (Hp cādūre, v. l. ca dūre) dr̥ṣtvā (Hp adds sa, v. l. om) gardabhaḥ puṣṭāṅgo (cf. Jn under § 33) jātabalo (Hm yatheṣṭaśasya-bhakṣaṇa-jāt°) gardabhiyam iti jñātvā (Hm matvoccāḥ) śabdaṁ kurvāṇas tadabhimukhaṁ dhāvitāḥ. So 22 taṁ ca dr̥ṣtvā tathāyāntaṁ kharo 'yam iti cintayan, klaras taṁ svarutenocāir vyāharat sasyapoṣitaḥ. Kṣ 446, 447(10,11)

dhaḥ. (36) tac (ca) śrutvā sasyaraksakeṇa (śabdād) gardabho 'yam iti matvā (pratinivṛtyā) 'sāv iṣuṇā vyāpāditāḥ.

(End of Story 1)

(37) ato 'haṁ bravīmi: sucīraṁ hi caran nityam iti. (38) evam asmākam (*api*) vāgdoṣād ulūkaiḥ sāha vāiram utpannam (*iti. meghavarṇa āha: katham etat. so 'kathayat.*)

KATHĀ 2 (STORY 2: BIRDS ELECT KING)

(39) *asti, arājake sarvapakṣiṇāṁ sambhūya cittam utpannam: katamaṁ rājānaṁ pakṣiṇāṁ abhiṣīcāma iti. tatas teṣāṁ matam*

sasyapuṣaśarīro 'tha taṁ matvā gardabhīm kharāḥ, uddaṇḍamehano 'dhāvād atyuttālakhuradvayaḥ, mān dvīpinaṁ jñāsyatiti (Ma. °sīti) taṁ manoharayā girā, ghaṭayann (Ma. em. ghaṭṭo) iva saṁmatto 'vadat sāmocitaṁ kharāḥ. Spl 19.16, Pñ 248.3 (cf. also § 33) athānyasminn ahaṇi rāsabho (Spl sa madoddhato) dūrastharāsabhiśabdāṁ (Spl durād rā°) śṛṇvaṁs tārasvareṇa (Pñ aśṛnot. tacchravanamātrenāiva svayaṁ) śabdāyitum ārabdhaḥ. (36) T 116.13 tac ca śrutvāraksipuruṣaḥ sunipuṇaṁ sādhyaitvā (ms. "E" śodhayaitvā) gardabho 'yam iti pratinivṛtya taṁ iṣuṇābhyahanat. tatsamayam evāsau pañcatvam agamat. SP 1228 sasyaraksakeṇāpi (α om api) śabdād gardabha (α °bho 'yam) iti matvā vyāpāditāḥ. Hp 90.11, Hm 64.9 (Hp tatas tena) rakṣakeṇa (Hm, and Hp v. l. śasya-ra°; Hm adds citkāraśabdān niścitya) gardabho 'yam iti (Hp adds śabdān niścitya) lilayā (Hm °yāiva) vyāpāditāḥ. So 23abc tac chrutvā gardabhaṁ matvā taṁ upetya sa kārṣikaḥ (B. °akah), avadhīc charaghātēna. Kṣ 448(12)ab gardabhaṁ ca girā jñātvā jaghāna sa dhanurdharaḥ. Spl 19.18 atra te kṣetrapā rāsabho 'yaṁ vyāghracarmapratichanna iti matvā lakutaṇḍapāṇaśaraprahārāis taṁ vyāpāditavantaḥ. Pñ 248.4 atha tāiḥ kṣetrapāiḥ, rāsabho 'yaṁ pratichannaḥ, iti jñātvā laguḍapāṇaśaraprahārāir vyāpāditāḥ. (37) T A 214, SP 1230, Spl 19.20, Pñ 248.7 text (Spl repeats entire vs). So 23 d kṛtavāiraṁ svayā girā. Kṣ 448(12)cd vāgdoṣeṇeti nihato gardabho buddhilāghavāt. (38) T A 214 tac cākhyānam avadhārya meghavarṇa āha: katham vākkṛtād asmākam ulūkaiḥ sāha vāiram utpannam iti. so 'kathayat. SP 1230 evaṁ bhavatām api vāgdoṣād vāiraṁ jātām. tathā hi. So 24ab evaṁ vāgdoṣato 'smākam ulūkaiḥ sāha vāiritā. Others nothing except Pa under §§ 28 and 29; Pa probably fuses those §§ with this; Pa adds, Sy A184 Der König sprach: Was ist das für eine Geschichte? Der Rabe sprach. Ar. (39) T 117.1 text (om sambhūyā). SP 1232 yadā (α ekadā) pakṣiṇāṁ rājyavibhrame rājyābhiṣekārthaṁ sarvapakṣibhir mantrayitvolūkāḥ saṁpradhāritas. So 24cd, 25abc pūrvam hy arājaka āsan kadācid api pakṣiṇaḥ, te sambhūyārabhante sma pakṣirājābhiṣecanam, sarve kartum ulukasya. Kṣ 449(13)ab ulūkāṁ pakṣiṇāṁ (Ma. em. °ṇām) rājye vihaṁgūn kartum ūdyatān. (In d, purā.) Jn expanded and diff., but including Spl 59.14, Pñ 180.12 kadācit (Pñ adds pūrvam)—pakṣigaṇāiḥ (Spl pakṣiṇaḥ) sametya (Spl adds sodvegāṁ) mantrayitum ārabdham (Spl °dhāḥ).

utpannam: ulūko 'bhiṣicyatām iti. (40) *tasya* (yathāvidhi) sarvābhiṣek(ocitadravy)asambhāraṁ kṛtvā chattracāmar(avyajana-sinhāsanabhadrapūṭhakṣānumavāsonandyaṁvart)ādinā 'bhiṣekāḥ prārabdhaḥ. (41) *atha nabhasā vrajan kākāḥ samāyātaḥ. te tu taṁ dṛṣtvā stambhitābhiṣekāḥ: avaśyam ayam api samudāye 'bhyantarikartavyaḥ. (yat kārāṇam, mahad idam pāṛthivaṁ rājakāryam.) prṣṭaś cā 'sāv āgataḥ: (bhadrā, kiṁ tavā 'py etad abhirucitam, prajāpālatvaṁ divāndhasye 'ti.)* (42) *(athā) 'sāv āha: kim anye pakṣiṇa utsādaṁ gataḥ, haṁsakāraṇḍacakraṁvāka-kṛāṇcamayūrakokilāhārītajivajivakādayaḥ, yenā 'yam aprasannadrṣtir ulūko rāje 'bhiṣicyate. api ca:*

Sy 94.11 Es war einmal eine Zeit, da hatten die Vögel keinen König. Da versammelten sich alle Vögel außer den Raben auf einem Platz, um einen König zu wählen, und sie beschlossen, die Eule zur Königswürde zu erwählen. Ar. (40) T 117.2 text (om sarva before abhiṣek°). SP 1233 tataḥ sarvābhiṣekasambhārapūrṇābhiṣekasamaye (α om pūrṇābhiṣeka). So 25d dhāukitachattracāmaram. Spl 60.6 tad āniyantām nṛpābhiṣekasambandhināḥ sambhārā iti. (Follows enumeration of articles, mentioning, of those named in the text, only sinhhāsana.) Pñ 181.5 tad āniyatām nṛpābhiṣekocitāḥ samastavastusambhārasāraḥ. (Enumeration as in Spl.) (41) T 117.4 *atha nabhasā vrajantam avijñātanāmānam pakṣiṇam apaśyan. te tu...* SP 1233 vṛddhakākāḥ samāyātaḥ (α samānītaḥ or °niya). *sa cāpi sarvāir mantrakaraṇe vṛddhapakṣibhiḥ prṣṭaḥ. So 26ab tāvāc ca gaganāyātas tad dṛṣtvā vāyaso. Kṣ 449(13)cd dṛṣtvā vaṁsakaraḥ kākāḥ purā. Spl. 60.12 tāvat kuto 'pi vāyasaḥ samāyātaḥ. (Then insertion.) atha te pakṣiṇas taṁ dṛṣtvā mithaḥ procuḥ: pakṣiṇāṁ madhye vāyasaś caturāḥ śrūyate. (vs) tad asyāpi vacanaṁ grāhyam. (Then vs, and prose insertion.) te procuḥ: bho nāsti kaścid vihaṁgānām rājā. tad asyolūkasya vihaṁgarājābhiṣeko nirūpitas tiṣṭhati samastapakṣibhiḥ. tat tvam api mataṁ dehi. prastāve samāgato 'si. Pñ 181.15, essentially as Spl. Sy 94.14 In dem Augenblick ließ sich ein Rabe blicken, und da sprachen die Vögel: Wir wollen warten, bis der Rabe gekommen ist, und auch ihn fragen. Und als der Rabe gekommen war, fragten sie ihn. Ar (KF represents the birds as saying that the crow is wise, cf. Jn; but JCap, OSp lack this). (42) T 117.8 text (ed. with α om atha). SP 1234 *sa āha: katham bhavadbhir divāndhasyaśadrśasya virūpasyāvya-padeśyasyāpy (cf. § 43) asya rājyam abhyupagamyate. So 26bcd, 27 'bravīt, re mūḍhāḥ santi no haṁsakokilādyā na kiṁ khagāḥ, yena kṛuradrśaṁ pāpam imam apriyadarśanam, abhiṣīcatha rāje 'smin dhig ulūkam amaṅgalam. Kṣ 449d, 450(13d, 14) provāca duḥkhitāḥ, amaṅgalo divāndhaś ca yatrolūkāḥ kṣitīśvaraḥ, kā tatra kuśale vārttā svasti gacchāmy ahaṁ diśaḥ. Spl 61.1, Pñ 182.7 athāśau (Spl adds kūko) vihasyāha (Pñ °ya prāha): aho (Pñ bhoḥ) na yuktam etad yan (Pñ om) haṁsamayūrakokilacakoracakraṁvākāhārītasār-asādiṣu (Spl mayūrahaṁsakokilacakraṁvākāśukāhārīta°) pakṣi-)pradhāneṣu vidya-**

vakranāsaṃ sujihmākṣaṃ krūram apriyadarśanam
akruddhasya mukhaṃ pāpaṃ kruddhaḥ kiṃ nu kariṣyati. 34.
svabhāvarāudram atyugraṃ kṣudram apriyavādinam
ulūkaṃ abhiṣicye 'maṃ kathaṃ rakṣā bhaviṣyati. 35.

(43) so 'yaṃ dṛṣṭadigdāhaṃ karoty avyapadeśakṣamaś ca. uk-
taṃ ca:

vyapadeśe 'pi siddhiḥ syād aśaktaś ca narādhipaḥ
śaśino vyapadeśena vasanti śaśakāḥ sukhā. 36.

māneṣu divāṇḍhasyāśya (Pṇ tr asya divā°) karālavaktrasyābhiṣekaḥ (Pṇ karālavadanasya yad abhi°) kriyate. tan na (Spl tan nāitan) mama matam. yataḥ. Sy 94.18 Und der Rabe sprach: Selbst wenn Śimur nicht auf der Welt wäre, und Pfauen, Gänse, Kraniche, Strandläufer und wer sie sonst noch sind, untergegangen wären, so wäre die Eule nicht zur Königswürde geschaffen, denn. (See following vs; Sy fuses part of this prose with the next two vss.) Ar as Sy. Vs 34=T 48, Spl 78, Pṇ 68; cf. Br under prec., Sy 24, Ar. a, Spl °nāsaś ca karkākṣo. b, Spl rāudraś cāpriyadarśanaḥ. c, Spl akruddho 'yaṃ divāṇḍhaḥ syāt, Pṇ akruddhasyedṛṣaṃ vaktraṃ. d, Spl kruddhaḥ kidṛg bhaviṣyati. Pṇ bhavet kruddhasya kidṛśam. Sy Sie sieht häßlich aus, hat einen bösen Charakter, ist böse gesinnt, jähzornig und unbarmherzig und kann nicht einmal bei Tage sehen (divāṇḍha, cf. Spl version of c?), und wegen ihres Jähzorns und ihrer bösen Haltung kann sich niemand ihr nähern und einen Auftrag von ihr entgegennehmen. Ar similarly. Pa fuses this and the next vs with the last part of the prec. prose. Vs 35=T 49, SP 27 (not in N), Spl 79, Pṇ 69; Br, Pa cf. under prec. and § 42. b, Jn (and v. l. of SPα) krūram. Spl and SPα apriyadarśanam. c, T abhiṣiccadhvaṃ, Jn nṛpatiṃ kṛtvā, SP text (α °sicyāiva). d, Jn kṛ nu (Spl naḥ) siddhir bha°, T na vaḥ śreyo bha°. (43) T 117.15 text, exactly as mss., except that α reads apadeśakṣamaś; we with β. Hertel completely misunderstands the passage (see note in his translation) and emends so 'yaṃ to moghaṃ, dṛṣṭa° to dṛṣṭi°, and reads apadeśa° with α. SP cf. under § 42. Spl 61.15, Pṇ 182.21 tat tasya nāmnāpi (Pṇ tasyāiva nāmnā; tasya refers to Garuḍa) yūyaṃ pareṣāṃ agamyāḥ (Spl adds bhaviṣyatha). uktaṃ ca (Pṇ adds yataḥ). See So and Kṣ, especially So, under next vs; So has clearly been influenst by this passage. Perhaps something of the sort was found in Pa; JCap 171.6 Expedi enim magis vobis alterius stulticia quam illius sapientia. Vs 36=T 50, SP 28, N 25, Hp, Hm III. 13, Spl 82, Pṇ 72, So 28ab, Kṣ 451(15), Sy 25, Ar. ab Jn vyapadeśena mahatām siddhiḥ saṃprāpyate (Spl saṃjāyate) parā. a, SP °deśena for °pi. b, T ed. cen, but mss. except R ca, which need not be changed. SP, N, H atisakte (SP asaty api) narādhiṣe. d, T mss. na santi, Hertel em. to text (with Jn). SP, N, H śaśakāḥ (SP °aḥ) sukhā āsate (SP edhate). So rājā prabhāvavān kāryo yasya nāmāiva siddhikṛt. Kṣ prasiddho hi mahināthaḥ kāryaḥ sarvasukhāvahāḥ, prasiddhyāśaśino (Ma. em. °śaśino) nāma śaśakāḥ sukhabhājinaḥ (Ma. °bhāginaḥ). Sy Mag ein König auch beschränkten Ver-

(44) pakṣiṇa ūcuḥ: katham̐ (cāi) 'tat. kāka āha:

KATHĀ 3 (STORY 3: ELEPHANT, HARES AND MOON)

(45) (asti,) kadācid dvādaśavārṣiky anāvṛṣṭir āpatitā. (46) tayā (ca) tadāgahradapalvalasurāṇsi śoṣam upāgatāni, sarvasattvānāṃ (trṣṇārtānāṃ) mahad vyasanam utpannam, viśeṣa tu dantīnām. (47) atha caturdanto nāma hastirājah (so) 'nyāir gajāir vijñā-pitah: (48) deva, pipāsakulāḥ kalabhāḥ kecin mṛtāvasthāḥ santi, (mṛtās cā 'pare.) tac cintyatām kaścit pipāsāpanayanāyo 'payah.

standes sein, so läßt sich mit ihm doch ganz gut leben, sofern seine Nächsten ihm die Geschäfte führen: wie es heißt, daß ein Hase durch ein angeblich im Namen seines Herrn gesprochenes Wort allen Hasen Freude und Jubel bereitete. (44) T 117.18 ataḥ śeṣāḥ patatṛiṇa āhuḥ: katham̐ cāitat. so 'bravit. SP 1240 text (α om ca). So 28cd tathā ca śṛṇutātrāikām (B. °āitām) kathām vo varṇayāmy aham. Spl 61.21 ta ūcuḥ: katham̐ etat. sa āha. Pṇ 183.4 pakṣiṇaḥ pṛechanti: katham̐ etat. vāyasaḥ kathayati. Sy p. 94 bottom: Die Vögel sprachen: Was ist das für eine Geschichte? Und der Rabe sprach. Ar. (45) T 117.19 text. SP 1241 kadācid dvādaśavārṣikyām anāvṛṣṭyām. Hp 91.18, Hm 65.12 kadācid varṣāsv api (Hm tr api var°) vṛṣṭer abhāvāt. So 30ab tatṛāvagrahaśuṣke 'nyanipāne. Kṣ 452(16)ab anāvṛṣṭi-hate kule purā dvādaśavārṣike. Spl 62.1 tatra kadācin mahaty anāvṛṣṭiḥ sam-jātā prabhūtavārṣāṇi yāvat. Pṇ 183.8 atha kadācid dvādaśavārṣiky avṛṣṭiḥ sam-jātā. Sy 95.3 In einem gewissen Lande hatte es mehrere Jahre nicht geregnet. Ar. (46) T 117.19 tasyām ca sarva° mahad... (β ca for tu). SP 1241 trṣṇārto. Hp 91.18, Hm 65.13 trṣārto. So, cf. prec. Kṣ 452(16)c kṣutkrṣāir. Spl 62.2, Pṇ 183.8 tayā (Pṇ yayā) tadāga° śoṣam upāg° (Pṇ upag°). Sy 95.4 und Saat, Gras und Kraut waren spärlich, sogar die Flüsse und Quellen waren versiegt, und alle Tiere, vor allem die Elefanten, kamen in große Not. Ar as Sy. (47) T 118.1 atha caturdaśano nāma hasti° so 'nyāir (β and P of α sānyāir for so 'nyāir) hastipatibhir (β hastiyūthapa°) vijñā°. SP 1241, Hp 91.18, Hm 65.13 gajāyūtho yūtha-patim āha. So 30bc gajāyūthapaḥ, caturdantābhidhāno. Kṣ 452(16)cd vijñāptaḥ kṣutkrṣāir (cf. prec.) nāgāis caturdantādhīpo dvipaḥ. Spl 61.22, Pṇ 183.6 (beginning of story) asti (Pṇ om) kasmiṃścid vane (Pṇ va-noddeśe) caturdanto nāma mahāgājo yūthādhipaḥ (Pṇ nāma hastirājo 'nekagajāiḥ parivṛtaḥ) prativasati sma. (At this place) Spl 62.2, Pṇ 183.9 atha tāiḥ samastagajāiḥ sa gajarājah (Pṇ yūthādhipatiḥ) proktaḥ. Sy 95.6 So traten sie vor den König und sprachen zu ihm. Ar. (48) T 118.2 paritrāyasvāsmān vāritarpaṇeneti. so 'bravit: upalabhyatām, kutra sthāne hy udakam, tatṛāham udakena yuṣmān vitṛṣṇān karomi. SP 1241, Hp 91.18, Hm 65.14 nātha, ko 'bhyupāyo (Hp 'sty upāyo) 'smākam (Hm adds jīvanāya).—Here SP vs 29 (not in N): asty atra kṣudrajantūnāṃ nimaj-janasahaṃ payah, tivrāṇśukarakhinnānāṃ kariṇām tu sudurlabham. H has prose similar to this vs: asty atra (Hm nāsti) kṣud° nimajjanasthānam, vayanā

(49) tato yūthapatinā 'ṣtāsv (api) dikṣu vegavanto dhāvanta udakānveṣaṇāya preṣitāḥ. (50) tatra cāi 'kenā 'gatya kathitam: (deva,) nā 'tidūre (vimala)jalasampūrṇam vyomāikādeśam iva mahac candrasaro nāma saras tiṣṭhati. (51) hastirājas ca (tathāi 'va) sarvān gṛhītvā (satvaram) saharṣam prāptas tat sarah. (52) avataradbhiś ca tāiḥ (samantād asukhavatāre tasmin)

ca nimajjanasthānābhāvān mṛtārḥā iva, kiṁ kurmaḥ kva yāmaḥ (Hp °nimaj-janābhāvād andhā iva kva yāmaḥ kiṁ kurmaḥ). Kṣ 453(17)ab vinaṣṭā eva kāle 'smin payaso virahād vayam. Spl 62. 3 deva, pipāsākulā gajakalabhā mṛtaprāyā apare mṛtās ca. tad anviṣyatām kaścij jalāśayo yatra jalapānena svasthatām vrajanti. Pp 183. 10 text. Sy 95. 7 Wir haben kein Kraut und Gras, ja nicht einmal Wasser, darum suche für uns Mittel und Wege, daß wir nicht vor Durst sterben. Ar, first part as Sy; for "darum" etc., JCap 171. 20 nunc, si videtur tibi bonum, eamus et queramus locum meliorem isto, quoniam in hoc vivere non possumus. OSp and KF seem to omit the entire passage. (49) T 118. 4 yato 'ṣtāsu dikṣu preritā (β preṣitāḥ) udakā° vega°. SP 1245 tato yūtha° vega° dhāv° (α inserts nitarām) pratidiśam udakā° (α om) pre°. Kṣ 453(17)cd ity uktvā draṣṭum agamann udakam nikhilām mahim. Spl cf. prec. and next. Pp 183. 12 tatas tenāṣṭāsv api dikṣūdakā° vegacandānucarāḥ pre°. Sy 95. 9 Da schickte der König nach allen Richtungen aus, zu sehen, wo es Wasser gebe. Ar. (50) T 118. 5 tatrānupūrva-(α °vam) dikāribhir upalabdham candrasaro nāma vimala° kiṁ bahunā vyomāikādeśaparimāṇam. āvedite ca tasmin. SP 1245 tatra...nātidūre vyomāika°...nāma (α adds saras) ti°. Hp 91. 20, Hm 66. 2 tato hastirājo nātidūram gatvā nirmalam hradaṁ darśitavān. So 29ab asti candrasaro nāma mahad bhūrijalam sarah (this is beginning of story in So). Kṣ 454(18)ab, d tatas candrasaro jñātvā jalapūrṇam [here next] mṛṇāvalayākulam (Ma. ms. reported as mṛgāla°, em. to mattālivayākulaḥ). Spl 62. 5 tatas ciraṁ dhyātvā tenābhīhitam: asti mahān hrado vivikte pradēse sthālamadhyagataḥ pātālagangājālena sadāiva pūrṇaḥ. tat tatra gamyatām iti. Pp 183. 13 atha ye pūrvadigbhāge gatāḥ, tāir upalabdham (then insertion, description of pond)—vimalajalasampūrṇam—kiṁ bahunā, vyomāikādeśaparimāṇam candra° nāma sarah. Sy 95. 10 Und es kam ein Elefant und sprach zu ihm: Es ist eine große Quelle an dem und dem Ort, die heißt Māhchānī (Persian word, = "moon-lake"), und ebenda ist auch Gras. Ar, JCap 171. 23, at end: et est locus bonus aquarum et herbarum et [sunt ibi nobis] bona pascua. (51) T 118. 6 hastirājena prāpitāḥ (mss. °taḥ or °tam) tatsaro (ed. puts tatsaro with next; read prāpitās, or °tam, tatsarah). SP 1247 hasti°...saharṣam calitaḥ. H cf. prec. So 30cd 'mbhaḥ pātum āgāt kadācana. Kṣ 454(18)bc tathā dvipaḥ, samhr̥ṣṭo 'vatatārāsu (so Ma., ms. °vātāt°; ŚP. vātātārāsu). Spl 62. 7 tathānuṣṭhite pañcarūtrām upasarpadbhiḥ samāsūditas tāiḥ sa hradaḥ. Pp 184. 1 atha tac chrutvā caturdaśanas tāiḥ saha krameṇa prāptas candrasarah. Sy 95. 13 Da machte sich der König mit allen Elefanten auf und sie gingen zu jener Quelle. Ar (OSp and KF add "to drink water from it"). (52) T 118. 7 'vataradbhiś...asukhāvatāre sarasi pūrvak° tasmīn chaśāḥ...

sarastire pūrvakṛtāvāsāḥ śas(ak)āḥ saṁpiṣṭaśiroygrīvā bahavaḥ
kṛtāḥ. (53) atha pūtvā 'vagāhya gate tasmin gajayūthe, (54)
hataśeṣāḥ śas(ak)āḥ saṁpradhārayitum ārabdhāḥ. atha śilimukho
nāma śas(ak)arāja āha: adhunā kiṁ karaṇīyam. (vinaṣṭam as-
matkulam.) dṛṣṭamārgāir ebhiḥ punar iha 'vaśyam āgantavyam.
tad (yāvad eta iha nā 'gacchanti, tāvad) upāyaś cintyatām (iti).

SP 1247 gacchatā mahatā gajayūthena (α om gaja) sarastire vitatapadapātena
śasakāś cūrṇikṛtāḥ. Hp 91.21, Hm 66.3 (Hm begins tato diṇṣu gacchatsu)
tattirasthitaśasakāś ca gajapādāhatibhiś cūrṇikṛtāḥ (Hm diff.). So 31 tasya
yūthena śasakā gāhamānena tatra te, śilimukhasya bahavaḥ śasārājasya cūr-
ṇitāḥ. Kṣ 455(19)ab tatropakaṇṭhe śasakān gajendracaraṇāir hatān. Spl 62.8
tasya ca hradasya samantāc chasakabilā asanikhyāḥ sukomalabhumāu tiṣṭhanti.
te 'pi samastāir api tāir gajāir itas tato bhramadbhiḥ paribhagnāḥ, bahavaḥ
śasakā bhagnapādaśiroygrīvā vihitāḥ kecin mṛtāḥ kecij jīvaśeṣā jātāḥ.
Pṇ 184.2 avataradbhiś...sukhāvatare sarasi tattatāpūrvakṛtālayāḥ saṁpi-
ṣṭaśiroygrīvākaracaraṇāḥ sahasraśaḥ śasakāḥ kṛtāḥ. Sy 95.14 Rings um die
Quelle herum aber befanden sich Hasenbaue, und als die Elefanten dort
anlangten und zur Tränke gingen, zertraten sie die Hasenbaue, so daß die
meisten in ihren Löchern umkamen. Ar. (53) T 118.8 kṛtāvagāho dvi-
radapatir apayūtaś ca tasmāt sarasaḥ. So 32ab tato gajapatāu tasmin gate.
Spl 62.8 (before prec.) tatra svecchayā jalam avagāhyāstamanavelāyām
niṣkrāntāḥ.—At this place, 62.12 atha gate tasmin gajayūthe. Pṇ 184.4
pūtvāvagāhya ca payaḥ saparivāra eva dviradapatir apakramya svavanaga-
hanam anupraveśa. Sy 95.17 Nachdem jene Wasser getrunken und sich
entfernt hatten. Not in Ar? (not in JCap, OSp, KF, Wolff). (54) T 118.9
atha hataśeṣāḥ śasāḥ saṁpra° āra°. adhunā kiṁ kara°. dṛṣṭa°... (β om iti).
SP 1248 anantaram śilimukho nāma śasakarājaḥ sarvān amātyān āhuya
(α gṛhītvā) mantrayām āsa. rājāha: gajayūthena cānyatra pāṇiyābhāvād
evātra cāgantavyam. tena cāgacchatā bahutvān meghavad diśo vyāpyāgan-
tavyam (α vyāpyante). tataḥ prasārābhāvād (α prasarā°) vinaṣṭam asmatkulam.
Hp 92.1, Hm 66.4 anantaram śilimukho nāma (Hp °mukhaṇāmā) śasakāś
cintayām āsa: anena gajayūthena pipāsākulitena pratyaham atrāgantavyam.
ato vinaṣṭam (Hm vinaśyaty) asmatkulam. So [29cd śilimukhākhyas tattire
'py uvāsa śasakeśvaraḥ.] 32bcd, 33 so 'tra śilimukhaḥ, duḥkhito vijayam
nāma śasām prāhānyasamnidhāu, labdhāsvādo gajendro 'yam punaḥ punar
ihaiṣyati, niḥśeṣaiṣyaty asmānś ca tad upāyo 'tra cintyatām. Kṣ 455(19)c
dṛṣṭvā śasapatir. Spl 62.12 śasakāḥ sodvegā gajapādakṣuṇṇasamāvāsāḥ [then
expansion]—sametya mitho mantram cakruḥ: aho vinaṣṭaḥ vayam. nityam
evāitad gajayūtham āgamiṣyati yato nānyatra jalam asti. tat sarveṣām nāśo
bhaviṣyati. (vs 83=our vs 43.) tac cintyatām kaścid upāyaḥ. Pṇ 184.5 atha
te hataśeṣāḥ śasakāḥ paraṁ saṁprabhāram cakruḥ. kim adhunāsmābhiḥ kar-
tavyam. dṛṣṭamārgāḥ pratyaham amī samāgamiṣyanti. yāvac ca punar iha
nāyānti, tāvan nivāraṇopāyaś cintyatām. Sy 95.18 kamen die überlebenden
Hasen zum Hasenkönig und sprachen: Die Elefanten haben viele von uns

(55) *atha tatra bahuvṛttāntadarśi vijayo nāma śaś(ak)as tān āha: śakyam etat; na punar yathe 'hā 'gamiṣyanti te, iyaṁ me pratijñā. kiṁ tu mama karmasākṣiṇaḥ kevalaṁ prasādaḥ kriyātām. iti.* (56) *tac chrutvā śilimukhaḥ (saharṣam idam) āha: bhadra, avaśyam etad eva. yat kāraṇam:*

nitīśāstrārthatattvajñō deśakālavibhāgavit

vijayaḥ preṣyate yatra tatra siddhir anuttamā. 37.

hitavaktā mitavaktā saṁskṛtavaktā na cā 'pi bahuvaktā arthān vimṛśya vaktā sa hi vaktā sarvakāryakaraḥ. 38.

(57) *†bhavato buddhiprāgaḥ bhyam upalabhyā mama dūrasthasyā 'pi śaktitrayaṁ hastino jñāsyanti. yataḥ:†*

getötet; darum suche für uns Mittel und Wege. Denn die Elefanten kennen jetzt den Weg zur Tränke. Ar (all versions add a sentence like this, JCap 172.10 Respondens rex dixit eis: Veniant ad me omnes sapientes corde ut videam consilium vestrum). (55) T 118.11 *atha tatra vij° nāma śaśas...* (β om *yathā*). SP 1251 *atrāntare* (α *tatrā°*) *bahu°...* śaśakas tam āha: śakyam evedam. mayā cātra gajayūthaḥ punar nāyāti. (α diff.) Hp 92.3, Hm 66.6 *tato vij° nāma vṛddhaśaśako 'vadat: mā viṣidata, mayātra pratikāraḥ* (Hp *atra prat° mayā*) *kartavyaḥ*. So cf. prec., 32cd. Kṣ cf. under § 59. Spl is very diff.; the hares have no earthly king, their king is "Vijayadatta", the hare in the moon; they choose a clever hare named Lambakarna to impersonate this Vij. as the moon's messenger. Pñ 184.8 *atha tatra vijayo nāma śaśakas tūn bhitān prapiṣṭaputrakalatrabāṇdhavān suduḥkhitān vikṣyānukampayedam āha: na bhetavyaṁ bhavadbhiḥ. na te punar ihāgamiṣyanti. iti me pratijñā. yato mama karmasākṣiṇā prasādaḥ kṛto 'sti.* Sy 95.22 Da war nun ein Hase namens Pērōz (Persian word="victory-brilliant"), dessen Schlaueheit dem König wohlbekannt war, und der Hase sprach: Fürchtet euch nicht, denn ich mache, daß die Elefanten nicht wieder hieherkommen. Gib mir nur einen sichern Mann als Augenzeugen mit. Ar. Note the plurality of hares spoken to in Pa as well as T, Pñ, and apparently H. (56) T 118.13 *tac* (β adds *ca*) *śrutvā śilimukho nāma śaśarājo 'bravīt: avaśyam...* SP 1252 *tac...* bhadra, tūrṇam anuṣṭhiyatām. Pñ 184.11 *tac ca śrutvā śilī° nāma śaśakarājo vijayam abravīt: bhadra, asaṁśayam etat. yat kāraṇam.* Sy 95.26 Der König sprach. Ar. Vs 37=T 51, SP 30, Pñ 73, So 34cd, 35ab, Sy 26, Ar. So *tvaṁ hi kāryam upāyaṁ ca vetsy [here next], yatra yatra gatas tvaṁ hi tatra tatrābhavac chubham.* Sy Du bist zuverlässig und sicher, und ich verlange keine Zeugen für dich. Vs 38=T 52, Pñ 74, So 34d; Hertel puts here Sy 27, but it belongs to our vs 41. a, T mss. om *mitavaktā*. b, T mss. *nātibahu°*, Hertel em. to *na cātibahu°*. c, T ed. with α *arthād*, β and Pñ text. T mss. *vimṛśya*. d, T (om *sa hi*) *vaktāyaṁ sarvavastūnām.* So (in prec.) *vaktuṁ ca yuktimān.* (57) T 119.1 *asya ca matiparichedān mama dūra° 'pi śakt° tāir upalabdham bhaviṣyati. katham.* (α om all this.) Pñ 184.19 text. Some prose such as this is almost necessary

dūtañ vā lekhañ vā dr̥ṣṭvā 'hañ narapater adr̥ṣṭasya
jānāmi tañ narendrañ prājñāñ prajñāvihīnañ vā. 39.
dūta eva hi sañdadhyād dūto bhindyāc ca sañhatān
dūtas tat kurute karma *sidhyanti yena mānavāḥ*. 40.

- (58) *tvayi ca gate svayam evā 'hañ gata iva. (iti.) yat kārāṇam:
brūyā anumatañ yuktañ manyase yac ca sādhu iti
brūyā anumatañ sarvañ asmadvacanam*eva tat. 41.
(*ayañ dūtārthasaṃkṣepaḥ pratyarthaniyatā girāḥ
prayojanañ kriyotpādi kiyac chakryeta bhāṣitum*. 42.)

(59) *iti śaśarājam āmantrya vijayaśaśo hastirājasamīpañ prāyāt.*

(60) *gatvā ca dviradapatim dr̥ṣṭvā cintayām āsa:* (61) *śakyo*

as introduction to the following vs. Vs 39=T 53 (not in α), P η 75, Sy 28, Ar (in Sy after our vs 41, and in Ar after our vs 40, with which it seems to be partly fused). b, T mss. adr̥ṣṭam, em. Hertel. Sy denn im Überbringer der Botschaft dokumentiert sich die Begabung des weisen Königs. Not in most Ar versions, but in De Sacy acc. to Derenbourg, JCap p. 172, n. 9; and Wolff p. 194, middle, seems to contain a reflex of it fused with our vs 40. Here T β tat pratimānasya (Hertel em. °mānayasva). uktañ ca. Vs 40=T 54, P η 76, Ar (JCap 172. 19). d, P η yena sidhyanti śatravaḥ; T mss. bhidyante (which would fit with śatravaḥ as in P η !), em. Hertel. JCap Scias namque quoniam nuncius ipse est qui aptat verba et dissipat, et differre facit negocia et ea appropinquat, et addit in rebus et diminuit, et ipse est qui suis verbis attrahit corda hominum et ea reprimit, et ipse est qui exasperat corda suis malis verbis. (58) T 119.8 anena ca gatenāsañsayam aham eva gato bhaviṣyāmi. yat kārāṇam. So 34a gaccha tasyāntikañ. P η 185.4 text. Sy "vs 27" darum geh nur. Ar. Instead of the next two vss, T ed. with α has only kārāṇaṣṭattiḥ syāt. Vs 41=T β p. 119, n. 8, P η 77, So 34ab?, Sy 27, Ar. (In Pa before vss 39 and 40.) a, T ms. z sañyuktañ for yuktañ. ab, P η yad vyākaraṇasañyuktañ yac ca manyeta sādhubhiḥ. c, P η brūyād anumataḥ. So paśya yuktiḥ kāpy asti te na vā. Sy—und sprich das, was es meinerseits bedarf, von dir aus, wie es frommt. Vs 42=T β p. 119, n. 8, P η 78. a, T ayañ tāvad (read tad?) artha°. b, T pratyantaniy°. After this P η adds: tat, bhadra, ganyatām, ayam eva te dvitīyāḥ karmasākṣī bhavatu. (59) T 119.9 text (β om all, except ms. R ity etac chrutvā vijayo). SP 1256 yathājñāpayati svāmīty uktvā calitas. Hp 92.4, Hm 66.7 tato 'sāu pratijñāya calitaḥ. So 35cd iti sa preṣitas tena pritas tatra yayāu śanāḥ. Kṣ 455(19)cd [śaśapatir] dūtañ vilayañ (Ma. em. vijayañ) prāhiṇod gaje. Spl 64.2 atha lambakārṇo gajayūthādhipasamīpe nirūpito gataś ca. Sy p. 95 bottom: Der Hase Pērōz nun ging, [als er den Mond im Wasser sah,] zu den Elefanten. Ar. (60) T 119.10 text (after ca β inserts: tañ puṣpitakārṇikāraśākhavyajanasastarajāḥkanakaśarirañ). SP 1256 tatra gatvā gajayuthaṃ dr̥ṣṭvācintayat. Hp 92.5, Hm 66.8 gacchatā ca tenālocitam. So 36abc mārgānūsarāt prāptañ ca vāraṇendrañ dadarśa tam, yathā. Kṣ 456(20)ab sa kapolatalālinamattāli-

'nena sahā 'smadvidhānām alpakāyānām saṅgamah. yad āhuḥ:
 sprśann api gajo hanti jighrann api bhujaṅgamah
 hasann api nrpo hanti mānayanann api durjanah. 43.

(62) ato 'ham parvataśikharam āruhya hastirājam abhivādayāmī
 ('ti). tathāi 'vā 'nuṣṭhiyā 'bravit: (63) (bho) api bhavataḥ
 sukham. (tac ca śrutvā vikṣya) hastirājah (śasakam) āha: kas

valayam dvipam. Spl 64.3 tathānuṣṭhite lambakarno 'pi gajamūrgam āsāya. Pñ 185.11 iti. atha sa gatvā puspitakarnikāraśākhāgrakisalayaracitasrastara-
 rajahpuñjapiñjaritaśariraṁ [then expansion]—taṁ gajendraṁ tasyāiva saraso
 'bhimukham āyantaṁ drṣtvā vijayaś cintayām āsa. Sy p. 95, bottom: und
 als er die Elefantenherde erblickte, überlegte er. Ar as Sy. (61) T 119.10
 āśakyam anena (β āśakyo 'nena or āśakyety anena) sahāsmad° saṅgama
 iti (β om iti). yad āhuḥ. SP 1256 katham asmadvidhānām alpakāyānām
 (α om) abhimataṁ kariṣyati, hitaṁ bhaviṣyati (α om hi° bha°). yūthapatiḥ
 kathamcin nikaṭibhūya vaktavyaḥ. uktaṁ ca (α om u° ca). Hp 92.5, Hm 66.8
 katham mayā (Hm om) gajayūthanikaṭe (Hm °samipe) sthitvā vaktavyam.
 yataḥ. So 36cd tathā ca yuktaḥ syāt saṅgamo balineti saḥ. Pñ 185.20
 āśakyo 'nena sahāsmad° samāgamah. yat kāraṇam. Sy p. 95, bottom: Ich
 bin ein Kleiner und die Elefanten sind groß, und wenn ich mich dort in
 die Nähe begeben, komme ich, auch ohne daß sie selbst mich töten wollen,
 unter ihren Füßen um. Ar. Vs 43=T 55, SP 31, N 26, Hp, Hm III.14,
 Spl 83 (above, see under § 54), Pñ 185.21 (reference to II.170 where vs
 is quoted in Pñ), Sy 29, Ar. SP iva for api four times (N text). c, N bhasann.
 T ca vetālo (mss. of α °la), Tṣ kṛtaghnaś ca, for nrpo hanti. Hm diff. Sy
 Denn wer den Drachen mit seinen Händen reibt, kommt, auch wenn nicht
 der Drache ihn tötet, durch den Hauch seines Rachens um, und wer sich
 einem bösen Manne unterwirft, dem tut der Böse Böses an, auch wenn er
 es noch so gut einrichtet. JCap 172.28 (acc. to Derenbourg not found in
 any other Ar version) Quoniam quicumque transit super serpentem aut
 animal venenosum dignum est ut suo morsu venenoso interficiatur. [It is
 barely possible that 'animal venenosum' points to vetālo of Tα; but since
 the other Skt. versions are unanimous in having nrpo hanti, it is more
 likely that 'animal venenosum' is simply a repetitious synonym of 'ser-
 pentem'.] (62) T 119.14 tat sarvathāpradhr̥ṣyāyām bhūmāu (β adds
 sthitvā) saṁdarśanam aśya prayacchāmi. yathocchāstarām viśamaśilāśikharam
 āśṛityābravit. SP 1261 text (α adhiruḥya; ed. °vadāmīti, α text). Hp 92.10,
 Hm 66.12 ato...yūthanātham saṁvādayāmi. tathānuṣṭhite (Hp adds sati).
 So 37ab śāso 'driśikharaṁrūḍho dhīmāns tam avadad gajam. Kṣ 456(20)d
 jagādābhyetya nirbhayaḥ. Spl 64.3 agamyāṁ sthalaṁ āruhya taṁ gajam
 uvāca. Pñ 185.22 tat etc. as T to prayacchāmi. ite vicintyocchāstaraviśama-
 śilāsaṁghātopari sthitvābravit. Sy 96.9 Darum will ich einen erhöhten
 Platz (JCap montem excelsum) besteigen und (von da aus) sagen, was ich
 zu sagen habe, und mich so vor dem Untergang bewahren. So tat er und
 sprach zum Elefantenkönig. Ar. (63) T 119.15 api...śāśam āha:
 kuto bhavān iti. āśāv āha. SP 1261 bho (α adds api) bhavataḥ kalyāṇam

tvam, kuto bhavān. sa āha: (64) dūto 'ham bhagavatā candreṇa preṣitaḥ. yūthapatir āha: kāryam ucyatām. śas(ak)a āha: jānāty eva bhavān, yathā 'rthavādino dūtasya na doṣaḥ karaṇīyaḥ. (dūtamukhā hi rājānaḥ sarva eva. uktaṁ ca:)

uddhṛteṣv api śāstreṣu dūto vadati nā 'nyathā

te vāi yathoktavaktāro na vadhyāḥ prthivībhuja. 44.

(65) so 'ham candrajñāyā bravīmi: (katham nāmā 'tmānaṁ param cāi 'vā 'parichidya bhavān parāpakāre pravartate. uktaṁ ca:)

(α adds astu). hasti° āha: kas tvam (α adds kuto bhavān). sa āha. Hp 92.11, Hm 66.13 yūthanātho 'vadati (Hm uvāca; Hp v. l. āha): kas tvam kutaḥ samāgataḥ (Hm samāyātāḥ). sa brūte. Spl 64.4 bho bho duṣṭagaja, [here passage quoted under §§ 66 and 67] tad ākarṇya vismitamanā gaja āha: bhoḥ kas tvam. sa āha. Pñ 185.23 dviradapate, api bhavataḥ śivam. tac chrutvā sunipuṇaṁ vikṣya gajapatir abravīt: ko bhavān. śasaka āha. (64) T 119.16 dūto 'ham iti. tenābhīhitaḥ: kena preṣitaḥ. kathaya kāryam iti. śasā āha... karaṇīyaḥ (β adds uktaṁ ca. dūtā hy [mss. dyutā hy, dūtādy]). SP 1262 dūto.. (sa for yūthapatir).. ucyatām. dūtaḥ (α adds āha). Hp 92.11, Hm 66.13 dūto.. ucyatām. vijayo vadati. (Hm diff.) So 37cd ahaṁ devasya candrasya dūtas. Kṣ 456(20)c viśrṣṭaḥ śaśināsmīti. Spl 64.6 ahaṁ vijayadatto nāma śasakaś candramaṇḍale vasāmi. sāmpratāṁ bhagavatā candramasā tava pārśve prahitas tasya vacanasya śraddheyatvāt. [The elephant then asks what the moon's orders are.] Pñ 186.1 dūto 'ham iti. sa āha: kena bhavān preṣitaḥ. dūta āha: bhagavatā candreṇa. gajapatiḥ prṣṭavān: kathaya kāryam iti. śasakaḥ kathayati: jānāty... Sy 96.12 Der Mond hat mich zu dir gesandt, und du weißt, [here next vs, in which last part of the prose is swallowed up in Sy; but Ar versions seem to have clear trace of the prose introducing the vs, JCap 173.5 et nulla est culpa nuncii etc.]. Der König sagte: Bring' deine Sache vor. Der Hase sprach. Ar. Vs 44=Tβ note to p. 120, l. 1; SP 32 (not in N), Hp, Hm III.15, Pñ 79, Sy 96.12 (in midst of prec. prose), Ar. a, SP, H udyateṣv. Tβ śāstreṣu. b, Tβ om. Pñ bandhuvargavadheṣv api. c, Tβ yathoktavaktāraḥ teṣāṁ, Pñ paruṣāny api jalpanto, SP te yathārthapravaktāraḥ (α te vāi yathārthavaktāro), Hp te yathārthasya vaktāro, Hm sadāivāvadhyabhāvena. d, Tβ antevāsino 'py avadhyā iti, Pñ vadhyā dūtā na bhūbhujā, SP prthivyāṁ prthivībhujaṁ (α text), Hp 'py avadhyā hi bhavādṛśāṁ, Hm yathārthasya hi vācakaḥ, Sy daß ein Botschafter, auch wenn er in einer schlimmen Sache kommt [this phrase proves that Pa represents the vs, not the prec. prose], weder getötet noch gefangen genommen werden darf. See Hertel, ZDMG. 69.289 ff., for his views on this and the prec. prose, and my Introduction, Vol. II, page 111 ff., for my different interpretation of the facts. (65) T 120.1 text (β inserts manuṣya after nāma; β om bhavān, and reads pravartase). SP 1266, Hp 92.15, Hm 67.3 tad ahaṁ tadājñāyā (SP devājñāyā) bravīmi. (H adds śṛṇu.) So 37 d tvāṁ cāivam āha saḥ. Pñ 186.8 so 'ham bhavantaṁ candrā°... nāma manu-

pareṣām ātmanaś cāi 'va yo 'vicārya balābalam
kāryāyo 'titiṣṭhate mohād āpadaḥ sa samīhate. 45.

(66) *tat tvayā* ('smannāmaprasiddham) candrasaro ('nyāyena) dharṣitam. (67) *tatra cā* 'smatsamrakṣaṇīyāḥ śas(ak)ā vyāpāditaḥ. na cāi 'tad yuktam. te *tu mayāi* 'va bhartavyāḥ. (68) *yenā* 'ham tūn urasā dhārayāmi, ata eva śāsāṅka iti (loke) prakhyātanāmā 'smi. (69) *sa tvaṁ yadi na nivartase* 'smād (a)vyāpārāt,

śyātmānam paraṁ cāparichidya śaktitaḥ parāpakārāir vartitaḥ. iti. uktam ca. Sy 96.16 Ich habe dieses zu sagen: Der Mond hat mich zu dir gesandt mit den Worten: Geh', sprich zum Elefantenkönig: [here next vs] Nachdem du nun deine Kraft im Kriege mit den Tieren erprobt hast, willst du jetzt auch mit mir den Kampf aufnehmen. Ar. Vs 45=T 56, SP 33, Pñ 80, Sy 30, Ar. (In Pa imbedded in: prec. prose.) This is a repetition of our vs 5; variants quoted on that vs, q. v. (66) T 120.5 sa tvaṁ candrasaro 'nyāyena pradhārṣitavān. SP 1269 sa mām candraś candrasarorakṣaṇārthaṁ preṣitavān. etad anenoktam. Hp 92.15, Hm 67.3 yad ete candrasarorakṣakāḥ. So 38ab, 39c śitaṁ candrasaro nāma nivāso 'sti saro mama,—tat saro nāsitaṁ. Spl 64.4 (see above, § 63) kim evaṁ līlayā niḥśaṅkatayātra candrabhadrā āgacchasi. Pñ 186.12 text. Sy 96.24 und hast die Hasen, die um die nach mir benannte Quelle herum wohnen [JCap 173.16 adds, et qui sunt populus meus et gens mei imperii], getötet und das Wasser betrübt. Ar. Pa fuses the next with this. The word 'smannāmaprasiddham (Pñ) seems to find support in Pa, but nowhere else in Skt.; and the Pa versions do not necessarily point to the existence of the word in their orig.; the phrase "nach mir benannte" may be merely a rendering of the Skt. word candra-saraḥ. (67) T 120.5 tatra cāsmatsamrakṣaṇīyāṁ chasān vyāpāditaṁ asi (β vyāpādayasi). na... SP 1269 rakṣyāḥ śasakā (α śasā) asmadiyā. Hp 92.15, Hm 67.4 śasakās (Hp om, but v. l. has it) tvayā niḥśarītās tad anucitaṁ (Hp na yuktaṁ, v. l. ayuktaṁ) kṛtam. te śasakās ciram asmākāṁ rakṣitaḥ (Hp yato rakṣakāśasakās te 'smadiyāḥ). So 38cd, 39cd tatṛāsate śasās teṣāṁ rājāham te ca me priyāḥ,—te ca śasakā me hatās tvayā. Kṣ 457(21)bc pālyās te śasakā mama, teṣāṁ kṣayam imaṁ kṛtvā. Spl 64.5 tan nāgantavyaṁ, vivartyatām iti.—64.10 bhavatātītadivase yūthena sahā-gacchatā prabhutāḥ śasakā nipātitaḥ. tat kim na veti bhavān yaṁ mama parigraho 'yam. Pñ 186.12 tatra cāsmadiyāṅkalālitaśasakendrajātiyā asmat-samrakṣaṇīyāḥ śasakā vyāpāditaḥ. tad etad ayuktam. anyac ca kim na jñātavān asi. Pa, see prec. (68) T 120.6 text (om ata eva; ed. with α adds 'ca after iti). SP 1270 macchariraprāyāḥ, ata eva vyaṁ śāsāṅkatvena prasiddhāḥ. Hp 92.16, Hm 67.5 ata eva me śāsāṅka iti prasiddhiḥ. So 39ab ata evāsmi śītāṁśuḥ śasī ceti gataḥ prathām. Kṣ 457(21)a yallāñchitaḥ śāsāṅko 'ham. Pñ 186.15 yal loka prakhyātanāmāsmi śāsāṅkaḥ. iti. (69) T 120.7 text (avyāpārāt, α v. l. vyā; α om nivṛtasya...asmaj; om saparivāro). So 40ab bhūyaḥ kartāsi ced evaṁ mattaḥ prāpsyasi (B. prāpnoṣi) tatphalam. Kṣ 457(21)d (cf. also b c, under § 67) matkopān

tato ('smatto mahāntam anarthaṁ prāpsyasi; nirvṛtasya mahān viśeṣo bhaviṣyati. asmajjyotsnayā 'pyāyitaśarīraḥ syāḥ. anyathā) 'smadras̥misaṁnirōdhād gharṁābhitāpitaśarīraḥ (sadyaḥ saparivāro) vināśam eṣyasi 'ti. (70) evaṁ uktavati (dūte) hastirājo ('tivabhaya)kṣubhitahr̥dayas (tam) āha: (71) (bhadra,) satyam, mayā ('jñānād) apakṛtam, so 'ham adhunā śaśinā saha virodham na kariṣyāmi ('ti). (72) sa āha: sa rājā 'tra sarasy eva tiṣṭhati. tad āgacchatu bhavān (ekāki), yāvad ahaṁ (taṁ) darśayāmi;

na bhaviṣyasi. Spl 64.11 tad yadi jīvitena te prayojanaṁ tadā kenāpi prayojanenāpy atra hrade nāgantavyam iti saṁdeśaḥ. Pñ 186.15 tat kim bahunā pralapitena. yadi tvam asmād vyāpārān na nivartase, tato 'smat-sakāśān mahāntam anarthaṁ prāpsyasi. iti. yadi tvam adyadivasād ārabhya nivartase, tat te mahān viśeṣo bhaviṣyati. yat kṛāṇam, asmatsaktayā jyotsnayāpyāyitaśarīraḥ saparivāraḥ sukhenaśmīn vane yatheṣṭaceṣṭam vihariṣyasi. anyathāsmatkr̥taraśmisaṁnirōdhād gharṁeṇa paritāpitaśarīraḥ saparivāro vināśam eṣyasi. iti. Sy 96.25 So wisse denn: wenn du so tust, führe ich Finsternis und Asche herbei und vernichte dein Leben [Ar versions add: and all your companions]. Ar. (70) T 120.10 evaṁ ukto 'tīva (β inserts bhaya-)kṣubh°... SP 1270 evaṁ vadati dūte hastirājaḥ sabhayaṁ āha. Hp 92.17, Hm 67.5 evaṁ ukta° dūte yūthapatir bhayād idam āha. So 40cd etad dūtāc (B. dhūrtāc) chaśāc chrutvā gajendraḥ so 'bravīd bhayāt. Kṣ 458(22)a ityuktacakitasyātha. Spl 64.12 and 64.15 gaja āha. Pñ 186.22 [iti] śrutvā hasti° 'tivakṣubhitahr̥dayas ciraṁ vicintyābravit. Sy 96.30 Als der Elefant das hörte, verwunderte er sich sehr (JCap obstupuit). Ar. (71) T 120.11 text (om 'jñānād: end, adds tat pradarśaya [mss. pradeśaya, corr. R] panthānam, kva taṁ paśyeyam iti). SP 1271 idam ajñānāt kṛtaṁ kṣamyatām, punar ahaṁ nāgacchāmi. (α om punar... and all the following to § 80.) Hp 92.18, Hm 67.6 praṇidhehi (Hp om). idam ajñānataḥ kṛtam, punar na kartavyam (Hp na, v. l. nā-, gamiṣyāmi). So 41ab nāivam kariṣye bhūyo 'ham mānyo me bhagavān śaśi. Spl 64.13 atha kva vartate bhagavān svāmi candraḥ.—64.15 yady evaṁ tad darśaya me taṁ svāminam yena praṇamyānyatra gacchāmaḥ. Pñ 186.23 bhadra satyam, mayāpakṛtaṁ bhagavataś candramasaḥ. so 'ham adhunā tena saha viro° na kar°. tad āsu darśaya panthānam, yenāham tatra gatvā bhagavantaṁ candramasaṁ kṣamāyāmi. Cf. under next. (72) T 120.12 sa āha: āgacchatu bhavān (β adds eko) yāvad ahaṁ darśayāmi. SP 1271 dūta āha: sa rājā candrasarasy eva tiṣṭhati. tat svayam eva vijñāpya candrarājaṁ gamyatām. Hp 92.18, Hm 67.7 dūta uvāca: (Hm adds yady evaṁ) tad atra sarasi kopāt kampamānaṁ (Hp pra-k°) bhagavantaṁ (Hp before kopāt) śaśāṅkaṁ (Hp om) praṇamya prasādyā (Hp adds ca) gaccha. So 41cd tad ehi darśayāmas te yāvat taṁ prārthayeh (B. °ye) sakhe. Spl 64.13 sa āha: atra hrade sāmprataṁ [then insertion] samāyātas tiṣṭhati. [After insertion and second part of prec.] śaśaka āha: bho āgaccha mayā sahāikāki yena darśayāmi. Pñ 187.2 śaśako 'bravīd: āgacchatu bhavān ekāki, yenāham taṁ darśayāmi. Sy (before § 70)

†bhagavantam praṇamya (prasādyā ca) gaccha.† (73) ity uktvā (taṁ gajaṁ) rātrāu candrasaro nītvā (saṁpūrṇakalāmaṇḍalam) udakagataṁ candrapratibimbam adarśayat. (74) †asāv api (hastirājo) devatāpraṇāmaṁ (paramaśucir bhūtvā) karomā 'ti matvā (dvimanuṣyabāhugrāhyapramāṇam) karam ambhasi prakṣiptavān.† (75) atha saṁkṣubhitodakacalanmaṇḍala itaś ce 'taś ca (cakrārūḍha iva) babhrāma. (tena gajaś candrasahasram apaśyat.) (76) (athā 'vignahṛdaya iva pratiniṣṛtya vijayo 'bravīt:

96.27 Und wenn du an diesem Worte zweifelst, so tritt zu der Quelle herzu, ich will warten, bis du kommst (Ar, JCap 173.23 et eam tibi demonstrabo). Ar. Cf. prec. SP, H, So and Pa agree in making the hare suggest the visit to the moon (which seems a priori rather more likely), while T, Pñ, and (confusedly) Spl make the suggestion originate with the elephant. (73) T 120.13 ity uktvāśu candrasaro gatvā saṁpūrṇa° udaka° candram adar°. SP 1273 sa āha: evam astu. tato durāt tena rātrāu candrasarasi candrapratibimbam darśayitvā. Hp 92.19, Hm 67.9 tato rātrāu (Hm adds yūthapatim) nītvā jale cañcalaṁ candrapratibimbam (Hm om prati) darśayitvā. So 42 ity ūcivān sa nāgendram āñīya saraso 'ntare, tatra tasmāi śaśaś candrapratibimbam (B. cāndram pr°) adarśayat. Kṣ 458(22)bc dvipasyādarśayaj jale, pratimācandram amalāṁ. Spl 64.17 tathānuṣṭhite śaśako niśāsamaye taṁ gajaṁ hradatire nītvā jalamadhye sthitaṁ candrabimbam adarśayat. Pñ 187.3 ity uktvā candrasaro gatvā [then expansion] saṁpūrṇakalākālāpākhaṇḍamaṇḍalam udakapratibimbam rātrāu candramasam adarśayat. Sy 96.30 und er machte sich auf und ging mit dem Hasen, um zu sehen, ob er wahr gesprochen. Als sie angekommen waren, trat der Hase hinzu, zeigte dem Elefanten das Spiegelbild des Mondes im Wasser. Ar. (74) T 120.14 text (ed. om hastirājo, but α has it; mss. praviṣṭena for grāhya, ed. om). Kṣ 458(22)d gajaś taṁ praṇāma ca. Spl 64.19 āha ca: bho eṣa naḥ svāmī jalamadhye samādhisthas tiṣṭhati. tan nibhṛtaṁ praṇamya satvaram vrajeti. Pñ 187.6 asāv api dṛṣṭvā śucir bhūtvā devatāpraṇāmaṁ karomī, iti puruṣadvayabāhugrāhyapramāṇam karam ambhasi kṣiptavān. Sy 96.34 und sprach zu ihm: Nimm mit deinem Rüssel Wasser und wasche dich und falle zur Anbetung nieder. Da, als er es nahm. Ar.—Spl and Pa again, cf. prec., indicate that the suggestion of making obeisance was made to the elephant by the hare; and this seems a priori more natural than the T-Pñ version. But the reading of Spl is not reconcilable with the following passage (omitted in Spl) as it stands; and rather than venture on a manufactured version of my own, I have thot best to put the T reading in the text in daggers. It may, after all, be orig.; and if it is not, we cannot hope to constitute the orig. from the texts which we have. (75) T 120.15 text (om 2d ca; gajaś only in ms. R). H cf. cañcalaṁ in § 73. Kṣ 459(23)ab sa ca candrasaro dṛṣṭvā karasparśacalajalam. Pñ 187.7 atha saṁkṣubhitodakavaśād itaś cetaś ca cakrārūḍha iva bhramati candramaṇḍale candrasahasram apaśyat. Sy 96.36 sah er, wie das Spiegelbild des Mondes erzitterte. Ar. (76) T 121.2

kaṣṭam kaṣṭam, dviguṇataram ākopitas tvayā candramāh.)
 (77) *sa āha: kena hetunā bhagavāṁś candro mayi prakupitaḥ.*
vijayo 'bravit: sparśanād asya pāṇīyasya. (78) atha tac chrutvā
(saṁlīnavāladhir ākr̥ṣya karaṁ nikṣṭajānur) avanitalavinyas-
taśīrāḥ praṇāmya (bhagavantam) candramasaṁ hasty avocat:
 (79) *deva, (idam ajñānāt kṛtam) kṣamyatām. na (cā 'haṁ) punar*
iḥā 'gamīṣyāmi. (80) ity uktvā ('navalokayann evā 'punarāga-
manāya yathāgataṁ) prāyāt.

(End of Story 3)

text (iva only in ms. R). [Cf. Spl 64. 20 no cet samādhībhāṅgād bhūyo 'pi prabhūtam kopam kariṣyati.] Pñ 187.9 atha vijayaḥ sutarām udvigna° prati° hastirājam abravīt: deva, kaṣṭam kaṣṭam, bhavatā dviguṇam āroṣitaś candraḥ. (77) T 121.3 ibhaḥ (?so ed. em.; mss. iti; β adds tam) prṣṭavān (R adds gajaḥ, α adds sa āha): kena hetunā. sa āha: udakasparśaneneti. Pñ 187.11 text. Sy 96. 37 Und der Elefant sprach: Warum zittert der Mond? Er sprach zu ihm: Weil du deinen Rüssel ins Wasser getaucht hast, darüber ist er ergrimmt. Ar. Here T inserts so 'bravit: kenopāyenāyam prasādyate. vijaya āha: aspr̥ṣatā pāṇīyam iti (R pāṇīyāsparśena). (78) T 121.5 evam uktaḥ (α uktvā) saṁlīna°...avani° (α avanitalasya vinyastajānuśīrāḥ)... hastī (β adds tam) śaśam avocat. SP 1274 pādapātām kārṇtaḥ. abravī ca. Hp 92. 20, Hm 67. 10 sa (Hm om) yūthapatiḥ praṇāmaṁ kārītaḥ. (Hm adds uktaṁ ca tena.) So 43ab tad dr̥ṣṭvā dūrato natvā bhayāt kampasamākulaḥ. Spl 64. 21 atha gajo 'pi trastamanās tam praṇāmya. Pñ 187. 13 atha tac chrutvā saṁlīnakarṇo gajapatiḥ avanitalanataśīrasā praṇāmya bhaga° candra° kṣamayām āsa. bhūyaś ca vijayaṁ praty evam āha. Sy 97. 1 Da der Elefant das sah, dachte er: Der Hase hat Recht, der Mond ist über mich ergrimmt, und so fiel er anbetend nieder und sprach. Ar. (79) T 121.6 bhadra śeṣakūlaṁ tvayā pratyāyyaḥ (α pratyāyaḥ) sarvakāryeṣu bhagavān (α bhavān). (Cf. apunarāgamanāya in next?) SP 1274 deva...kṛtam, bhūyo nāgacchāmi. Hp 92. 21, Hm 67. 11 deva, ajñānād anena kṛtam, (Hm anenāparādhaḥ kṛtas tataḥ) kṣamyatām (Hm adds nāvaṁ vārāntaram vidhāsyate). So, cf. next, 43d? Spl cf. next? Pñ 187. 15 bhadra, aśeṣakāryeṣv api madvacanād bhagavāṁś candro mamopari prasādayitavyaḥ, na... Sy 97. 3 Wohltäter, Mond, mein Herr, zürne mir nicht, denn wir kommen nicht wieder hieher. Ar. (80) T 121.7 text (perhaps apunarāgamanāya may represent last part of prec.; α reads °āgamāya). SP 1275 ity uktvā praṇāmya gataḥ. Hp 92. 21, Hm 67. 12 ity uktvā prasthāpitaḥ. So 43cd vanaṁ dvīpendraḥ sa yayāu bhūyas tatra ca nāyayāu (cf. prec.). (So 44 seems to be an addition; the hare-king rewards the messenger; cf. Kṣ, Spl.) Kṣ 459(23)cd śaśavākyād yayāu nāgo [nananduḥ śaśakās tataḥ, cf. So, Spl]. Spl 64. 21 punargamanāya prasthitaḥ (addition; rabbits live in peace, cf. Br). Pñ 187. 17 iti. evam uktvā yathāgatam eva prāyāt. Sy nothing; some Ar versions also nothing; but JCap 174. 2

(81) ato 'hañ bravīmi: vyapadeśe 'pi siddhiḥ syād iti. (82) *api ca*, kṣudro 'yam (*ulūko*) *durātmā* na śaktaḥ prajāḥ pālāyitum. *uktañ ca*:

kṣudram arthapatim prāpya *kuto* vivadatoḥ sukham
ubhāv api kṣayaṁ yātāu yathā śaśakapiñjalāu. 46.

(83) *vihagā* ūcuḥ: katham (cā) 'tat. so 'bravit:

KATHĀ 4 (STORY 4: CAT, PARTRIDGE AND HARE)

(84) (asti,) ahañ purā kasmiñścid vṛkṣe (*ny*)*avasam*. (85) tatrāi ('vā) 'dhastāt koṭare kapiñjalo nāma *pakṣi prativasati sma*. (86) *tata āvayoḥ (parasparam eva) sañvāsagunād (abhedyā)*

Qui inde abierunt. (81) T 121. 9, SP 1276, H, Spl 64. 23, Pñ 187. 18 ato etc. (pratīka; Spl whole vs). So 45 ity uktvā vāyaso bhūyaḥ pakṣiṇas tām abhāṣata, evaṁ prabhuḥ svanāmnāiva yasya kaścin na bādhat. Kṣ 460 (24) ab svāmīno vyapadeśena sukham ity ānute janaḥ. Sy 97. 6, Ar as usual. (82) T 121. 9 text (ed. with β om *ulūko*; om *uktañ ca*). SP 1276 ato 'yam avyapadeśyaḥ kṣudrātmā na... *api ca*. So 46ab tad *ulūko* divāndho 'yam kṣudro rājyaṁ kuto 'rhati. Kṣ 460 (24) cd *ayaṁ tu* kṣudranrpatiḥ jīṭājīvitavināśanaḥ. Spl 65. 3 tathā ca. Pñ 187. 18 *api ca*, kṣudro 'yam *dur*° pāpabuddhiḥ, āśaktaś ca prajāṁ pālā°. tad dūre tāvad asmād rakṣaṇam, yāvad ita eva bhayaṁ *api* sambhāvyaṭe. *uktañ ca*. Sy 97. 6 daß es gefährlich ist, sich der Eule zu nähern, die jähzornig und von schlechtem Charakter ist und um ihrer Streitsucht willen nicht zur Herrschaft paßt. Und. Ar. Vs 46=T 57, SP 34, N 27, Spl 91, Pñ 81, So 46cd, (cf. Kṣ prec.,) Sy 31, Ar. b, Spl nyāyānveṣaṇatatparāu. For *kuto* (Pñ and best ms. of SP), SP ed. *kasmād*, N na syād, T kadā. Pñ, N, and best ms. of SP *vivadatām*. c, Jñ prāptāu. d, Spl purā for yathā. Pñ mājārāc chaśatitirī. So kṣudraś ca syād aviśvāsas tatra cāitām kathām śṛṇu. Sy Wer mit einem listigen und heimtückischen Herrscher leben muß, dem geht es wie dem Hasen und dem Haselhuhn, die vor der heimtückischen und listigen Katze prozessierten. (83) T 121. 13 ta āhuḥ... (α om ca). SP 1280 text (α om ca). Spl 65. 6 te *procuḥ*: katham etat. sa āha. Pñ 187. 24 *pakṣiṇa* ūcuḥ: kathaya katham etat. vāyasa āha. Sy 97. 15, Ar as usual. (84) T 121. 14 text (om *purā*; *prativasāmi*). SP 1281 ahañ... *vṛkṣe* koṭaram āśritya vasaṁ (α ahañ *purā* *vṛkṣāikadeśe* *nyavasam*). So 47ab kadācit kvāpi *vṛkṣe* 'ham *avasam*. Spl 65. 8, Pñ 188. 2 asti kasmiñścid *vṛkṣe* *purāham* *vasāmi* (Pñ *purā* *svayam* ahañ *avasam*). Sy 97. 18 In dem Baume, auf dem ich nistete. Ar. (85) T 121. 14 tatrāi-*vādhastāt* *kapi*° *prati*° *sma*. SP 1281 tatra (α adds *koṭarasthena*, cf. SP ed. in prec.) *kapiñjalanāmnā* *vihagātisneheṇa* *sthitāḥ*. So 47bcd tatra cāpy *adhaḥ*, *pakṣi* *kapiñjalo* *nāma* *vasati sma* *kṛtālayaḥ*. Spl 65. 8 tatrādhastāt *koṭare* *kapi*° *nāma* *caṭakaḥ* *prati*° *sma*. Pñ 188. 2 *atha* *tasyāiva* *vṛkṣasyādhastāt* *tittiripakṣi* *prati*°. Sy 97. 18 war ein Spalt, darin wohnte ein Haselhuhn. Ar. (86) T 121. 15 text (β om *praśna*; α 'bhivartate'). SP cf. *atisneheṇa* in prec., and *sāyantasamaye* in next. SP 65. 9 *atha* *sadāivāstamanavelāyām*

prītir utpannā, pratīdivasaṃ ca (kṛtāhāravahārayoḥ) prathamapraḍoṣakāle subhāṣitaprasnapratiprasnāḥ kālō 'tivartate. (87) atha kadācid ālāpavelāyāṃ (sāyaṃtanāsamaye 'pi) kapiṇjalo nā 'yāti. (88) yato mama hr̥dgatā 'tivākulatā samutpannā, evaṃ cā 'cintayam: kim asāu vinaṣṭo baddho vā, athavā 'nyāvāsa etasya prītir utpannā, (yena nā 'yāti) 'ti mama cintayato bahūni dināni vyatīkrāntāni. (89) anantaraṃ (ca) tasyā 'vāsakoṭaraṃ dīrghakarṇo nāma śāsaka āgatya praviṣṭaḥ. (90) tam ca dr̥ṣṭvā

āgatayor dvayor anekasubhāṣitagoṣṭhyā devaṣībrahmaṣīrūjarsīpurāṇacaritakīrtanena ca paryātanadr̥ṣṭānekakāūtūhalaparakathanena ca paramasukham anubhavatoḥ kālō vrajati. Pñ 188.3 tata āvayor ekāvāsagunād abhedyā... pratidināṃ ca kṛtā° praḍoṣasamaye 'nekasubhāṣitapurāṇādikathūprasnaprahelikādānādibhir vinodāḥ kālō 'tiv°. Sy 97.19 und wir verkehrten intum miteinander (cf. also in next "damit wir zusammen" etc.). Ar, KF 137.24 I constantly enjoyed his society because of our nearness to one another. (87) T 121.17 atha kadā° ālāp° kapi° nāyāti. SP 1282 atha (α adds kadācit) kapi° sāyaṃtana° 'pi nāyāti (cf. nīśāsamaye of Spl; possibly this would justify us in leaving the phrase out of parens. and printing samaye in roman). So 48abc sa kadācid gataḥ kvāpi yāvan na [here next] āyāti. Spl 65.12 atha kadācit kapiṇjalāḥ prāṇayātrārtham anyāis caṭakūḥ sahānyāṃ pakvaśālīprāyāṃ deśaṃ gataḥ. tato yāvan nīśāsamaye 'pi nāyātas. Pñ 188.6 atha kadācid anyāḥ pakṣibhiḥ saha tittirīḥ pakvaśālīprāyāṃ kamapi deśaṃ prāṇayātrārtham gato velāyāṃ na samāyātaḥ. Sy 97.20 Eines Tages suchte ich das Haselhuhn auf, damit wir zusammen plauderten und uns amüsierten (cf. prec.), wie es unsere Gepflogenheit war, fand es aber nicht. Ar. (88) T 121.17 text thru nāyātiti (β athavāsyānyāvāse prītir ut°; β om iti). SP 1282 ato (α tato) 'ham udvigno nikhilā (α sarvā) diśaḥ paśyāṃs tiṣṭhāmi (α paśyāmi). So 48b (in prec.) divasān bahūn. Spl 65.13 tāvad ahaṃ sodvegamanās tadviyogaduḥkhiṭas cintitavān: aho kim adya kapiṇjalo nāyātaḥ. kiṃ kenāpi pāṣena baddha utāhosvit kenāpi vyāpāditaḥ. sarvathā yadi kuśalī bhavati tan mām vinā na tiṣṭhati. evaṃ me cintayato bahūny ahāni vyatīkrāntāni. Pñ 188.8 tad aham api tadviyogaduḥkhiṭas cintitavān: aho kim adya mama mītraṃ tittirī nāyātaḥ. tat kiṃ kenāpi pāṣena baddho vyāpādito vā bhaviṣyati. iti mama vyākulitamanaso bahūni dināni vyaticakramuḥ. Sy 97.22 und ich wartete eine Zeitlang, und als es immer nicht kam, wurde ich betrübt und machte mir Gedanken, es sei etwa getötet oder gefangen und gebunden, oder es habe einen besseren Wohnort gefunden. Ar. (89) T 122.2 śūnye ca tasmiṃs tadyāvāsake (β om) dīrghakarṇo nāma śāsas (ms. R °karṇanāmnū śāṣena; ms. p śāsakas; ed. inserts āgataḥ without mss. authority) tenāsyāvāso (ms. R tasyāvāso) 'dhiṣṭhitaḥ. SP 1283 anantaraṃ tasyā... śāsako nīṣidhyamāno 'py (cf. next!) āgatya praviṣṭaḥ. So 48cd tāvat tannidāṃ tam etya śāsako 'vasat. Spl 65.17 tataś ca tatra koṭare kadācie chīhṛago nāma śāsako 'stamanavelāyāṃ āgatya praviṣṭaḥ. Pñ 188.11 atha kadācit tatrāiva koṭare 'stasamaye śīhṛago nāma śāsakaḥ praviṣṭaḥ. Sy 97.25 Da kam ein Hase an die Wohnung des Haselhuhns. Ar. (90) T ed. with α nothing, but β

'ham acintayam: sa eva me suhṇ nā 'sti, kiṁ mamā 'vāsavyā-pāreṇa. (91) sa tatra kiyatkālāṁ yāvad atiṣṭhat, tāvat kapiṇjalo ('trāi 'va) samāyātaḥ. (92) (athā) 'sāu koṭaragataṁ śās(ak)avāḥ drṣṭvā 'ha: (bho) madiyam idaṁ sthānam, tac (chīghram) apagamyatām (itaḥ). (93) sa (tam) āha: mūrkhā, (kiṁ na te vidi-tam,) upasthānabhogyā āvāso (bhuktiś ca). (94) kapiṇjala āha: santy atra prāśnikāḥ, pricchāmo (deśarūpam iti. uktāṁ ca dhar-maśāstre):

p. 122 l. 3, note, text (misunderstood by Hertel in his Translation). SP see prec. Spl 65. 18, Pñ 188. 13 mayāpi kapiṇjalanirāsatvena (Pñ tittirisamāga-manirāśena) na nivāritaḥ. Sy 97. 26 und da ich dieses nirgends sah, dachte ich: Weil mein Freund nicht zur Stelle ist, so fange ich mit dem Hasen keinen Streit an. Ar. (91) T 122. 4 tato (vv. ll. atha, tathā, or tarkayato) 'sāu kapiṇjalo (β om) 'rdhamāsamātreṇāyātaḥ. SP 1284 text (om 'trāiva). So 49a dināḥ kapiṇjalo 'trāgāt. Spl 65. 19, Pñ 188. 13 athānyasminn ahani kapiṇjalaḥ (Pñ sa tittiriḥ) śālibhakṣaṇād ativa pīvaratanuḥ svāśrayaṁ saṁ-smṛtya tatrāiva (Spl svam āśrayaṁ smṛtvā bhūyo 'py atrāiva) samāyātaḥ. Sy 97. 28 Nach einiger Zeit aber kam das Haselhuhn heim. Ar similarly (but OSp p. 163 l. 8 has first: et moró ahí la liebre un tiempo, cf. our text). (92) T 122. 4 śāsaṁ drṣṭvābravīt: apagam° madiyaniketanaḥ (β mama ni°) iti. SP 1285 tenoktam: madiyam idaṁ sthānam, tad apasara tvam itaḥ. So 49bcd (fuses this and next) tato 'sya śāśakasya ca, niḍo me tava nety evaṁ vivāda udabdhū dvayoh. Kṣ (begins story here) 461(25)ab kapiṇjalaśāsāu pūrvaṁ ve-madānavinodināu (Ma. em. vivādināu). Spl 66. 2 athāsāu koṭarāntargataṁ śāśakāṁ drṣṭvā sākṣepam āha: bho madiyam etad grhaṁ, tac chīghraṁ niṣkramyatām. Pñ 188. 18 athā... drṣṭvā sākṣepam idaṁ āha: bho bhoḥ śāśaka, na tvayā sundaraṁ kṛtam, yaṁ mamāvasathe praviṣṭo 'si. tac chīghram apag°. Sy 97. 29 und es sprach zum Hasen: Dieser Ort gehört mir, darum pack' dich fort. Ar, JCap 174. 24 et cum in suo loco leporem inveniret, dixit ei, etc. as Sy. (93) T 122. 5 text (om kiṁ; α upasthānayogyā). SP 1285 asāv āha: muḍha, upasthānabhogyāny (α °bhyogyāny or °yogyāny) āvāsasthānāni. So, Kṣ see prec. Spl 66. 3 śāśaka āha: na tavedaṁ grhaṁ kiṁ tu mamāiva. tat kiṁ mithyā parūṣāṇi jalpasi. uktāṁ ca. Pñ 188. 20 so 'bravīt: mūrkhā, kiṁ na te veditam, yad upasthānamātrabhogyā evāvāsaḥ. Sy 97. 30 Der Hase sprach: Ich gebe meinen Ort nicht preis; wenn du willst, so gehe ich mit dir vor Gericht. Ar, JCap 175. 2 begins, Habitaculum est in potestate mea, etc.; so also KF, OSP. (94) T 122. 6 text (mss. prāśnikāḥ, em. Hertel; ed. em. deśabhūpam, but the reading of the mss. is to be kept; it means "suitability, propriety"). SP 1289 (after next vs; confusion of this with § 95) tathā ca vyāvahārikāṁ priccha. So 50a nirṇetāraṁ tataḥ sabhyam. Spl 66. 12 (after next vs and insertion) taṁ mamāitad grhaṁ na taveti. kapiṇjala āha: bho yadi smṛtaṁ pramāṇikaroṣi tad āgaccha mayā saha yena smṛtipāṭhakaṁ prṣṭvā sa yasya dadāti sa grhṇātu. Pñ 188. 21 tittirir abravīt: yady evam, tarhi prātivesmīkāḥ pricchāntām. uktāṁ ca dharmasāstre. [After vs and

vāpikūpatadāgānām grhasyā 'vasathasya ca

sāmāntapratyayā siddhir ity evaṁ manur abravīt. 47.

- (95) tathā nāme 'ti pratipadya prasthitāu vyavahārakāraṇāya.
 (96) aham api kūtukāt taylor eva pṛsthato 'nugataḥ: (paśyāmi
 kim atra bhaviṣyati, iti.) (97) (tato) nā 'tidūraṁ gatvā kapiñ-
 jalaḥ (śaśakam) āha: kaḥ (punar) āvayor vyavahāraṁ draṅkṣyati.
 (98) śaśaka āha: (nanv ayam) nadipulinagato dadhikarṇo nāma
 vṛddhamārjāras tapaḥsaṁśritāḥ sattvajātānukampo dharmasāstra-

insertion:] 189. 13 tad yady api tavāyam āśrayaḥ, tathāpi śūnyaḥ san
 mayāśritāḥ. iti mādiya evāyam. tittiriḥ prāha: bhoḥ, yadi smṛtiṁ pramāṇi-
 karoṣi tad āgaccha mayā saha, smṛtān pṛcchāvaḥ. tāir dattam tava mama
 vā bhavatu. Sy 97. 32 Das Haselhuhn sprach: ("vs 32") Der Ort gehöret mir,
 und ich habe Zeugen. [The last is regarded by Schultheß and Hertel as
 corresponding to the next vs, which I think is extremely unlikely. It seems
 to me clear that it represents the sentence sany atra prāśnikāḥ. Note that
 prāśnika, according to Hindu lexicons, means "witness" as well as "umpire".]
 Ar as Sy. Vs 47=T 58, SP 35, N 28, Spl 93, Pṇ 83. (Not Sy 32; see
 prec.) a, T °taḍākānām, SP °taṭākānām. b, Spl devālayakujanmanām, Pṇ
 grhasyopavanasya ca. c, SP sāmānidhyam (α sāmīpyāt) prāyaśaḥ si°, N samī-
 pyapratyayā; Spl utsargāt parataḥ svāmyam. d, Spl api kartum na śakyate.
 (95) T 122. 10 text. SP 1289 (cf. under § 94) ity uktvā tathāiva calitāu. So
 50b anveṣṭum prasthitāv ubhāu (cf. § 94). Spl (cf § 94) 66. 14 tathānuṣṭhite. Pṇ
 (cf. § 94) 189. 16 tathā, iti pratipadya vyavahārapratyayārtham abhiprasthitāu.
 Sy 98. 5 (after passage quoted under § 99) und sie gingen zu dem Kater.
 Ar as Sy. (96) T 122. 10 text (tathyam for bhaviṣyati). SP 1289 aham
 api kutūhalād (α kūtūh°) eva tāv anugataḥ. So 50cd tāv aham kūtukād
 draṣṭum anvagaccham alaṅkṣitāḥ. Spl 66. 14 mayāpi cintitam: kim atra bha-
 viṣyati. mayā draṣṭavyo 'yam nyāyaḥ. tataḥ kūtukād aham api tāv anu
 prasthitāḥ. Pṇ 189. 17 aham api...pṛsthato lagnaḥ, paśyāmy atra kim bhav°
 iti. Sy 98. 5 (just after prec.) und ich begleitete sie, um zuzuschauen. Ar.
 (97) T 122. 11 nātidūraṁ...śaśam āha: ka āvayor... SP 1290 tato nātidūraṁ
 gatena kapiñjalenoktam: kaḥ punar āvayor nyāyadarśi. Pṇ 189. 18 atha
 nātidūraṁ gatvā śaśakas tittirim apṛcchat: bhadra, ko nāmāvayor vyavahāraṁ
 draṅkṣyati. Sy 97. 34 Der Hase sprach: Erst braucht's einen Richter
 und hernach erst die Zeugen. Das Haselhuhn sprach: Es ist ein Richter vor-
 handen. Der Hase sprach: Wer ist der Richter? Ar. (98) T 122. 12 asāv
 abravīt: nanv ayam nadi° tapaḥ° udadhikarṇo nāma sakalaśāstraparāgaś
 ciraḥjīvi dharmā° mārjāra iti. ayam evāsyā saṁśayasya chettā. SP 1290 śaśaka
 āha: yamunāṭīre 'vasthito (α om 'va°, or °tīrāvasatho) dirghavālo (α dadhi-
 karṇo) nāna vṛddhamārjālaḥ (α °raḥ) sadā cāṇḍrāyaṇādibhis (α °ṇādi) tapas
 caran vasati. so... So (cf. 51, under § 100; also) 52ab etam eva na pṛcchāvaḥ
 (B. °maḥ) kim nyāyāy iha dhārmikam. Kṣ 461(25)cd mārjāraṁ dadhikarṇākh-
 yaṁ nyāyaṁ papracchatuḥ purā (cf. also under § 100). Spl 67. 15 (after § 100,
 which cf. also) śaśaka āha: bhoḥ kapiñjala, eṣa nadiṭīre tapasvi dharmavādi

vid (vasati). so 'smākaṁ nyāyadarśi bhaviṣyati. (99) (tac ca śrutvā) kapiñjalo 'bravīt: alam anena kṣudreṇa. (uktam ca:)

(na hi viśvasanīyaḥ syāt tapasvichadmanā sthitāḥ

dr̥ṣyante bahavas tīrthe galadantās tapasvināḥ. 48.)

(100) tac ca śrutvā (sukhopāyapravṛttiprasādhana chadmarūpi) dadhikarṇo (mārjāras) tadviśvāsanārtham (sutarām) ādityābhimukho dvipādaḥ sthitāḥ, ūrdhvabāhur nimilitāikanayano japaṇa

tiṣṭhati, tad enaṁ prcchāvaḥ. Pṇ 189.20 so 'bravīt: nanv ayaṁ [then insertion] bhagavatyā gaṅgāyāḥ puline gatas taponiyamavratayogasaṁsthitāḥ sattvajātānukampo dadhi° nāma mārjāraḥ. iti. Also **190. 23**, a doublet, agreeing with Spl in position and substantially in language. Cf. my Introduction, Vol. II, pages 71 f. Sy 97.36 Das Haselhuhn sprach: Es gibt den und den Fluß, und nahe bei seinem Ufer ist ein gerechter Kater; der betet jeden Morgen früh die Sonne an und tötet nichts, fastet beständig, weidet Gras und trinkt Wasser. Der soll uns auf unsere Bitte Recht sprechen. Ar. The versions mostly seem to mix up this § with § 100, and it is impossible to reconstruct the orig. of either with entire certainty. (99) T 122.14 text. SP 1292 kapiñjalaḥ (v. l. adds āha): sa katham āvayor viśvasanīyaḥ. kṣudrā hi mārjārajātiḥ. Spl **67. 16** kapiñjala āha: nanu svabhāvato 'yam asmākaṁ śatrubhūtaḥ. tad dure sthitvā prcchāvaḥ [then insertion]. Pṇ 189.23 atha dr̥ṣtvā ca taṁ bhayaḥpranoditāntarātmā śaśakaḥ punar abravīt: alam... Also Pṇ **190. 24**, doublet, agreeing with Spl in position and substantially in language,—which makes Pṇ inconsistent with itself. Cf. prec. and reference there quoted to my Introduction. [Sy 98.4 Als der Hase dieses hörte sprach er: Zeige ihn mir. Ar, JCap 175.15 Dixit lepus: Placet mihi; eamus.] Vs 48=T 59, Pṇ 87. a, Pṇ viśvasanīyaṁ. b, Pṇ tapas chadmasthite 'dhame. c, Pṇ dr̥° cāiva tīrtheṣu. d, Pṇ galavārtās (mss. mostly °varttās). (100) T 122.18 text (udadhikarṇo; β om mārjāras; for āsit, β idaṁ [R adds cāha] cāndrāyaṇaturāyaṇa [v. l. °turāya or om tur°] vartulā [vv. ll. tulā or bṛhattulā] puruṣakādibhir upakramāir dharma [v. l. dharmāir] utpāditavya iti tac ca chadmanā). [SP 1293 sa āha: kim (α om) avasanno 'si. kapiñjalaḥ: ubhayor api samo 'yaṁ doṣaḥ. ity uktvā gatāu.] So 51 gatvā stokaṁ sarastīre hīnsādhṛtamr̥ṣāvratam, dhyānārdhamilitadr̥ṣaṁ mārjāraṁ tāv apaśyatām. Kṣ 462(26)abc mithyāvitāḥ saddharmādeṣṭā śāntiparāyaṇaḥ, japastha iva suptākṣaḥ. Spl 66.15 atrāntare tikṣṇadaṇṣṭro nāmāraṇyamārjāras taylor vivādaṁ śrutvā mārgāsannaṁ nadītaṁ āśādyā (cf. § 98) kṛtakūśalopagraho nimilitāikanayana ūrdhvabāhur ardhapādaspr̥ṣṭabhūmiḥ śrīsūryābhimukha imāṁ dharmadeśanām akarot [then insertion]. Pṇ 190.3 taduktam śrutvā sukhopāyavṛttiprasādhana chadmarūpo dadhikarṇas taylor viśvāsanārtham sutarām ādityābhimukho bhūtvā dvipādāvasthita ūrdhvabāhur nimilitanayanaḥ śubhabuddhyā taylor vañcanārtham evaṁ dharmadeśanām akarot [then insertion as Spl]. Sy 98.6 So kamen sie dort an, und der Kater sah sie von ferne. Schnell richtete er sich auf seinen Hinterfüßen auf, nach der Sonne zu, und betete diese an. Ar. See under § 98, which is more or less

āsīt. (101) *japataś (ca) tasya viśvastahṛdayāv upaśliṣṭāu sthāna-vyavahāraśrāvaṇam akurutām: bhoś tapasvīn, dharmadeśaka, āvayor vivādo vartate, tad dharmasāstraadvāreṇā 'smākaṁ nir-ṇayaṁ dehi.* (102) *tena cā 'bhikṣitam: vṛddhatvād dhatendriya-ivāc ca dūrān na samyak śṛṇomy (aham), saṁnikṣṭaṁ bhūtvō 'ccāiḥ śrāvayatam. tatas tāu nikaṭibhūya kathayataḥ.* (103) *tatas tatsaṁnidhānārthaṁ viśvāsam upapādayatā (dadhikarṇena) dharmaśāstraṁ paṭhitam:*

dharma eva hato hanti dharmo rakṣati rakṣitaḥ

tasmād dharmo na hantavyo mā no dharmo hato vadhīt. 49.

confused with this in most versions. (101) T 123.2 *japataś ca* (β om) *tasya viśvastahṛdayāv* (α 'hṛdayoh) *upaśliṣṭa-* (β 'tāu) *sthāna-* (so α; β *sthā-vara*; ed. em. *sthāne*) *vyavahāraśrāvaṇam* (mss. °śrav°, em. Hertel) *akur°*. SP 1294 *gatvā ca tasmāi* (α *dadhikarṇe*) *kathitam*. So 52cd, 53ab *ity uktvā tāu biḍālaṁ tam upetyāivam avocatām, śṛṇu nāu bhagavan nyāyaṁ* (B. *nyāyayam*) *tapasvī tvaṁ hi dhārmikaḥ*. Spl 67.18, Pp 191.2 *tato durasthāu tāv ūcatuḥ* (Pp *tata ubhāv api tam praṣṭum ārabdhāu*): *bhoś...* (Pp *dharmasāstreṇāvayor nir°*) *dehi.* (Then insertion.) Sy 98.8 *Als der Hase das sah, staunte er. Und nachdem sie sich in Furcht genähert hatten, sprachen sie: Wir haben einen Rechtshandel miteinander, darum bitten wir, sei unser Richter; und sie trugen ihm ihren Rechtshandel vor.* Ar as Sy (some versions have no direct quotation). (102) T 123.3 *tena cābhi°...ca nātispaṣṭatarāṁ śṛṇomy aham. saṁnikṣṭaṁ* (so mss., ed. em. °tāu)... *śrāvayatam* (mss. °tha). SP 1294 *sa āha: vṛddho 'smi, kṣiṇo 'ham, dūreṇa na śṛṇomi. tatas...* (α *diff., corrupt*). So 53cd, 54ab *śrutvāitad alpaya vācā biḍālas tāu jagāda saḥ, na śṛṇomi tapaḥkṣāmo dūrād āyāta me 'ntikam.* Spl 68.9 *paraṁ vṛddho 'ham dūrān na yathāvac chṛṇomi. evaṁ jñātvā samīpavartināu bhūtvā vivādaṁ vadataṁ yena me vijñātaparamārthaṁ vivādaṁ vadataḥ paratraṁ na virudhyate.* (Then insertion.) *tasmād viśrabdhāir bhūtvā karṇopānte nivedyatām.* Pp 191.17 *kiṁ tv ahaṁ vṛddho dūrād yuvayor bhāṣāntaraṁ na samyak śṛṇomi. tat kathaṁ jayaparājayaṁ kariṣyāmi. evaṁ jñātvā samīpavartināu bhūtvā mama nyāyaṁ nivedayatam, yena vijñā-tavivādaparamārthaṁ vaco vadato me paralokabādhā na bhavati.* (Then insertion as Spl.) *tasmād viśrabdhāu bhūtvā mama karṇopāntike sphuṭam āvedayatam.* Sy 98.12 *Der Kater sprach: Infolge meines Alters höre ich schlecht, darum tretet näher und sprecht laut. Und so näherten sie sich noch um ein Kleines und erzählten ihren Rechtshandel mit lauter Stimme.* Ar. (103) T 123.4 *suṣṭhutarāṁ cādṛto bhūtvā dharmasāstrasambandham avocat.* SP 1296 *tatas... upapādayan dharmasāstrāṇi dīrghavālo 'paṭhat* (α *upapādayatā etc., as text*). Kṣ 462(26)d *so 'bravīt peśalasvanah.* Jn, cf. *prec.; fusion of these two.* Sy 98.15 *Er aber sprach zu ihnen, damit sie Zutrauen zu ihm faßten und heranträten: Ich habe euern Rechtshandel vernommen, aber ich gebe euch den Rat, daß ihr wahrhaftig Recht suchet, denn.* Ar. Vs 49=T 60, SP 36, N 29, So 54cd, Sy 33, Ar. d, T ed.

eka eva suhr̥d dharmo nidhane 'py anuyāti yaḥ
 śarīreṇa samaiḥ nāśaiḥ sarvām anyad dhi gacchati. 50.
 andhe tamasi majjāmaḥ paśubhir ye yajāmahe
 ahiṁsāyāḥ paro dharmo na bhūto na bhaviṣyati. 51.
 mātṛvat paradārāṁś tu paradravyaṇi loṣṭavat
 ātmavat sarvabhūtāni yaḥ paśyati sa paśyati. 52.

(104) (*tat kiṁ bhakūṇā*), *tathā tāu chadmanā viśvāsam (ā)nitāu*,
yenā 'ṅkam upagatāv (ubhāv apy) ekadāi 'va (tena kṣndreṇa)
grhītāu hatāu ce ('ti).

(End of Story 4)

with α kadācid api sādhubhiḥ, β text (v. l. bhavet); SP nāsti dharmāt paro vidhiḥ, α mā sma dharmā (v. l. °mam) iṣvadhik (vv. ll. ihāvadhik, ato vidhiḥ); N mā yām dharmo hato vṛavit. So dharmo hy asanyaṁ nirṇīto nihanty ubhayalokayoh (cf. Jn under § 102). Sy wer ehrlich Recht sucht, kann sich als den gewinnenden Teil betrachten, auch wenn er verliert, und wer es betrügerisch sucht, kann sich als den verlierenden Teil betrachten, auch wenn er gewinnt. Vs 50=T 61, SP 37, N 30, Sy 34, 35, Ar. a, N śatām for suhr̥d. d, SP atra hi, SPα, N anyatra. Sy Denn aus dieser Welt nimmt einer nichts mit sich hinaus als seine guten Werke, alles andere bleibt hier zurück. (35, not a separate vs but an expansion of this same idea) Was einer für immer erwirbt und dauernd besitzt, das soll er zu erwerben bestrebt sein, aber was man nicht dauernd besitzen kann, soll er verachten und werfen. I think that Hertel's attempt, *WZKM.* 25.35f., to equate this with T vs 64 (see § 104), is unsuccessful. The two passages have nothing in common. The order is against the identification, and the words yato 'sāv etc., introducing the vs in T, are clearly a secondary addition.

Vs 51=T 62, SP 38, N 31, prose in Jn (Spl 68. 4, Pñ 191. 11), Kṣ 463(27). Not in Pa. a, for maj°, N vajjāmi, SP vārdhake, α duṣpāre, v. l. bhagnāmi. b, SP, N na ca (α, N yadi) mithyā vadāmy (N bravīmy) aham. c, T ed. ahiṁsānamakā (ed. min. °ko; β °nāma yo) dharmo; SP text, α ahiṁsāparamo, v. l. with N ahiṁsayā samo. Spl ete ye yājñikā api yājñakarmaṇi paśūn ghnanti te mūrkhāḥ, paramārtham śruter na jñanti. So essentially Pñ. Kṣ ahiṁsā paramo dharmo mokṣaḥ parahitaṁ nṛṇām, prāñidrohaprasaktānām andhe tamasi samsthitih. I cannot agree with Hertel's understanding of this vs, *WZKM.* 25.21f.; I regard T as corrupt. The general sense of SP, N, Jn and Kṣ is the same, and seems to me orig. Vs 52=T 63, SP 39, N 32, Sy 36, Ar. a, SP °dārāṁś ca, α v. l. °dārāṇi, N °dāreṣu. b, N paradravyeṣu. SP loṣṭhavat. c, N °bhūtānām. d, N sa paṇḍitaḥ. Sy Dem Weisen ziemt es, alles, was sein Nächster besitzt, zu verachten wie einen Stein, und allen Reichtum wie Staub, und jedermann sich selbst gleichzumachen. (Ar, JCap also has 176.1 reputare mulieres in oculis suis sicut serpentes.) (104) T 123.14 tat... tathā (α atha) tāu chad° viśv° nitāu (β ānitāu) yenāṅkam upagatāu (v. l. upā°) hatāu ceti. yato 'sāv antarlinam avahasyābravit (vs 64, nowhere else; cf. on vs 50, above).

(105) ato 'hañ bravimi: kṣudram arthapatiñ prāpye 'ti. (106) tat sarvathā nā 'yañ (?kṣudro) rājyayogya ulūka iti. (107) (tasya tu) tad (vacanañ) śrutvā sādhu anenā 'bhihitam iti matvā 'bruvan: †punar eva samavāyañ kṛtvā mahad rājakāryañ sampradhārayiṣyāmaḥ.† ity uktvā yathāgatañ sarvapakṣiṇo viceruḥ. (108) (kevalas tv avasiṣṭo bhadrapīthagato 'bhiṣekābhimukho

SP 1305 evaṁ atyantaviśvāsāt sañnihitāu jātāv (α evaṁ tāu viśvāsān nikāṭi-bhūtāu) ekadāiva (α adds tena) grhītāu hr̥tāu (! read hatāu; one ms. nihātāu; α bhakṣītāu) ca. So 55 ity uktvāśvāsya tāv agram āniya sa biḍālakāḥ, ubhāv apy avadhīt kṣudraḥ śākāñ śaśakapiñjalāu. Kṣ 464(28)abc śrutvety āśvāsa-padaviñ tadā (Ma. yātāu) tāv āgatāu (Ma. anugāu) tataḥ, abhakṣayat. Spl 68.19 kiñ bahunā, tena kṣudreṇa tūrṇaṁ viśvāsītāv ubhāu yathā buddhi-vihīnāu tāu sañjātāv āṅkavartināu. tatas ca tenāpi samakālam ekaḥ pādān-tenakrānto 'nyo daṇṣṭrākrakacena. tato gataprāñāu tāu bhakṣītāv iti. Pñ 192.5 kiñ bahunā, tathā tena kṣudreṇa tāu viśvāsītāu yathā tadantikam upagatāu. tatas ca samakālam ekaḥ pādenākṛantaḥ, dvitīyo daṇṣṭrākrakacena. evaṁ dvāv api gataprāñāu bhakṣītāu. Sy p. 98 bottom: Durch diese Rede verleitete er sie so lange, bis sie ihm nahe kamen, und als er sie nahe genug sah, fing er sie mit einem Satz und tötete sie. Ar. (105) T 123.18, SP 1306, Spl 68.22, Pñ 192.8 text (pratīka; Spl whole vs). So 56ab tad evaṁ nāsti viśvāsaḥ kṣudrakarmaṇi durjane. Kṣ 464(28)cd kṣudranṛpo duṣṭaḥ sarvavināśakṛt. Sy 99.1, Ar as usual. (106) T 123.18 tat sarvathā nāśrayaṇīyaguṇopeto 'yam. tat kim aneneti. SP 1306 text (om kṣudro). So 56cd tasmād uluko rājyañ na kartavyo 'tidurjanaḥ. Kṣ 465(29)a tasmād uluko nārho 'yam. Spl 69.2, Pñ 192.8 tad bhavanto 'py evaṁ (Pñ enaṁ) divāndhañ kṣudram (Spl om) adhipatiñ kṛtvā (Spl arthapatim āśadya) rātryandhāḥ santaḥ (Spl om) śaśatittirimārgeṇa (Spl śaśakapiñjalamaḥ) yāsyanti. iti vicārya (Spl evaṁ jñātvā) yad ucitañ tad vidhiyatām (Spl vidheyam). Sy 99.2 daḥ auch die Eulen heimtückisch, böse und Tierfresser sind. Ar (adds JCap 176.8 nec debemus eis confidere nec de eis nobis regem constituere). (107) T 124.1 text (aṅgīkṛtya for śrutvā). SP 1307 etac chrutvā vihaḡāir ālocitañ sarvāis ca vṛddhavāyasa eṣa tāvad abhiṣecanakriyārha ity uktam (for last clause α has a corrupt reading, ending tad āstām tāvad abhiṣeka-kriyeti). uktvā (α om) yathāyathañ sarve gatāḥ. So 57 ity uktāḥ pakṣiṇas tena vāyasena tatheti te, abhiṣekam ulūkasya nivāryetas tato yayuḥ. Kṣ 465(29)bc iti tadvacasā purā, naṣṭarājyo 'bhavad. Spl 69.3, Pñ 192.11 atha tasya tad (Pñ om) vacanañ śrutvā (Pñ ākārṇya) sādhu anenābhihitam ity uktvā bhūyo 'pi pāṛthivārthañ (Pñ nrpārthe) sametya (Pñ adds anyo-nyañ) mantrayiṣyāma (Pñ 'mahe) iti bruvāṇāḥ sarve (Pñ sarvapakṣiṇo) yathābhimatañ (Pñ yathāgatañ) jagmuḥ. Sy 99.4 Als die Vögel diese Worte hörten, stimmten sie alle zu und machten die Eule nicht zum König. Ar. (108) T 124.3 text (β 'ty upalabhyolukas tadvacanena pradīpi°). SP 1308 atha sāmāṇso (α °śād) vāyasam uluka āha. So cf. 58d krudhā (under § 111). Spl 69.5, Pñ 192.13 kevalam avasiṣṭo (Pñ om) bhadraśanopaviṣṭo 'bhiṣe-karthañ (Pñ °kābhimukho) divāndhañ kṛkālīkayā sahāste. āha ca (Spl atha

divāndhaḥ, kena ce 'dam anarthāyā 'bhihitam mama, vāyasene 'ty upalabdhavārtta) ulūko vāyasavacanenā 'dipitaṃanās tam āha: (109) kiṃ mayā 'pakṛtaṃ bhavataḥ, yenā 'bhiṣekavyāghā-taḥ kṛta (iti).

saṃrohati 'ṣuṇā viddhaṃ vanaṃ paraṣuṇā hatam

dagdhaṃ dāvānenā 'pi na prarohati vākṣatam. 53.

(110) *tat (kiṃ bahunā,) adyadivasād ārabhya 'smākaṃ bhavatāṃ ca vāiram. (111) iti (cā) 'bhidhāya divāndhaḥ krudhā (yathā-gataṃ) prāyāt. (112) asāv api vāyaso (bhavyavyākulaś) cintayām*

tenābhihitam): kaḥ ko 'tra bhoḥ kim adyāpi na kriyate me 'bhiṣekaḥ (Pṇ 'py abhi° na kri°). atha (Pṇ iti śrutvā) kṛkālikayābhihitam: bhadra, kṛto 'yam vighnas te kākena (Pṇ kṛtas te 'bhiṣekavighnopāyo vāyasena). (Then insertion.) tac chrutvā sa (Pṇ om) saṃśādam (Pṇ adds ulūkaḥ) vāyasam (Pṇ om) āha (Pṇ prāha). Sy 99.5 Die Eule aber war darob im Herzen verbittert, und sie sprach zum Raben. Ar. (109) T 124.5 text (β yena mamābhi°). SP 1308 kiṃ tavāpakṛtaṃ mayā, yena rājyam utpannam hatam tvayā. Spl 69.11, Pṇ 192.20 bho duṣṭātman, kiṃ mayā te 'pakṛtaṃ yad (Pṇ yena) rājyābhiṣeko me vighnitaḥ (Pṇ °ko vighnitas tvayā). [Here § 110.] uktaṃ ca. Sy 99.6 Was habe ich dir zuleide getan, daß du ein Wort gesprochen hast, das mir geschadet hat? Bedenke wohl. Ar. Vs 53=T 65, SP 40, N 33, Spl 111, Pṇ 99, Sy 37, Ar. a, N se (read saṃ) rohatīṣusid-dhānām. Spl rohate sāyakāir vi°, Pṇ rohati sāyakavi°. b, SP vraṇaṃ (α vanaṃ). c, T, Jn vācā duruktaṃ bibhatsaṃ, N dagdhavāpyalalanāpi. d, SP, N vākṣataṃ (N vāggataṃ) na pra°. T, Spl saṃrohati. T, Pṇ vāk-kṛtam. Sy Der abgehaene Baum sproßt wieder, und eine Schwertwunde heilt, doch die von der Zunge geschlagene Wunde schließt sich nicht wieder zusammen. Pfeilspitze und Lanze lassen sich wieder herausziehen, aber ein Wort, das hart ist wie eine Pfeilspitze, bleibt im Herzen stecken. Here follows Sy 38, which has no other representative in Skt. than the prec. vs; it seems likely that it is merely an expansion of the idea of pāda c, and if so it points to the reading of SP, N as the orig. in c: Überhandnehmendes Feuer kann mit Wasser niedergeschlagen werden, tödliches Gift macht man durch Gegengift unwirksam, Not verschwindet durch Geduld; aber Ver-bitterung [JCap 176.25 ignis vero inimicie] läßt sich mit nichts aus-löschen noch beruhigen. Ar similarly. (110) T 124.9 text (β ca bha-vatā for bhavatāṃ ca). SP (cf. under § 115?). So 58abc adyaprabhṛti yūyaṃ ca vayaṃ cānyonyasatravaḥ, smara yāmī. Kṣ 465(29)cd vāirī kākā-nām ity amaṅgalaḥ. (Fusion of this with § 115.) Spl 69.12, Pṇ 192.21 (before prec. vs) tad adyaprabhṛti sānvayam (Pṇ om) āvayor vāiram. Sy 99.22 So habt ihr Raben ewige Verbitterung und Feindschaft mit uns ge-pflanzt. Ar. (111) T 124.9 iti cābhi° (β om ca) samujjhātābhiṣeko divā° yathā° prāyāt. So 58cd 'ty ulukas taṃ kākam uktaḥ krudhā yayāu. Spl 69.15, Pṇ 193.1 atha (Spl ity evam abhidhāya) kṛkālikayā saha (Pṇ adds tasmin) svāśrayaṃ gataḥ (Pṇ gate). Sy 99.23 Und sie wandte sich in hef-tigem Grimm von dem Raben ab. Ar. (112) T 124.10 text (om bhaya-

āsa: kim idam anarthaṁ mayā sāmānye 'rthe kṛtam iti. (sādhv abhihitam:)

adeśakālārtham anāyatikṣamaṁ

yad apriyaṁ lāghavakāri cā 'tmanaḥ
yo bhāṣate kāraṇavarjitaṁ vaco

na tad vacaḥ syād viṣam eva tad bhavet. 54.

balopapanno 'pi hi buddhimān naraḥ

paraṁ nayan na svayam eva vāiritāṁ

bhiṣaṁ mamā 'stī 'ti vicintya bhakṣayed

akāraṇaṁ ko hi vicakṣaṇo viṣam. 55.

(113) tad idam āpatitaṁ mamā 'jñānād (iti). yac ca hitaiṣibhiḥ
sārdham asaṁpradhārya kriyate, tasye 'dṛṣa eva vipāko bhavati.
uktaṁ ca:

suhṛdbhir āptāir asaṁkṛtparīkṣitaṁ

svayaṁ ca bhūyaḥ paricintitāśrayam

karoti kāryaṁ khalu yaḥ sa buddhimān

sa eva lakṣmyā yaśasaś ca bhājanam. 56.

vyā°; ed. with α om mayā and om sādhv abhi°, β text). So 59ab kāko 'pi
yuktam uktaṁ tu matvā vighnaḥ tato 'bhavat (B. vi° 'bhavat kṣaṇam). Spl
69.15 atha bhayavyākulo vāyaso vyacintayat: aho akāraṇavāiram āsādayatā
mayā kim vyāhṛtam. uktaṁ ca. Pñ 193.1 vāyaso 'py acintayat: aho akā-
raṇavāiram āsāditam, yad idam vyāhṛtam mayā. uktaṁ ca. Sy 99.25 Da
empfand der Rabe alsbald Reue und sprach: Ich habe schlecht gehandelt,
denn mein Schade betrifft nun die ganze Gesamtheit. Ich hätte nicht auf
eigene Faust kämpfen sollen, am wenigsten in ihrer (=der Eule) Gegen-
wart; heißt es doch. Ar. Vs 54=T 66, Spl 112, Pñ 100, So 59cd,

Sy 39, Ar. a, Jñ 'kālañām. c, Spl yo 'trābravīt kā°; T vicintya buddhyā
muhur apy avāimya ahaṁ. d, T °vaco hālahalaṁ hi tad viṣam. So (combines
this and next vs) vāumātrotpāditāśahyavāirāt (B. °raḥ) ko nānutapyate. Sy
Ein Wort, das man zur Unzeit törichterweise ausspricht, ist kein Wort,
sondern Gift, zumal dann, wenn es Feindschaft erzeugt. Vs 55=T 67,

Spl 113, Pñ 101, So 59cd, Sy 40, Ar. b, T mss. yaḥ, ed. em. to kaḥ, for
na. d, Spl akāraṇāt, Pñ °ne. So, cf. prec. Sy Sogar ein Mächtiger und
Herrscher geht im Selbstvertrauen nicht so weit, daß er gegen einen ge-
wöhnlichen Menschen ein Wort ausspricht, aus dem Verbitterung entsteht.
Ein Weiser, wenn er auch Arzt und Medikamente zur Hand hat, trinkt
nicht unnötigerweise Gift. Here Pa inserts a vs (Sy 41) not found in
the Skt. versions. (113) T 124.20 text (α tasmāt for uktaṁ ca). No-

where else in Skt. Sy 100.7 Nun habe ich solches in meiner Torheit ge-
sprochen, ohne damit zu Rate gegangen zu sein, und kann es nicht wieder
gutmachen. Heißt es doch. Ar similarly. Vs 56=T 68, Pñ 103, Sy 42,
Ar. Pñ in a asaṁkṛd vicāritaṁ, in b °ca buddhyā pravacāritāśrayam, in d

(114) (iti). *evam uktvā kāko 'pi (tataḥ sthānāt) prāyāt.*

(End of Story 2)

(115) *tad evam, deva, vāḥkṛtād asmākam ulūkaiḥ saha vāiram* (iti). (116) *meghavarṇa āha: avagataṁ maye 'dam; tāta, saṁpradhāryā 'dhunā yāvat te 'smān prati saṁnipātāya ne 'hā 'gacchanti, tāvad upāyaś cintyatām.* (117) *asāv āha: svāmin, (saṁdhivigrahāsanayānasamśrayadvāidhibhāvānām) ṣaṇṇām guṇānām saṁdhivigrahāv ādāu (vy)ākhyātāu.* (118) *adhunā tv āsanayānasamśrayadvāidhibhāvānām asmākam abhāva eva, yat kāraṇam: āsanam baliyasi dviṣati sthānasyā ('tmanas ca) vināśāya (bhavati), yānam (tāvat) sthānaparityāgāya; †kaṁ balavantam*

yāsaśām. Tβ in c yas tu or yasya for yaḥ sa. Sy. Der Mensch muß sich mit Freunden und Ratgebern beraten, dann erntet er Gutes von seiner Tat. Andernfalls kommt er auf verkehrte Gedanken, die unliebsame Folgen haben.

(114) T 125.5 iti... 'pi prāyāt. Spl 70.3 *evam...* 'pi svabhavanam prati prāyāt. Pñ 193.20 *evam vicintya kāko...* Sy 100.15 So sprach er, machte sich auf und verließ die Versammlung der Vögel. Ar. (115) T 125.6 (A215) text. SP 1312 ato 'yam tadāprabhṛti kākolukayor vāirānubandhaḥ (probably fusion of this with § 110). So 60ab *evam vāgdoṣasaṁbhūtam vāiram naḥ kausikāiḥ saha.* Kṣ see under § 110. Spl 70.3 *tad vatsa, evam asmābhiḥ saha vāiram kausikānām anvayāgatam.* Pñ 193.21 *tat, vatsa, asmākam ittham kausikāiḥ saḥanvayavāiram iti.* Sy A185.1 Diese Verbitterung und Feindschaft der Eulen mit uns besteht also infolge des Wortes des Raben. Ar.

(116) T A215.1 *megha°... saṁpradhāryatām, yeneha nāgacchanti...* (but β text, with v. l. yāvanto for yāvat te). SP 1313 *meghavarṇa āha: tāta, idāniṁ śighram (α om) eva tvadīya (α atra) upāya upadiśyatām (α cintyatām), yāvan nābhyeti rajanī (α yāvad asāu nābhyeti).* Spl 70.4, Pñ 193.21 *meghavarṇa āha: tāta, tad (Pñ om) evam gate 'smābhiḥ kiṁ kriyate (Pñ kiṁ kṛtyam asmābhiḥ).* Sy A185.3 Der Rabenkönig sprach: Ich habe gehört, was du gesprochen hast. Jetzt aber laß uns förderliche Worte reden, denn die Eulen werden abermals kommen und uns Schaden zufügen. Wie müssen wir also mit ihnen verfahren? Ar. (117) T A215.2 text (ed. with α ākhyātāu, β vyā°). SP 1314 *sa āha: svāminā (α svāmin, v. l. adds guṇeṣu ṣaṭsu) tāu saṁdhivigrahāu nirākṛtāu.* So 60cd *ity uktvā kākaraṇam tam cirajīvy avadat punaḥ.* Spl 70.5 *sa āha: vatsa.* Pñ 193.22 *sa prāha.* Sy A186.1 Der Rabe sprach: Wir wollen weder die Eulen bekriegen, noch die Zahlung eines Tributes auf uns nehmen, aus dem Grunde, den ich bereits erwähnt habe. Ar. (118) T A215.3 *adh°...*

°saṁśrayasamavāyānām asmākam abhāva eva, yat kāraṇam: āsanam durgavināśāya, yānam durgaparityāgāya, kaṁ bal° saṁś° (mss. α kaṁ balaṁ, β kevalaṁ, saṁśrayas sa; em. Hertel), kaśya samavāyaḥ. SP 1314 *adhunā tāvad yānāsanadvāidhibhāvasamāśrayās cintyantām. tatrāsanam baliyasi dvi° sthānam (read sthānasy) ātm°... °tyāgāya, dvāidhibhāvaś ca baliyasā pratyā-*

saṁśrayāmaḥ, kasya dvāidhībhāvah.† (119) *†tad evaṁ gate sāmādānabhedadaṇḍānāṁ caturṇāṁ nayānāṁ nā 'sty avakāśah. asti pañcamo 'py (a)śāstrakartur nayaś† chalo nāma. tam aṅgī-kṛtya tam evā 'haṁ tadvijayāya (paribhāvāya ca) prayatiṣye. uktaṁ ca:*

bahavo 'balavantaś ca kṛtavāirāś ca śatravaḥ

śaktā vañcayitūṁ buddhyā brāhmaṇaṁ chāgalād iva. 57.

(120) so 'bravīt: katham cāi 'tat. cira(m)jīvy āha:

KATHĀ 5 (STORY 5: BRAHMAN AND ROGUES)

(121) *asti, kaścid brāhmaṇo grāmāntarāt paśubandha(na)nimittaṁ chāgam ādāya skandhe kṛtvā svaveśmani gacchan, (122) pathi*

sannena saha na kāryaḥ. ataḥ samāśrayaś cintyatām. So 61ab bahavo balinas te ca jetuṁ śakyā na kāuśikāḥ. Others nothing. (119) T A216 text

(β adds 'pi after gate; β śāstrakartur; β samam for tam after aṅgī°, α text, ed. em. to svayam). SP 1317 sa ca śariravyayenāpi mayā prayatnād anuṣṭhā-tavyaḥ. uktaṁ ca. Kṣ 466(30)ab chalena pātaya ripūn sarvopāyaparikṣaye (Ma. em. °yā). Spl 70.5, Pṇ 193.22 evaṁ gate 'pi śāḍgunyād aparāḥ sthūlo 'bhiprāyo 'sti. tam aṅgīkṛtya svayam evāhaṁ tadvijayāya yāsyāmi, ripūn vañcayitvā (Pṇ tr vañc° tān ri°) vadhiṣyāmi (Pṇ vadhyān kariṣyāmi). uktaṁ ca. Later: Spl 72.8, Pṇ 196.11 vatsa ākarṇaya tarhi sāmādin atikramya yo mayā pañcamo upāyo (Pṇ yaḥ pañcamopāyo mayā) nirūpitaḥ, tan (Pṇ yathā). Sy A186.3 vielmehr wollen wir ihnen durch List schweren Schaden zufügen. Ar. Vs 57=T 69, SP 41, N 34, Hp IV.56, Hm IV.53, Spl 114, Pṇ 104, So 61cd, Kṣ 466(30)cd, Sy 43, Ar. H quite diff.: ātmāupam-yena yo vetti durjanam satyavādinam, sa tathā (Hp eva, v. l. tathā) vañcyate dhūrtāir (Hp tena) brāhmaṇaś chāgato yathā. ab, Jn bahubuddhisamupetāḥ (Pṇ °samāyuktāḥ) suvijñānā balotkatān (Pṇ °tāḥ). a, all mss. of T and SP (except best of SP) lack avagraha in 'bala°. c, T prājñāṁ, Jn dhūrtā(ś), for buddhyā, SP bu° vañ° śakyā, N śakyā va° bu° (so SP v. l., with some mss. reading śaktā or °tyā). [Hertel, SP, p. XXXVII, calls buddhyā an inferior reading, without saying why. On the next page he justly remarks that the story illustrates the victory of buddhi rather than bala! Apparently buddhyā must be an inferior reading simply because it appears in SP rather than in T.] d, Pṇ chāgakabrāhmaṇaṁ yathā. SP, N brāhmaṇaś (v. l. of SP text). T chāgalād. So bahavo hi (B. 'pi) jayantīha śṛṇu cātra nidarśanam (cf. also under § 118). Kṣ chalena bhraṇśitaḥ (Ma. °ta-) sthānād (v. l. of ŚP. chāgād, Ma. ms. chāgad, em. to chāgo) dhūrtāiḥ śatrubhir agrajāḥ. Sy wie sie die schlaunen Männer gegen jenen Asketen anwen-deten, indem sie ihm über etwas ihre Zweifel äußerten, dessen er doch ganz sicher war. (120) T A217, SP 1321 text (T ciraj°). Spl 70.10, Pṇ 194.3 meghavarṇa āha: katham etat. so 'bravīt. Sy A187, Ar as usual.

(121) T 125.16 asti ka° (α om) brā° paśu° (β bandha for bandhana) paśum ādāya svave° uccalitāḥ. SP 1322 asti kaścid brā°, sa ca (α om

dhūrtāir dṛṣṭāḥ. tāis cintitam: brāhmaṇo 'yaṁ chāgam tyājya-
tām iti. (123) *tatas tasyāi* ('vā) 'grataḥ kṛtasamkalpāir mārgā-
bhimukhyenā 'gacchadbhir (ekadvitripravibhāgena) sthitam. (124)
yas tu teṣām agragaḥ, tena brāhmaṇo 'bhihitāḥ: *kim ity* ayam
kukkurus tvayā skandhenō 'hyate. (?*athavā śvāpadavyāpādane*

sa ca) yāgārthi chāgam āniya (α ādāya) gacchan. Hp 143.7, Hm 129.14 asti
gāutamāraṇye (Hm °tamasyār°) prastutayajñāḥ kaścid brāhmaṇo (Hm adds sa
ca yajñārtham) grāmāntarāc chāgam upakriya skandhe kṛtvā (Hm nītvā)
gacchan. So 62ab chāgam kritam gṛhītvānse grāmāt ko 'pi vrajan dvijāḥ.
Kṣ 467(31)ab skandhe chagalam ādāya vrajantaṁ brāhmaṇaṁ. Spl 70.12
asti—(here various expansions) brāhmaṇaḥ—paśuprārthanārtham kaścid
grāmāntaram gataḥ—so 'pi—taṁ paśum—skandhe kṛtvā satvaram purābhi-
mukham pratasthe. Pñ 194.5 essentially as Spl. Sy 100 bottom, Ein Asket
hatte sich einen Ziegenbock gekauft in der Absicht, ihn zu opfern. Als er
heimzog. Ar as Sy. (122) T 125.17 ardhapathe (α atha pathi) ca dhūrtāir
(β vātikair) dṛṣṭvābhihitam: bhakṣayāmo 'dyānam aḥam iti. SP 1322 text
(α om pathi). Hp 143.8, Hm 130.2 dhūrtatrayeṇāvalokitaḥ. tatas te dhūrtā
(Hm adds yady eṣa chāgaḥ kenāpy upāyena labhyate tadā matiprakarṣo
bhavatīti) samāloca. So 62cd bahubhir dadṛṣe mārge dhūrtāis chāgam
jihīṣubhiḥ (supporting SP; cf. Ar). Kṣ 467(31)bc pathi, vañcanāyā-[bruvan,
see § 124] dhūrtāḥ. Spl 70.18 atha tasya gacchato mārge trayo dhūrtāḥ
kṣutkṣāmakaṇṭhāḥ saṁmukhā babhūvuḥ, tāis tādṛśaṁ (then expansion)—
paśum—āloka (Pñ avalokya) mitho 'bhihitam: bho asya paśor bhakṣaṇād
adyataniyo himapāto vyarthatām nīyate. tad enaṁ vañcayitvāsyā sakāśād
gṛhyate. Pñ 194.12 atha tasya mārgaṇa gacchataḥ trayo etc. essentially as
Spl to vañcayitvā paśum ādāya śītatṛāṇaṁ kurmaḥ. Sy see next (fusion of
the two sections). Ar closer to orig.: OSp p. 166 l. 11 E viéronlo tres hommes
engañosos, e consejaronse entre sí cómo lo engañarian; JCap similarly, but
at end 178.24 consilium ut ipsum sibi auferrent. (123) T 125.17 tatas
(β yatas or atas) tasyāivāgrataḥ (α om eva)...sthitam (so ms. R corr.; other
mss. om; ed. yātam without mss. authority). SP 1323 tatrāikenāgatya (from
this point SP is hopelessly corrupt down to § 128, see Hertel, SP, p. XXXIX f.;
cf. my Introduction, Vol. II, page 118 f.). Hp 143.9, Hm 130.3 (Hp prāntara-)
vrkṣatrayatale (Hm adds krośāntareṇa) tasya brāhmaṇasya vartmany upa-
viśya (Hm °maṇasyāgamanam pratikṣya pathi) sthitāḥ. Kṣ 467(31)d saṁghaśaḥ
kṛtasamvidāḥ. Spl 70.22, Pñ 194.17 (in next) veṣaparivartanaṁ (Pñ °prā-
vart°) vidhāya saṁmukho bhūtvāparamārgaṇa (Pñ °pamārgaṇa). Sy 100
bottom, (cf. prec.) machten einige Männer einen Anschlag gegen ihn und
kamen ihm einzeln, einer nach dem andern, entgegen. Ar, OSp p. 166 l. 12 Et
fuéronse al camino por do él había de ir. (124) T 125.18 yas (α yatas)
tu teṣām agragaḥ (β agrataḥ), tena brāh° 'bhi°: avaśyam asāu (β ayam)
sādhō śvā saguṇaḥ, yena tvayā... Hp 143.10, Hm 130.5 tadāikena (Hm
tatrāikena) dhūrtena gacchan sa (Hp tr sa ga°) brāhmaṇo 'bhihitāḥ: bho
brāhmaṇa, kim iti (Hp adds tvayāyam) kukkuraḥ skandhenohyate. So 63
ekas ca tebhya āgatya tam uvāca sasambhramam, brahman katham ayaṁ

kuśala iti. evam uktvā 'pakrāntaḥ.) (125) †*brāhmaṇaś cintayām āsa: kim anena durātmanā 'bhihitam. katham ahaṁ śvānam skandhe kariṣyāmi.*† (126) *yavad anyāu dvāu (dhūrtāu), tābhyām api brāhmaṇo 'bhihitaḥ: brahman, kim idam asaḍṛśaṁ vyavasitam, yajñopavītam (akṣamālā kamaṇḍalus tripuṇḍrakam) skandhe (ca) śvā (vidhūram). athavā śaśamṛgasūkaravyāpādane nūnam ayaṁ kuśala (iti. evam uktvā tāv atikrāntāu).* (127) *brāhmaṇas tu (jijñāsayā) chāgaṁ bhūmāu nidhāya sunipuṇaṁ (karṇaśṛṅgavṛṣaṇapucchādīn) arāyavān parāmṛśyā ('cintayat: mūrkhās te, katham imaṁ śvānam ivā 'vadhārāyanti.) punaḥ*

skandhe gṛhītaḥ śvā tvayā tyaja. Kṣ, cf. 'bruvan under § 122, and 468, 469ab (32, 33ab) aho śvā mṛgaḥ nūnam ayaṁ kasya dvijaṣabha, skandhena voḍho (Ma. em. °dhe tavodho) mārgeṣu nṛpopāyanam eṣa vā, ekasminn ity apakrānte dūram. Spl 70. 22 atha teṣāṁ ekatamo [here prec.] tam āhitāgnim ūce: bho bho bālāgnihoṭrin, kim evaṁ janaviruddhaṁ hāsyakāryam anuṣṭhīyate, yad eṣa sārameyo 'pavitraḥ skandhādhirūḍho niyate. Pp 194. 16 practically as Spl. Sy 101. 1 Einer von ihnen sprach zu dem Asketen: Wozu brauchst du den Hund, den du da am Knebel führst? Ar, OSp p. 166 l. 13 et paróse el uno delante e díjole: Qué can es éste que traes contigo? Quiéreslo vender? (125) T 126. 3 text. Hp 143. 11, Hm 130. 6 vipro brute (Hm °preṇoktam): nāyaṁ śvā (Hm adds kim tu) yajñachāgo 'yam (Hm om). So 64ab tac chrutvā tam anāḍṛtya sa dvijaḥ prākramad yadā. Spl 71. 6 tataś ca tena kopāviṣṭenābhihitam: aho kim andho bhavān, yat paśuṁ sārameyatve na pratipādayasi (Pp yat paśoḥ sārameyatvaṁ prati°). [sa āha: brahman, na kopāḥ kāryaḥ, yathecchaṁ gamyatām.] Pp 194. 23 practically as Spl. Sy nothing. Ar, JCap, KF nothing, but OSp p. 166 l. 15 Et el hombre bueno non respondió, e fuese su camino. (126) T 126. 4 text (ed. adds saṁprāptāu after dhūrtāu, without mss. authority; β idṛśaṁ for idam; ms. z viduram for vidh°, ms. R om). Hp 143. 12, Hm 130. 7 anantaram punar dvitīyena krośamātrāvasthītena tad evoktam (Hm athānantarasthītenānyena dhūrtena tathāivoktam). So 64cd tato 'nyāu dvāv upetyāgre tadvad eva tam ūcatuḥ (cf. also 66a, under § 128, yajñopavītam). Kṣ 469(33)bed, 470(34)ab anyāv athocatuḥ, aho vicitraṁ paśyāvaḥ skandhena yad ayaṁ dvijaḥ, śvānam vahati kim nu syād ayaṁ vyādho dvijākṛtīḥ. Spl 71. 8 (and Pp 195. 1 practically the same) atha yāvat kimcid vanāntaram (Pp adhvanāntaram) gacchati, tāvad dvitīyo dhūrtaḥ saṁmukham abhyupetya tam uvāca: bho brahman, kaṣṭaṁ kaṣṭaṁ, yady api vallabho 'yaṁ mṛtavatsas tathāpi skandha āropayitum aśakyāḥ. Sy 101. 3 Ein anderer sagte: Willst du auf die Jagd gehen, daß du einen Hund mit dir führst? Ar, OSp p. 166 l. 16 al encontro con el otro. Et díjole: Queredes ir a cazar con este can? (127) T 126. 7 text (paśuṁ for chāgaṁ, nikṣippa for nidhāya: most mss. parāmṛśya). Hp 143. 12, Hm 130. 8 tad ākarṇya brāhmaṇaś chāgaṁ bhūmāu nidhāya muhur (Hp adds muhur) nirikṣya punaḥ skandhe kṛtvā (Hp °dhena gṛhītvā) dolāyamānamatīś calitaḥ. So 65ab tataḥ sasamāśayo yāvad yāti chāgaṁ nirū-

skandhenā 'dāya prāyāt. (128) *athā 'nyāis tribhīr abhikito brāhmaṇaḥ: na tvayā spraṣṭavyā vayam (iti, ekapārśvena gam-yatām,) yat kāraṇam, śucir asi lūgamātreṇa, brāhmaṇa, śva-saṃparkān nūnaṃ vyādho bhaviṣyasi. (ity uktvā 'pakraṇtāḥ.)* (129) *athā ('sāu) brāhmaṇas̄ cintayām āsa: katham̄ mame 'ndriyāṇi vikalāṇi, athavā yato bahutvam, tat pramāṇam, dṛśyante ca loke viparītāni; kadācid ayaṃ śvarūpī rākṣasaḥ*

payan. Kṣ 470(34)cd, 471(35), 472(36)ab tayoh śrutveti vipras tam nidhāya bhuvi śaukitah, pasarpa pāpinā pucchaviṣṇānavrṣaṇādīsu, unmattā vilapanty ete chāgo nāyam iti svayam, punah skandhe samādāya tam yayāu caturō dvijaḥ. Spl 71.14 athāsāu sakopam āha: bhoḥ kim andho bhavān, yat paśuṃ mṛtavatsam vadasi. [Then insertion similar to that quoted § 125.] Pñ 195.8 practically as Spl. Sy nothing, and Ar versions apparently nothing. (128) T 126.9 text (v. l. svasucir for śucir). SP 1325 punar anyāir āgatya bhāṣitam: aho duścāritam (α acaritam) brāhmaṇasya katham uttamajātiḥ kurkuram āniya (α om) gacchati (α vahati). Hp 146.12, Hm 133.9 tatas (Hp tadanantaram) tṛtiyadhūrtavacanam śrutvā. So 65cd, 66 tāvad anye trayo 'bhyetya tam evam avadaṇ śathhāḥ, katham yajñopavitam (cf. § 126) tvaṃ (B. ca) śvānam ca vahase samam, nūnaṃ vyādho na vipras tvaṃ haṃsy anena śunā mṛgān. Kṣ 472cdef, 473(36cd, 37, 38ab) tataḥ pare samabhyetya kakṣāniyamitāmbarāḥ, ūcur dvijo 'yam asprśyaḥ śvapāka iva pāpabhāḥ, aho mahājane nāyam lajjate kulapānsanaḥ, śvānam vahati yaḥ skandhe pathi yāti (Ma. em. yāntam) ca saṃsprśet. Spl 71.16 atha yāvat stokaṃ vanāntaram gacchati tāvat tṛtiyo dhūrtah saṃmukham upetya tam uvāca: bho ayuktam etad yad rāsabhaṃ skandhārūḍhaṃ nayasi. tat tyajyatām eṣaḥ. Pñ 195.10 practically as Spl. Sy 101.4 Ein anderer sagte: Willst du den Hund, den du mit dir führst, verkaufen? Und wieder ein anderer sagte: Der sollte sich waschen und reinigen, nachdem der Hund mit ihm in Berührung gekommen ist. Ar, OSp p. 166 l. 18 Et después encontróse con el otro. Et dijole: Bien creo que éste, aunque trae hábito de religioso, que non es así. Ca los religiosos non traen canes. Other Ar versions similarly. (129) T 126.12 athā...āsa: kim idam āpatitam, athavā... (v. l. asyāśakyam; ed. svarūpaṃ, without report of variant; it must be remembered that the Śāradā śa is almost exactly Devanāgarī sa, and very similar to Śāradā sa). SP 1327 tato brāhmaṇas̄...vikalāni, sarveṣāṃ sarvathā (α yatra) buddhir anyā (α om) bhavati (α syāt), atrāham etannibandhanam. Hp 146.13, Hm 133.9 svavibhramam (Hm svamatibhramam) niścitya. So 67 tac chrutvā sa dvijo dadhyāu nūnaṃ bhūtena kenacit, bhrāmīto 'haṃ dṛśāṃ hṛtvā (B. ha') sarve paśyanti kiṃ mṛgā. Kṣ 474, 475ab(38cd, 39) ity ākarṇya bhr̥sodvignas tyaktvājam duḥkhito dvijaḥ, bahūnāṃ ekavūkyena saṃjātapratyayo 'bhavat, māyāvī rākṣaso nūnam ajo 'yam syān pa saṃśayaḥ. Spl 71.21, Pñ 195.16 athāsāu tam paśuṃ (Pñ paśurūpaṃ) rākṣasaṃ manyamāno (Pñ matvā). Sy 101.8 Als der Asket ihre Worte hörte, dachte er: Führe ich also wirklich einen Hund mit mir und hat sich der Verkäufer auf Gaukelei verlegt und mich mit Blindheit ge-

syāt. (kim, asya śakyaṃ śvarūpaṃ kartum iti.) (130) evaṃ saṃpradhārya chāgaṃ tyaktvā snātvā grhaṃ yayāu. (131) dhūrtāis ca (sa) chāgo grhītvā bhakṣitaḥ.

(End of Story 5)

(132) ato 'haṃ bravīmi: bahavo 'balavantaś ce 'ti. (133) *tat, (deva,) asti me kiñcid vaktavyam; tac cā ('vadhārya) yathoktam anuṣṭheyam. (so 'bravīt: tāta, atha kim. cirañjīvy āha: deva,)* (134) māṃ luñcitapakṣaṃ kṛtvā 'tiniṣṭhuravacanāir nirbhartsya

schlagen (KF bewitcht my eyes)? Ar. (130) T 126. 15 evaṃ saṃpradhārya bhūmāu nikṣipyāṇavalokayann eva (so ed. em.; α nikṣipyā ava° eva, β nikṣipyārkam [or °arkam] aryalokayannāiva [or evāvalokann eva, or evāvalokayan]) prāyāt prāyaścittabhayāt. SP 1328 ity ālocya chāgaṃ tyaktvā snātum gataḥ. Hp 146. 13, Hm 133. 10 chāgaṃ tyaktvā (Hm adds brāhmaṇaḥ). . . So 68ab iti vipraḥ sa taṃ tyaktvā chāgaṃ snātvā grhaṃ yayāu (B. tr ya° gr°). Kṣ 475cd(40ab) iti sañcintya tatyāja taṃ dvijo dhūrtavañcitaḥ. Spl 71. 22 bhayād bhūmāu prakṣipyā svagrhaṃ uddiśya palāyitum prārabdhaḥ. Pñ 195. 17 bhūmāu prakṣipyā bhayād grhaṃ uddiśya prapalāyitaḥ. Sy 101. 11 So ließ er den Ziegenbock los und gab ihn preis, ging heim und wusch und reinigte sich. Ar. (131) T 126. 16 tāir api bhakṣito 'sau paśur iti. SP 1329 text (om sa; tr grhītvā chāgo, α order as text, α om ca). Hp 146. 14, Hm 133. 10 sa chāgaś ca nītvā dhūrtāir (Hm chāgas tāir dhū° nī°) bhakṣitaḥ. So 68cd dhūrtāś ca nītvā taṃ ajaṃ yathecchaṃ samabhakṣayan. Kṣ 476ab(40cd) chāgaṃ ādāya bhuktvā te dhūrtā mumudire param. Spl 71. 22 tatas te 'pi trayo militvā paśum ādāya yathecchaṃ bhakṣitum ārabdhāḥ. Pñ 195. 18 te 'pi ca trayo 'pi militvā taṃ paśum ādāya yathācintitaṃ kṛtavantaḥ. Sy 101. 12 Und als sie sahen, daß der Asket den Bock preisgegeben, fingen sie ihn und verzehrten ihn. Ar. (132) T A 218. 1, SP 1330, H, Spl 71. 23, Pñ 195. 20 text (Spl whole vs repeated). So 69 ity uktvā cirañjīvi taṃ vāyaseśvaram abravīt, tad evaṃ deva bahavo balavantaś ca durjayāḥ. Kṣ 476cd(41ab) iti vyājena śatruṇāṃ kuryāt sampaḍi (Ma. em. sapadi) vañcanām. Sy A 188. 1, Ar as usual. (133) T A 218. 1 text (me, with β, before or after kiñcid, ed. with α om; β meghavarṇa āha for so 'bravīt; cirañjīvy). So 70ab tasmād balivirodhe 'smin yad ahaṃ vacmi tat kuru. Kṣ 477a(41c) uktvā vāyasañmātyaś. Spl 72. 6 tad atrāsti kiñcid vak° eva, tad ava° yath° anuṣṭhiyatām. sa āha: tarhi samādiśa. tavādeśo nānyathā kāryaḥ. sthirañjīvy āha. Pñ 196. 9 aparaṃ ca deva asti kiñcin me vak°. tac cāva° vicārya cānuṣṭheyam. meghavarṇa āha: tāta, brūhi, yat te ḥṛdi sthitam. sthirañjīvy āha. Sy A 188. 2 Die List besteht nun in folgendem. Ar, JCap 179. 7 Nunc autem appone curam consilio meo et fac illud, quod est. Other Ar versions seem to lack this. (134) T A 218. 2 māṃ vigatapakṣaṃ kṛtvābhāryāir asrgbhir abhyukṣyāsmān nyagrodhapādapāt prakṣipyāpāyānaṃ kṛtvarṣyamūkaparvate (so ed. em.; α kṛtvā ṛṣya°; β kṛtvā parvataḥ [v. l. °ta] ṛṣyamūko nāma sadbhir anugṛhitas tatra) aparivāras tiṣṭha. SP 1330 tasmān māṃ iha luñcitasārīraṃ kṛtvā pūrvā° rudhirañjīvalimpantu. aham atra tiṣṭhāmi. yūyam apy apatyakaśṛṅgaṃ nāma parvataṃ

(*pūrvahatānām*) *āhṛtarudhireṇā* 'lipyā 'syāi 'va (*nyagrodha*)*pā-*
lapasyā 'dhastāt *prakṣipyā* †'ṛṣyamūka†*parvate gamyatām*,
 tatra *saparivāras* tiṣṭha. (135) *yāvad ahaṁ* (*tān*) *sapatnān*
 (*chāstrapraṇītena vidhinā*) *dakṣiṇāśāmukhān* kṛtvā kṛtārthaḥ
 (*pūnas tvatsakāśam*) *āgacchāmi*. (*na ca tvayā mām prati kṛpā*
kāryā.) (136) *tathā cā* 'nuṣṭhite 'staiḥ gate *savitary* (*asāv*) *ari-*
mardanaḥ s(v)*asāinya*(*parivāra*)*s tam* (eva) *nyagrodham adhi-*

gatvā tatra tiṣṭhata (α *rudhireṇāvalipyā yūyam asya-śrūgagiriṁ* [cf. name in text!] *gatvā bhavataḥ*). So 70cd, 71a kiñcil luñcitapakṣaṁ mām tyak-
 tvāsyāiva (B. *kṛtvāsyā*) taror adhaḥ, yūyaṁ girim imaṁ yāta. Kṣ 477bcd
 (41d, 42ab) *ciraṁjīvī* (Ma. em. *ciraj*) *nijaṁ prabhum*, *viṣṇya kṛtaka-*
channapakṣas (Ma. em. °*chinna*) *tasthāu mṛtopamaḥ*. Spl 72.9 mām *vipakṣa-*
bhūtaṁ kṛtvātiniṣṭhura° *bhartsaya*, *yathāvipakṣapraṇidhinām* *pratyayo bhava-*
ti, *tathā samāhṛtarudhirāir ālipyā mām nyagrodhasyādhaḥ prakṣipyā ga-*
myatām parvatam ṛṣyamūkaṁ prati. tatra *saparivāras* tiṣṭha. Pñ 196.12
 mām *vipakṣikṛtyātiniṣṭhura*° *nir*° *vipakṣaprayuktapraṇidhinām* *pratyayārtham*
āhṛtarudhirāir ālipyāsyāiva nyagrodhasyādastāt...*tatrāiva ca saparivāreṇa*
bhavatā sthātavyam. Sy A 188.3 Mein Herr ergrimmt über mich angesichts
 des Gefolges und äußert sich schlimm über mich und befiehlt, daß sie mir
 Flügel und Schwanzfedern ausreißen und mich mit Schnäbeln schlagen und
 mit Blut bespritzen und an die Wurzel dieses Baumes werfen. Dann zieht
 mein Herr mit dem ganzen Gefolge an den und den Ort. Dort bleibt. Ar.
 (135) T A 218.3 text (for mām *prati kṛpā*, ed. with α *maḍiyacintā*, β *ma-*
dantarataḥ kṛpā). SP 1332 *ahaṁ ca śatrusaṁśrayaṁ kṛtvā vipannistarāṇā-*
dikaṁ cintayāmi. So 71b *kṛtārtho yāvad emy aham*. Spl 72.12, Pñ 196.14
yāvad ahaṁ sapatnān (Pñ *samastān ripūn*) *supraṇītena vidhinā viśvāsya*
 (Spl adds *abhimukhān kṛtvā kṛtārtho*) *jñātataḍdurgamadhyo* (Spl om *tad*)
divasāndhān vyāpādayāmi (Spl *divase tān andhatām prāptāns tvām nītvā*
vyāpādayiṣyāmi). [Then insertion.] Spl 72.18, Pñ 196.19 *na ca tvayās-*
madarthaṁ kṛpā kāryā. (vss.) *tat tvayā nātra viṣaye niṣedhanīyo* 'ham (Pñ
na ca tvayā mām prati kṛpā kāryā. [vs.] *tat tvayātra viṣ*° *nāhaṁ niṣe*°).
 Sy A 188.9 bis ich ein Mittel gefunden habe, die Fülen zu vernichten (Ar
 versions om all this), und zu euch komme und euch benachrichtige. Ar
 briefer.

(136) T A 219.1 text (*apamardah; avarūḍhaḥ*, but α text,
 which I prefer as closer in meaning to SP's *ārūḍhaḥ*). SP 1333 *tathā*...*savi-*
tary arimardanaḥ (α *āmardda*) *sasāinya āgatya tān nyagrodhavṛkṣam ārūḍhaḥ*
san. So 71cd, 72 describes how the feigned maltreatment was carried out
 (cf. Jn); then 73abc *tatas tatrāyayāu rātrāu sūnugaḥ sa ulūkarāt, avamardo*.
 Kṣ 478abc(42cd, 43a) *abhyetya vāyasāvāsān caturaḥ sūnugo niśi, ulukaḥ*.
 Jn like So describe the pretended maltreatment, which is reported to the
 owl-king by the kṛkālīkā (cf. Jn in § 108). Then Spl 73.9, Pñ 197.4 *uluko*
 (Pñ *atholūkādhipo*) 'pi *tad ākarṇyāstamanavelāyān saparivāro* (Spl *sāmātya-*
parijano) *vāyasavadhārthaṁ pracalitaḥ* (Pñ om *pra*°, and adds *kṛtaprayāṇakaḥ*
provāca). (Then insertion.) Spl 73.16 *samantāt tān nyagrodhapādapan adhaḥ*

rūḍhaḥ. (137) na ca tatra kañcid api vāyasam apaśyat. (?śi-kharagataś cā 'cintayat: kva te śatravo gatā iti.) (138) (atha) cira(m)jīvi kṣīṭitalagatas (tāir adṛṣṭa) evaṁ cintayām āsa: yady ete śatravo 'nupalabdhavṛttāntā evā 'payānti, tato mayā kiṁ kṛtaṁ bhavati. (uktaṁ ca:)

anārambhas tu kāryānāṁ prathamāṁ buddhilakṣaṇam

ārabdhasyā 'ntagamanāṁ dvitīyāṁ buddhilakṣaṇam. 58.

(139) (tad varam anārambhaḥ, na tv ārabdhavināśaḥ kṛtaḥ. yato 'ham eṣāṁ svaśabdaśravaṇād ātmānaṁ darśayāmi 'ti.)

(140) evaṁ anucintya (cira(m)jīvi) mandam-madam śabdam akarot. (141) tat saṁnikṛṣṭasthāḥ śrutvo 'lūkā tvaṣasasyā 'yam

pariveṣṭyāvasthitāḥ. Pñ 197.9 samantān nyagrodhapādapābhimukhaṁ prasthitaḥ. Cf. also next. Sy A 189.1 Darauf gab der Rabenkönig diesen Befehl und sie taten an ihm so. Als es Abend geworden war, kamen die Eulen. Ar, JCap 179.14 Et audiens hec rex fecit ita. Post hec surrexit turba sturnorum ad insidiandum corvis et, cum venissent ad arborem. (137)

T A 219.1 text (paśyati). SP 1334 vāyasakulaṁ nāpaśyat. So 73cd na cāpaśyat tatrāikam api vāyasam. Spl 73.17, Pñ 197.9 yāvan na kañcid vāyaso dr̥ṣyate, tāvac chākhāgrasamārūḍho (Pñ tāvad vṛkṣaśākhām adhiruḥya; cf. prec.) Sy A 189.2 und trafen dort die Raben nicht mehr. Ar (JCap 179.17 adds reverti intendebant, but other Ar versions seem to lack this). (138)

T A 219.2 atha ciraj° kṣīti° evaṁ (β eva)... SP 1334 ciraṁ° ekaḥ kiṁ kartavyatāmūḍho 'dr̥ṣṭas tāir idam acintayat. Pñ 197.13 athāitasmīn prastāve sthirajīvi cintayām āsa:... 'nupalabdhāsmadvṛttāntā (so ed., read 'nupala°) yathāgatam eva yānti, tato mayā na kiñcit kṛtaṁ bhavati. uktaṁ ca. Sy A 189.3 aber auch jenen Raben sahen sie nicht (OSP p. 167 l. 6 e non sintieron al cuervo a pie del árbol). Da dachte der: Wozu nützt mir diese Mißhandlung, die ich über mich habe ergehen lassen, wenn sie umkehren, ohne mich gesehen zu haben? Ar. Vs 58=T 70, SP 42, not in N, Pñ 114. a, Pñ hi for tu, SP manuṣyāṇāṁ for tu kā°. c, Pñ prārab°, SP ārambha°.

(139) T A 220a.1 text (β ārambha°; kṛtaḥ only in mss. z and p, not in ed.; v. l. °śravaṇād; α śrāvayāmi). Pñ 197.17 tad...na cārambhavighātaḥ. tad aham etāṁ śabdāṁ saṁśrāvayātmānaṁ darś°. iti.

(140) T A 220a.1 evaṁ annu° mandamandaṁ (β mandam-ma°) vāsītavān. SP 1337 iti cintayitvā sadhāiryam (α om) cira(m)jīvinā (α om) śabdaḥ kṛtaḥ. So 74ab tāvat sa cirajīvy atra mandam-madam virāuty adhaḥ. Spl 73.23 athāsmīn prastāve sthirajīvi mandam-madam śabdāṁ akarot. Pñ 197.18 [iti] vicārya mandam-madam... Sy A 190a.1 Daher schrie er mehrere Male. Ar.

(141) T A 220a.2 text (nived° sma with β; α nivedayan; ed. em. nyavedayan). SP 1337 anantaram śabdenāgatya saṁdīyolūkair (α corrupt; perhaps read saṁdr̥śyo°, as suggested by Hertel, note ad loc.) āniyārimardanāya samarpitaḥ. So, cf. śrutvā and dadarśa in next. Kṣ see next. Spl 73.23 tac chrutvā te sarve 'py ulukās tasya vadhārtham prajagmuḥ. [After § 143] atha tāir nivedite. Pñ 197.18 taṁ ca śrutvā ta ulukās tadvadhārtham

śabda ity avadhārya† svāmine nivedayanti sma. (142) *tac ca śrutvā kūtukaparo 'rīmardano 'vatīrya (vyaktaṁ sādhayitvā) sacivān abravīt: prchyatām, kas tvam iti.* (143) *athā teno 'ktam: ahaṁ cira(m)jīvi 'ti.* (144) *tac chrutvo 'lukarājah savismaya āha: ayaṁ tasya vāyasarājasyā 'bhimato mukhyo mantradharaḥ. katham imāṁ daśām (upa)gato 'sti.* (145) *sa (evam prṣtas tam)*

abhyudyatāḥ. [After § 143] *atha tāir āvedita.* Sy A 190a.2 bis die Eulen es hörten und zu ihm herankamen. Und als sie einen lebenden, sich wälzenden und blutbespritzten Raben an der Baumwurzel liegen sahen, benachrichtigten sie ihren König. Ar similarly but briefer, with wide variations in versions, which however indicate orig. like Sy. Instead of the text enclosed in daggers the orig. may have had something like Sy in sense. (142) T A 220a.3 *tac...kāutukaparo (β °parīto) 'pamardo...* SP 1338 *tena ca (α cāsāu) prṣtaḥ: kas tvam iti (α om).* So 74cd, 75a *śrutvā colukarājas tam avatīrya dadarśa saḥ, kas tvaṁ.* Kṣ 478cd(43ab) *patitaṁ kākaṁ dadarśa cirajivinam.* Sy A 190a.5 und der König und viele von seinem Gefolge machten sich auf, um von ihm zu erfahren, wo die Raben seien. Und er befahl einer Eule, ihn zu fragen: Wer bist du, und wo befinden sich die Raben? Ar. (143) T A 220a.4 *prṣtas cāsāv (α adds vāyaso) akathayat: ahaṁ (β om) cirajīvīti.* SP 1338 *text (α om atha and ahaṁ).* So 75cd, 76a (in midst of next) *tataḥ sa cirajīvī taṁ rujevālpasvaro 'vadat, cirajivīty ahaṁ.* Spl 74.1 *atha tenoktam: aho ahaṁ sthīrajīvināmā meghavarṇasya mantrī meghavarṇenedrṣīm avasthāṁ nītaḥ. tan nivedaya-dhvaṁ ātmanāḥ svāmine. tena saha bahu vaktavyam asti.* Pñ 197.19 *sthīrajīvinābhihitam: aho ahaṁ meghavarṇamantrī sthīrajīvī nāma meghavarṇenāivedrṣīm etc. as Spl (nivedyatām ātmasvāmināḥ).* Sy A 190a.8 Der Rabe antwortete: Ich bin der und der. Aber wie könnte ich bei dem, was mich betroffen hat, das Geheimnis wissen, wo sich die Raben aufhalten? Ar. (144) T A 220a.4 *tac chrutvāpamardaḥ paraṁ vismayam agamat, āha ca: ayaṁ tasya rājño 'bhimato mu° mantra°. kim ayaṁ tāir nirasto 'bhiśastaś ca.* SP 1339 *tac chrutvāsāu vismita āha: tvaṁ meghavarṇasya pradhānamantrī. katham... 'si.* So 75ab *kim evambhūto 'sity aprcchat taṁ savismayaḥ.* [here prec.] 76ab *tasya sacivo vāyasaprabhoḥ.* Spl 74.4 *sa ulukarājo vismayam āviṣtas tatsakāśaṁ gatvā provāca: bhoḥ kim etāṁ daśām gatas tvam. tat kathyatām.* Pñ 197.21 *ulukarājah savismayo bahu-vraṇakīṇāṅkitasya samīpaṁ gatvā provāca: bhoḥ katham etāṁ daśām gato 'si. tat kathyatām.* Sy A 190a.11 [Die Eule fragte ihn: Was hast du erfahren? Er antwortete: Was du siehst.—This not in Ar and obviously unorig.] Da sprach der Eulenkönig: Dieser Rabe war der Sekretär und Berater des Rabenkönigs, darum fraget ihn: Was hast du verbrochen, daß dir dieses Unheil widerfahren ist? Ar (JCap very close to Sy; others vary). (145) T A 220a.5 *text.* SP 1340 *sa āha (α tenoktam).* Spl 74.5, Pñ 197.22 *sthīrajīvy āha (Pñ prāha): deva śrūyatām, atitadine (Pñ °divase; Spl adds sa durātmā meghavarṇo) yuṣmadvyāpāditaprabhūtavāyasaṁ (Pñ*

āha: (svāmin, śrūyatām. asti, kiñcit) samutsādanam kṛtvā
 yuṣmāsv apayāteṣu meghavarṇo (hataśeṣān sāinikān dr̥ṣṭvā param
 viśādam agamat,) (146) mantribhiḥ saha saṃpradhāritavān. kiñ
 bahunā, tvadvinaśāya prārabdham (iti). (147) (tato) mayā 'bhi-
 hitam: balavantas te, hinā vayam, tat (sarvathā) prapātir eva
 (tebhyo 'smākam) śivāye 'ti. (uktaṃ ca:)

baliyasā hīnabalo virodham

na bhūtikāmo manasā 'pi kuryāt

na vañcyate vetasavṛttir arthāir

ekāntanāśo 'sti pataṅgavṛtteḥ. 59.

yuṣmābhir vyāpādītān anakavāyasān) dr̥ṣṭvā. Sy A 190 a. 15 Der Rabe sprach:
 Dieses Unheil hat mich wegen meiner Torheit betroffen. Ihr habt ja vor
 kurzem die Raben überfallen und ihnen großen Schaden zugefügt. Ar (first
 sentence of speech not in versions; JCap much like Sy but adds post
 recessum vestrum). (146) T A 220 a. 7 text. So 76cd sa ca dātum

avaskandam āicchat te mantrisaṃmatam. Spl 74. 7 yuṣmākam upari kopaśoka-
 grasto yuddhārtham pracalita āsit. Pñ 197. 24 kopaśokākulamatiḥ sa durātmā
 meghavarṇo (cf. prec.) yuṣmaddurgam prati calitaḥ. Sy A 190 a. 18 und da
 hielt der König eine Sitzung und beriet sich mit mir und seinen Ratgebern,
 was man den Eulen gegenüber zu tun habe. Die meisten von ihnen
 sprachen: Wir wollen Krieg führen. Ar as Sy. (147) T A 220 a. 8 tato (β ato)

mayābhi°: te balavantaḥ, vayam hīnāḥ (β bala°...as text)... (β om tebhyo).
 SP 1340 mayā mantrayatedam abhihitam: yad (α uktam: ayaṃ tu) balavān
 arimardanas (α āmarddanah) tat prapamyatām iti (α bhavantaḥ sarve saṃ-
 bhūya yatra prañāmaṃ kurutha, for tat pra°). So 77, 78 tatas tanmantriṇo

'nyāns tān nirbhartsyāham tam abravam (B. abruvam), yadi prechasi māṃ man-
 traṃ yadi cāham matas tava, tan na kāryo balavatā kauśikendreṇa vighrahaḥ,
 kāryas tv anumayas tasya nītiṃ ced anumanyase. Spl 74. 7, Pñ 197. 24 tato
 mayābhihitam: svāmin (Pñ om), na yuktaṃ bhavatas tadupari (Pñ taṃ prati)
 gantum. (Pñ adds yato balavanta ete, hīnabalāś ca vayam.) uktam ca. (Here
 next vs.) tat tasyopapradānena saṃdhir vidhātum (Pñ eva for vi°) yuktaḥ.

Sy A 190 a. 21 ich aber sprach: Die Eulen sind stark und wir sind schwach, und
 wenn wir mit ihnen Krieg führen, haben sie davon Nutzen und wir
 Schaden. Darum müssen wir eines von beidem tun: Können wir Frieden
 schließen, so sollen wir's tun; ist aber Friede ausgeschlossen, so verzichten
 wir und fliehen vor ihnen an einen andern Ort. Denn es heißt. Ar briefer.

Vs 59=T 71, Spl 126, Pñ 115, Sy 44, Ar. (In Jn in prec. prose.) b, Spl
 vāñchet for kuryāt. c, Tβ vāñchate (or °cyate) for vañcyate, Jn vadhyate.
 Pñ 'tyantabalo hi for vet°. Pñ yasmād, Spl atra, for arthāir. d, Spl vyaktaṃ
 prañāśo. Tβ 'pi or hi, Spl hi, for 'sti. Tα °vṛttāḥ. Sy Der Schwache soll
 sich mit dem Starken nicht in Kampf einlassen, sondern sich ducken, so
 bleibt er schadlos, wie der Grashalm, wenn ein heftiger Wind über ihn
 herbläst, sein Haupt vor ihm beugt, so daß er vorübergeht. Wer aber mit
 einem Überlegenen kämpft, kommt zu Schaden, gleich der Mücke, die mit

(148) tato 'yam śatrupakṣa(pāti) 'ty uktvā 'ham imām avasthām nirapekṣāir vāyasair nitaḥ. (149) tac (ca) śrutvā 'rīmardanaḥ (pitṛpātāmahāiḥ sva)mantriḥ sahā 'vadhāritavān, raktākṣa-krūrākṣadiptākṣavakranāsaprakārakarṇāiḥ. (150) (t)atrā 'dāu raktākṣam pṛṣṭavān: (bhadra,) kim (evam gate) kāryam iti. (151) so 'bravīt: kim atra cintyate. avicārya hantavyo 'yam. yat kāraṇam:

dem Feuer kämpft, um etwas von ihm zu erraffen, und hineinfällt und stirbt. Here T vs 72.

(148) T A 220 b tato (β yato, ato) 'ham tvatpakṣa iti matvā (β kṛtvā) nirape° imām ava° prāpitaḥ. SP 1341 text (daśām for avasthām; om nirapekṣāir). So 79, 80 śrutvāitac chatrupakṣo 'yam iti krodhāt prahr̥tya me, sa kākaḥ svāiḥ samam mitrāir murkho 'vasthām imām vyadhāt, kṣiptvā ca mām tarutale kvāpi sānucaro gataḥ, ity uktvā cirajīvi sa śvasann āsīd adhomukhaḥ. Spl 74.16, Pñ 197.30 tac chrutvā tena (Pñ om) durjana- (Pñ adds jana)prakopitena tvatpakṣapātinam mām āśaṅkamanināham idṛśim avasthām nitaḥ (Pñ āśaṅkamāneneyam daśā me vihitā). (Here insertion; crow promises to destroy the crows.) Sy A 190 b Sie aber billigten nicht, was ich sagte, und ergrimten und sprachen: Du bist der Berater der Eulen, packten mich und fügten mir diese Mißhandlung zu. Ar. (149) T A 221.1 text ('pamardāḥ pitṛpātāmahāir [β pitṛpitām°, ms. p °maha-] man° [om sva]). SP 1342 evam śrutvolūkapatiḥ svamantrimanḍalam āhūya mantrayām āsa (α 'bravīt). So 81 ulūkarājaś ca tataḥ sa papraccha svamantriṇaḥ, kim etasya vidhātavyam asmābhiś cirajivinaḥ. (Cf. next.) Spl 74.19 athārimardana etad ākarṇya pitṛpātāmahān sacivān ekatra sthāna ākārya tāiḥ saha mantritavān. raktākṣaḥ krūrākṣo diptākṣo vakranāsa ete tasya catvāraḥ sacivāḥ. [Four ministers, because the four upāyas are applied in their advice. But a fifth, prākārakarṇa, finally decides the question, Spl 78.15, see § 154. Spl is quite diff. thruout this passage, which it remodels on the model of its version of the consultation of the crow-king with his ministers. Pñ follows T.] Pñ 197.33 iti śrutvārimardanaḥ pitṛpātāmahakramāgatamantriḥ sār-dham mantrayām cakre. tasya ca pañca mantriṇaḥ, tad yathā: raktākṣaḥ etc. as Spl, to °nāsaḥ, prākārakarṇaś ca. iti. Sy A 191.1 Als der Eulenkönig das hörte, fragte er die in seiner Umgebung befindlichen Eulen. Ar. The names of the ministers were pretty certainly given here, as in T, Jn. Note that in the sequel SP mentions them all (except the first) without any nāma, i. e. implying that they have been named before. (150) T A 221.2 atrā...gate nyāyāy (em., mss. nyāyam) iti. SP 1342 tatra prathamam raktākṣanāmānam apr̥chat: kim ucitam iti. So 102a b c tato raktākṣanāmānam sacivam kausīkeśvaraḥ, tathāiva paripapraccha. [Somadeva makes R. the last instead of the first to be questioned; and his speech corresponds to § 192 below, q. v.] Spl 74.21 tata ādāu rakt° pṛṣṭ°: bhadra, tāvad eṣa tasya ripor mantri mama hastagataḥ, tat kim kriyatām. Pñ 198.3 text (om iti). Sy A 191.2 einzeln: Was sollen wir mit diesem Raben tun? Ar. (151) T A 221.2 text. SP 1343 sa āha: śatruṇaṃ yam prāptaḥ. āścaryam ca. So 102d (see under prec.) so 'pi prājño 'bravīt idam. Kṣ 479 b c (43d, 44a) vadhyo

hīna(h) śātrur nihantavyo yāvan na balavān bhavet
sañjātabalapāuruṣyaḥ paścād bhavati durjayaḥ. 60.

(152) *api ca, svayam upagatā śris tyajyamānā ('bhi)śapatī 'ti lokapravādaḥ. (uktaṁ ca:)*

kālo hi sakṛd abhyeti yan naraṁ kālakāṅkṣiṇam
durlabhaḥ sa punas tena kālaḥ karma cikīrṣatā. 61.

(153) tad asmin (nī)hate (śātrū) rājyam akaṅtakāṁ bhaviṣyati
('ti). (154) (tasyāi) 'tad (vacanaṁ) śrutvā krūrākṣaṁ papraccha:
(bhadrā,) tvaṁ (tu) kiṁ manyase. so 'bravīt: (deva,) avadhyo
'yam (śaraṇāgataḥ. yat kāraṇam):

'yam iti cāpare, mantriṇo ghūkarājasya [after § 154]. Spl 74.23 sa āha:
[henceforth wholly diff., cf. under § 149; R. advises sāman, the next three
respectively bheda, upapradāna, and daṇḍa.] Pñ 198.3 so 'bravīt: deva,
kim...avicāram ayaṁ han°. yataḥ. Sy A 192.1 Die erste antwortete: In
betreff dieser Frage ist das einzig Richtige, daß man ihn sofort tötet; denn
er ist beim Rabenhäuptling durch seine Einsicht berühmt. Ar. Vs 60=T 73,
SP 43, N 35, Pñ 116, Ar (out of place, Wolff p. 209 towards bottom, after
vs 61). a, SP, N, and v. l. of Tṣ hīna; Pñ with T ed. hīnaḥ. c, SP °balapakṣaś
ca (best ms. and N text), Pñ °pāuruṣabalaḥ. Ar, Wolff, Und wer seinen
Feind in schwachem Zustand trifft und ihn da nicht erdrückt, dem wird's
reuen, wenn derselbe wieder zu Kräften gekommen, und er dann nichts
mehr gegen ihn vermag. (152) T A 222 (not in α) text (mss. tyakṣ[y]amānā
'bhipatātī or 'tipat°, ed. em. śapat°; om uktaṁ ca). Pñ 198.7 kiṁ ca...
(śap°, om abhi). Sy A 193 Und es heiβt: Zu wem das Glück kommt, ohne daß
er es annimmt, den verflucht sein Glück und wendet sich von ihm ab.
Und. Ar. As noted by Hertel, WZKM. 24.418, this § and the next vs are
quoted from Kāuṭīliya, p. 253 bottom (Ch. 5, § 6); Kāuṭ. is corrupt at
the beginning but reads 'bhiśapatī°, which accordingly Hertel accepts.
Vs 61=T 74 (not in α), SP 44, N 36, Pñ 117, Sy 45, Ar. a, T mss. suhṛd,
em. Hertel. N atyeti. b, SP kālakāṅkṣī ca yo naraḥ (best ms. text with
yo for yan; N intends text). d, N and v. l. of T, v. l. of SPα kāla-
T mss. cikīrṣitam (em. Hertel); Kāuṭīliya (see under prec. §) cikīrṣataḥ.
Sy Wem die günstige Zeit kommt, ohne daß er zu dieser Zeit tut, was
er vorhat, dem entschwindet sie und er findet sie nicht mehr. Here Pñ
has two inserted stories, its VI and VII. (153) T A 223 tad asmin
hate rājyam... (at end, adds uktaṁ ca and T vs 75, nowhere else). SP 1348
("vs 45") tad asmin niḥ° śa° bhūyād rāj° akaṇ°. Pñ 200.15 tad asmin
hate 'yatnād eva rājyam akaṇ° bhavato bhavati. Sy A 192.3 (before § 152)
Wird er getötet, so kommen alle in deine Gewalt. Ar (position as Sy;
JCap 181.16 et sua perditio nobis erit maxima tranquillitas). (154) T A 224
tato 'nukrameṇa krūrākṣam āha: bhadrā (β adds kathaya) evaṁ gate 'sya
kiṁ (β tr kim asya) kartavyam iti. so 'bravīt: deva, avadhyo 'yam. yat
kāraṇam. SP 1349 etac chrutvā sa (α om) rājā vikṛtākṣam (α krūrā°) aprachat:
kiṁ bhavān manyate. sa āha: śaraṇāgato na vadhya (α avadhyo 'yam śara°)

vadatsu dāinyaṃ śaraṇāgateṣu
 bahuprahāreṣu bhayena yukṭāḥ
 dayāvihīnāḥ praharanti ye 'tra
 te rāuravādini niṣevayanti. 62.

(sarvopadhisamṛddhasya nā 'śvamedhasya yat phalam
 tat phalaṃ labhate traste rakṣite śaraṇāgate. 63.)

(155) (e) tad api śrutvā dīptākṣaṃ prṣṭavān: (bhadra,) kiṃ
 bhavān manyate. so 'bravīt: (deva,) niścitam eva śaraṇāgataḥ
 (śatrur apy) avadhyā iti.

śrūyate hi kapotena śatruḥ śaraṇam āgataḥ
 pūjitaś ca yathānyāy(y)aṃ svāis ca māṃsair nimantritaḥ. 64.

iti (α om). So 101 (fourth in list) prākārakarnāc chrutvāitat sacivaṃ krūralo-
 canam, ulukarājaḥ papraccha so 'pi tadvad abhāṣata. Kṣ 479a(43c) kacid
 āhur avadhyo 'yaṃ. Spl 78.15 (speech of Prākārakarna; see under § 149)
 deva, avadhyo 'yaṃ viśeṣāt tava pakṣāśrayaḥ śaraṇāgataś ca. tad enaṃ
 svadurge nītvā sammānaya. tato 'nenāgrasareṇa śatravo vyūpādaniyāḥ syuḥ.
 uktaṃ ca. Pñ 200.16 tasyāi...deva, nirdayam etat, yad anenābhihitam, yat
 kūraṇam. (See also § 155.) Sy A 194 Nun fragte der König einen andern:
 Was meinst du? Er sprach: Ich meine, wir wollen ihn nicht töten, denn. Ar.
 Vs 62=T 76, Spl 155, Sy 46 (part), Ar. Pa seems to have mixt this vs with
 the following prose. a, T dināṃ. bcd, T kṛtopakāreṣu bhaye sukhe ca (β 'pi),
 ghrṇā hi yeṣāṃ na ruṇadhi rāudratāṃ, śiloccayās te pratikūlarāśayaḥ.
 Because of the superior meter in cd I have adopted the readings of Spl.
 Sy man muß sich eines Feindes (cf. next prose) erbarmen, wenn er sich
 demütigt und Schutz bei einem sucht, zumal wenn er einem einen Gefallen
 erweist [this phrase seems to be lacking in Ar and is probably due to the
 passage quoted under vs 64], und muß sich mit ihm aussöhnen. Vs 63=T 77,
 Spl 156; nowhere else here, but SP I. 104, N II. 82, Hp IV. 61, Hm IV. 58.
 a, T ed. em. sarvotpattisam°, α, R text, z santopadhi°, p mantrāusadhi° (I
 take upadhi=upadhāna, 'excellence'); Spl dakṣiṇādisam°, SP, N, H sarva-
 kāmasam°. b, SP ed. hy aśva° (SPα as N, v. l. cāśva°), N, H aśva° (om
 na), Spl vājimedhasya (so v. l. of Hp). T tat. c, T yat pha° bhaya utpanne.
 N labhyate, so Hp ed., v. l. text. Spl, Hm samyag for traste. d, Spl yo
 rakṣec charaṇāgatam. (155) T A 225a tad... (kathāṃ manyase for kiṃ
 bhavān manyate; apy with β, ed. with α om). SP 1350 etad ākarṇya (α api
 śrutvā) rāudrākṣaṃ (α dīptā°) prṣṭavān: kiṃ bhavān brūta iti (α manyate).
 so 'bravīt: na dṛṣṭam idaṃ (α adṛṣṭaḥ) śaraṇāgato vadhyā (α °gate vadha) iti.
 So 82abc (first of all the ministers in So) tac chrutvā dīptanayano nāma
 mantrī jagāda tam, arakṣyo rakṣyate. Kṣ 479d, 480ab(44bcd) mukhyāmūtyo
 'bravīt tataḥ, kṛpaṇaḥ śaraṇaṃ yāto rakṣyo 'yaṃ vipadi sthitaḥ. Pñ 200.17
 śaraṇāgato na vadhyate. suṣṭhu khalv idaṃ ākhyānam. (After next vs
 and inserted story:) 205.2 tac chrutvā 'rimardano dīptākṣaṃ prṣṭavān:
 evam avasthite kiṃ bhavān manyate. so 'bravīt. Sy, Ar cf. under
 vs 62. Vs 64=T 78, SP 46, N 37, Pñ 120. b, N śatrur apy āgataḥ

yā mamō 'dvijate nityaṁ sā mām adyā 'vagūhate
priyakāraka bhadrāṁ te yaṁ māmā 'sti harasva tat. 65.

(156) cāureṇā ('py) uktam:

hartavyaṁ te na paśyāmi hartavyaṁ ced bhaviṣyati
punar apy āgamiṣyāmi yadi 'yaṁ nā 'vagūhate. 66.

(157) arimardana āha: katham (cāi) 'tat. so 'bravīt:

KATHĀ 6

(STORY 6: OLD MAN, YOUNG WIFE AND THIEF)

(158) asti, kaścit sārthavāho 'titāśītivarṣo 'rthaprādhānyāt

svayam. c, N hi for ca. SP, N 'nyāyāṁ, T, Pṇ 'nyāyāṁ. d, T, SP svāśīś ca mānsāśīś ca (SP, T v. l. svamānsāśīś cāiva; SP_α svāīḥ svāīr mā° ca) tarpitaḥ. Pṇ here inserts story of the self-sacrificing dove. Tβ inserts suṣṭhu cedam abhihitam, SP tathā ca. Vs 65=Tβ 82 (p. 163), SP 47, N 38, So 82 cd, Kṣ 480 cd(45 ab), Spl IV. 76, Pṇ 166, Sy A 195 and vs 47 (repeated below as vs 48), Ar (as Sy). a, SP mām udvejate (α mamodvejite, mamādvijate), N mamādvijata. b, Spl sādya mām ava°, SP sā mām adyopag° (α sā mamādyopag°). N sā mamādyopagūhati, T mss. sā mātvyāvahate or sā mamādyāvagāhate (em. Hertel), Pṇ text. c, T priyaś cārīś ca (v. l. priyaḥ cāuro 'pi) bhadrā tvāṁ (v. l. tvāṁ bhadrā); N tvatprasādāt tato bhadrā. d, N yatheṣṭaṁ grhyatām iti. So cāuro 'py upakāriti sajjanāīḥ (cf. under § 155). Kṣ dadāu sārthapatīḥ pūrvam cāurāyāpi svayaṁ dhanam. Sy Wie es der Kaufmann tat in der Nacht, wo ein Dieb in sein Haus drang, und wegen einer kleinen Genugtuung, die er erlebte, zu dem Dieb sprach: (vs 47) Freund! Die immer vor mir floh und zurückwich, drückt mich jetzt um deinetwillen an die Brust. Darum nimm dir alles, was du begehrst, aus meinem Hause und geh! (Below vs 48, very close to this.) (156) Tβ 163. 4 cāureṇāpy ukto 'yam. SP 1357 coreṇoktam. Pṇ 205. 6 text. Vs 66=T 83, SP 48, not in N, Pṇ 167, not in Pa. a, T v. l. hartavyaṁ. SP me (α te). b, SP kartavyaṁ te bha°, T dravyaṁ cet te bha°. d, SP nopagūhate, T tvāṁ na gū° (vv. ll. tvāvagūhyate, tvā na gūh°). (157) Tβ A 225bb

apamardas tu prṣṭavān: kim idam avagūhanaṁ nāvagūhanam iti, kaś cāyaṁ cāuravyatikaraḥ, iti kathyatām. so 'bravīt. SP 1360 iti (α om). arimardana (α āmard°) āha: katham cāitat (α om ca). so 'py āha (α so 'bravīt). Pṇ 205. 9 arimardanaḥ prṣṭavān: kā ca nāvagūhate, kaś cāyaṁ cāuraḥ. iti vistarataḥ śrotum icchāmi. dīptākṣaḥ kathyayati. Sy A 196 Der Eulenkönig sprach: Was ist das für eine Geschichte? Und er antwortete. Ar. (158) Tβ 163. 12 text. SP 1361 asti kasmiṁścin nagare vṛddhaḥ sārthavāhaḥ. tasya tāruṇi cāturyavatī bhāryā.—For this α: asti kacid vṛddha-pradhānasya sārthavāhasya bhāryā taruṇi. So 83 tathā hi pūrvam kvāpy āśīd vaṇik ko 'pi (B. kaścit) sa kām api, vṛddho 'py arthaprabhāveṇa pariṇīnye vaṇikṣutām. Kṣ 481 abc(45 cd, 46 a) vṛddhaṁ purā sārthavāhaṁ bhāryā hariṇalocanā, bālā. Spl (Book IV) 30. 6, Pṇ 205. 12 asti kasmiṁścid adhiṣṭhāne kāmārto (Pṇ kāmāturo) nāma vṛddhavaṇik (Spl mahādhanī vaṇikputro vṛddhaḥ).

taruṇāṁ bhāryāṁ avāptavān. (159) sā (tu navayāuvanasam-pannā) vṛddhasamjogāc cā ('lekhyagate 'va) niṣprayojanāṁ yāuvanaṁ manyamānā tatsametā 'pi pratīnaktaṁ śayanatalagatā viparivartamānāṅgayaṣṭiḥ param duḥkham anubhavati. (160) (atha) kadācid rātrāu tasya grhe (para)vittāpahārī cāuraḥ praviṣṭaḥ. (161) taṁ (ca) dṛṣṭvā sā bhayopagatā viparivṛtya bhartāraṁ pīḍitam (aṅgair) ālīṅgitavati. (162) tathā ca vartamāne 'sau prītiprahaṣapraspanditaromāncitaśariraḥ kim idam

tena ca (Spl om) kāmopahatacetasā mṛtabhāryeṇa (Spl tr mr° kām°) kācin nirdhanavāniksutā (Spl nirdhanasya dubitā) prabhuṭadhanāṁ (Spl 'ta-vittāṁ) dattvodvāhitā. Sy 103.24 Es war einmal ein reicher [Kaufmann, em.], ein Greis von 80 Jahren, der hatte eine junge Frau. Ar. (159) Tβ 163.13 text. SP 1361 sā kadācid api taṁ (α taṁ before kad°) na pariṣvajati. So 84 sā tasya śayane nityaṁ jarato (B. jarāto) 'bhūt parāṁmukhī, vyatitapuṣpakāle (B. 'kālā) 'tra bhramariva taror vane. Kṣ 481cd(46ab) piśācasadrśaṁ na sehe draṣṭum ulbaṇam. Spl 30.9, Pṇ 205.14 atha sā duḥkhabhibhūtā taṁ vṛddhavanijam (Spl vṛddhatamaṁ va°) draṣṭum (Spl vikṣitum) api na śaśāka (Spl śaknoti). (Cf. also next.) Sy 103.25 Sie lag des Nachts nur notgedrungen neben ihm, war um ihrer Jugend willen betrübt und verabscheute den Kaufmann wegen seines Alters, und wenn er sie berühren wollte, rückte sie von ihm weg. Ar. (160) Tβ 163.15 atha kadācit para°... SP 1362 tasya grhe vittāpahārī kadācid rātrāu kaście (α om) coraḥ praviṣṭaḥ. So 85ab ekadā cāviśac cāuro niśi śayyāsthayos tayoh. Kṣ 482ab(46cd) kadācid atha śarvaryāṁ cāuraṁ. Spl 30.20, Pṇ 205.25 atha kadācit sā tena sahāikaśayane parāṁmukhī (Spl adds sthitā; cf. prec.) yāvat tiṣṭhati, tāvat tadgrhe (Spl tasya grhe) cāuraḥ praviṣṭaḥ. Sy 103.28 Da drang einmal des Nachts ein Dieb in das Haus des Kaufmanns, während er schlief, sie aber wach war (JCap 182.23 dum iacerent simul in lecto, and so other Ar versions). Ar. (161) Tβ 163.15 taṁ ca dṛ° bhayād vipari° (mss. °vartya, em. Hertel) ... aṅgūḥ pariṣvaktavati. SP 1363 taṁ dṛ° bhayo° (α bhayodviguṇā samipam upagatā) bhāryā bhart° āli°. So 85cd taṁ dṛṣṭvā sā parāvṛtya tam āśliṣyat patiṁ bhayāt. Kṣ 482bcd(46d, 47ab) vikṣya svamandire, cakitā sahasā vṛddham ālīlīṅga ghanastanī. Spl 30.21, Pṇ 206.1 sāpi taṁ cāuraṁ dṛṣṭvā (Spl avalokya) bhayavyākulitā (Spl 'kulamanās taṁ) vṛddham api taṁ patiṁ (Spl om taṁ pa°) samālīlīṅga (Spl ālīṅgavati). Sy 103.30 Als sie den Dieb erblickte, fürchtete sie sich sehr und umarmte den Kaufmann und drückte ihn an sich. Ar. (162) Tβ 164.1 text (om 'sau) thru apaśyat. SP 1363 tato 'sau sārthavāhaḥ kṛaṇam anviṣyaṁś coram apaśyat. So 86 tam abhyudayaṁ āścaryam matvā yāvan nirikṣate, diśas tatra vaṇik tāvat koṇe cāuraṁ dadarśa tam. Kṣ 483(47cd, 48ab) sadā parāṁmukhīm dṛṣṭvā svayaṁ kaṇṭhāvalambinim, kāntūṁ vṛddho [see next]—akāṇḍāmṛtananditaḥ. Spl 30.22, Pṇ 206.2 so 'pi vismayāt pulakāṁkitasarvagātṛaś cintayām āsa: aho (Spl om) kim eṣā mām adyāvagūhate. (Spl adds aho citram etat. tataś ca) yāvan nipuṇatayā paśyati (Spl 'valokayati), tāvac cāuraḥ praviṣṭaḥ koṇaikadeśe

atyadbhutam asaṁbhāvyam ca mayā prāptam iti matvā samantād avalokayaṁś cāuram apaśyat. (punar acīntayat: nūnam eṣā 'sya bhayān māṁ samālīngati. iti jñātvā,) (163) (taṁ) cā 'bravit: (bhadrā,) yā mamo 'dvijate nityam iti. (164) cāuro 'pi (sāuhār-dāt) tam āha: hartavyam te na paśyāmi 'ti.

(End of Story 6)

(165) tad (*atra*) cāurasyā 'pi paravittāpahartur apakāriṇaḥ śreyaś cintyate. (*kiṁ punaḥ śaraṇāgatasyā 'bhyupetasye 'ti.*) (166) *api ca, ayam (tāir viprakṛto) 'smākam eva puṣṭaye (tada-vasādāya ca) bhaviṣyati (tadīyarandhradarśanāya vā. iti.) evam ayam avadhyah. iti. (167) etad ākarṇyā 'rimardano ('nyam sacivam) vakranāsam papraccha: (bhadrā, sāṁpratam evaṁ sthite)*

tiṣṭhati. punar acintayat: nūnam eṣā cāurasya śaṅkayā māṁ samālīngati. taj jñātvā (Pṇ tāvad gṛhakoṇāikadeśe cāuram dṛṣṭvā vyacintayat: nūnam... ālīngati. iti jñātvā). Sy 103.32 und er erwachte und sah, daß seine Frau ihn umarmt hielt, und sprach: Was hat mir da dieses Glück verschafft, daß mich meine Frau umfängt? Als er dann den Dieb erblickte, wußte er, daß sie ihn aus Furcht vor diesem umarmt hatte. Ar. The last part, tho found in Pa and Jn, may be a secondary expansion in both. See my Introduction, Vol. II, pages 173 f. (163) Tṣ 164.3 abravīc ca... SP 1364 text (om bhadrā). So 87 upakāry asi me tat tvām na bhṛtyāir ghātayāmy aham, ity uktvā so 'tha cāuram tam rakṣitvā prāhiṇod vaṇik. Kṣ 483c(48a), in prec.: vṛddho 'vadac cāuram. 484(48cd, 49ab) nekṣate 'pāṅgalolākṣi (v. l. yā māṁ nāikṣata lol°) sāivam ālīngati (Ma. sāiva māli°) svayam, hara cāura dhanam sarvaṁ priyakṛd dayito 'si me. Spl 31.3, Pṇ 206.6 (Pṇ tam) cāuram āha (two pādas of vs in Pṇ, whole vs in Spl). iti. [Variants as in vs 64, q. v.] Sy 103.36 und sprach zum Dieb (vs 48, see under our vs 65). Ar. (164) Tṣ 164.4 text (om sāu°). SP 1364 text (coro). Pṇ 206.7 tac chrutvā cāuro 'py āha... (165) Tṣ A 225 ba (before the story!) text (om atra). SP 1365 iti (α tad atra) coreṇa paradrohiṇāpi samarpitadhanasya sārthavāhasya (α tasya) śreyaś cintitam. So 88ab evaṁ rakṣyo 'yam (cf. next) asmākaṁ cirajīvy upakārakaḥ. Kṣ 485ab(49cd) iti cāuro (Ma. coro) 'pi vaṇijā kāraṇena suhṛt kṛtaḥ. Pṇ 206.9 tasmāc cāurasyāpy upakāriṇaḥ śreyaś cintyate, kiṁ punar na śaraṇāgatasya. (166) Tα A 225 b, Tṣ A 225 ba (before story) api... 'smākam, deva (α tr deva, asm°) pu° tadava° (α and v. l. of β add ca) bhav° (β adds bhadratvāpakarṣaṇāya [mss. all °tva°, zR °prak°] ceti). tad ayam avadhya iti (β evam avadhya 'yam iti for tad...). So 88a, see prec., evaṁ...asmākaṁ; 88cd ity uktvā diptanayano mantri tūṣṇim babhūva saḥ. Cf. also 90b paramarmavit, in next. Kṣ 485cd(50ab) yaṁ kākas tu śatruṇāṁ sarvaṁ vakṣyati ceṣṭitam. Pṇ 206.9 text (om tadava° ca; anena kāraṇenāyam for evam ayam). (167) T A 226 tad (β adds apy) avadhāryāpamardo vakranāsam prṣṭavān: atra bhavān katham manyate. so 'bravit...iti. yat kāraṇam. SP 1367 anantaram (α śrutvā) vakranāsam apracchat: kim ucitam iti (α om).

kiñ *kartavyam*. so 'bravīt: (*deva*,) avadhyo 'yam iti. yataḥ:
 śatravo 'pi hitāyāi 'va vivadantaḥ parasparam
 cāureṇa jivitañ dattañ rākṣasena tu goyugam. 67.
 (168) *rājā* 'ha: kathañ cāi 'tat. *asāv akathayat*:

KATHĀ 7 (STORY 7: BRAHMAN, THIEF AND OGRE)

(169) asti kasyacid (*daridra*)brāhmaṇasya pratigrahalabdham
 (*ā bālabhāvād ghṛtataīlalavaṇayavasayogyāśanasamvardhitañ*)
 supuṣṭaṇ goyuga(la)m. (170) tac ca drṣṭvā cāuraḥ kaścīd (*evam*)
cintitavān: (*adyāi 'va*) tad apahariṣyāmi 'ti, (171) †prathama-

so 'py uvāca: avadhyo... So 89, 90ab tato 'nyañ vakranāsākyam mantriṇaṃ
 kausiśeśvaraḥ, sa prechati sma kiñ kāryaṃ samyag vaktu bhavān iti, va-
 kranāsas tato 'vādid rakṣyo 'yañ paramarmavit (cf. prec.). Pñ 206.12 text
 (om iti). Sy A 197 Der König fragte den Dritten, und er sprach: Man darf
 ihn nicht töten, denn. Ar. Vs 67=T 79, SP 49, N 39, Pñ 170, So 90cd,
 Kṣ 486ab(50cd), Sy 49, Ar. a, SP hitā eva (α text), N hitāyena. c, SP
 coreṇa, N vāiraṇa (read 'reṇa). d, SP ca (α tu). So asmākam etayor vāiraṃ
 śreyase svānimantriṇoḥ. Kṣ purā rākṣasacāurābhyāñ śrūyate rakṣito dvijaḥ.
 Sy Es hat einen Nutzen davon, wenn seine Feinde gegeneinander agitieren
 und miteinander überworfen sind. Aus ihrer Überworfenheit entsteht ihm
 Nutzen, wie er einem Mann entstand, der wegen des Streites, welcher sich
 zwischen einem Dämon und einem Räuber entspann, seinerseits dem Unheil
 entrann. (168) T A 227 sa āha... SP 1371 *rājā*... (α om ca) so 'bravīt. So
 91ab nidarśanakathā (B. *o*thām) deva śrūyatām atra vacmi te. Pñ 206.16
 arimardanaḥ prāha: katham etat. vakranāsah kathayati. Sy A 198 Der König
 sprach: Was ist das für eine Geschichte? Und er sprach. Ar. (169)
 T 129.12 text (β 'yogyāśanādibhiḥ sam°; om supuṣṭaṇ, but β instead of it
 has svalamkṛtaṇ). SP 1372 asti kasyacid brā° prati° puṣṭaṇ (v. l. su-pu°)
 goyugam. So 91cd kaścīd pratigraheṇa dve 'gāvāu prāpa dvijottamaḥ. Pñ
 206.18 asti kasmiñścid adhiṣṭhāne daridro brāhmaṇaḥ. [Then insertion.]
 tasya ca kenāpy anukampayā śisugoyugam dattam. brāhmaṇena ca bālatvād
 ārabhya yācitaghr̥tataīlayavasādibhiḥ samvardhya supuṣṭaṇ kṛtam. Sy 104.20
 Es war einmal ein Asket, dem schenkte jemand eine Milchkuh zum Almosen.
 Ar as Sy. (170) T 129.13 tac...evam samarthitavān: adyāiva tad dhari-
 ṣyāmi. SP 1372 tac cāpahartuñ kaścīd coro. So 92ab tasya drṣṭvātha cāuras
 te 'gāvāu netum acintayat (B. amantrayat). Pñ 206.23 tac ca drṣṭvā sahasāiva
 kaścīd cāuras cintitavān: aham asya brāhmaṇasya goyugam idam apah°. iti
 niścītya. Sy 104.21 Diese gewährte ein Räuber, und er ging demselben
 nach, um sie womöglich zu stehlen. Ar (JCap 183.17 quidam fur vidit illam
 et furandi curam adhibuit). (171) T 129.14 text. SP 1373 rātrāu tamas-
 kāṇḍe gacchan (α mahāndhakāre rātrāv āgacchat). So, cf. 93ab tadarthaṃ
 niśi gacchantāu dāivāt tāu cāurarākṣasāu. Pñ 207.1 niśyāñ bandhanapāsāñ
 ghṛhītvā yāvat prasthitaḥ. Sy (cf. prec. "und er ging demselben nach"). Ar,

pradoṣasamayēṭ gantum ārabdhaḥ. (172) *gacchañś (ca) kenāpy (avijñātena skandhapradeśa)sainśliṣṭaḥ*. (173) *atha tena (bhayāt) prṣṭaḥ: ko bhavān iti*. (174) *sa (ca satyavacanam) āha: (naktam-curo) 'hañ brahmarākṣasaḥ*. (175) *bhavān (api) kathayatu: kas tvam iti*. (176) *so 'bravit: ahañ cāuraḥ. (tena ca punaḥ prṣṭaḥ: kva gacchati bhavān iti. teno 'ktam: kasyacid) brāhmaṇasya goyugam (apa)hartum icchāmi. (tvam punaḥ kuto gacchasi.)* (177) *(atha vijñātapratyayo brahma)rākṣaso ('py) āha: aham api tam eva brāhmaṇaṁ grahituṁ pravṛttaḥ*. (178) *atha tāu (dvāv api) tatra gatvāi ('kānte kalam anveṣayantāu) sthitāu*. (179)

JCap 183.18 Ibat autem fur post eum usque ad domum heremite. (172) T 129.14 text (β avijñātasya). SP 1373 (gacchan, cf. prec.) kenāpi samśliṣṭaḥ (α [sam]sprṣṭaḥ). So cf. for this and the following under § 176. Pñ 207.1 tāvad ardhamārge [then insertion] kaścid drṣṭaḥ, drṣṭvā ca. Sy 104.22 Da schloß sich ihm ein Dämon an, der Menschengestalt angenommen hatte; der war seinerseits unterwegs, indem er dachte: Wenn der Asket schläft, packe ich ihn. Ar, JCap 183.19 Et cum esset in via obviavit ei demon in figura hominis. (173) T 129.15 text (om bhayāt). SP 1373 tena ca (v.1. adds bhayāt) ko bhavān iti prṣṭaḥ. tenoktam: bhavān kaḥ. So see § 176. Pñ 207.4 tam tivrabhayottrastaś cāuro 'bravit: ko bhavān iti. Sy 104.25 Der Räuber fragte den Dämon: Woher bist du und wohin willst du gehen? Ar. (174) T 129.15 text (β om ca). SP 1374 sa āha: brahma° 'ham iti. So cf. § 176. Pñ 207.5 sa āha: satyavacano 'hañ brahma°. Sy 104.26 Der Dämon sprach: Ich bin ein Dämon. Ar. (175) T 129.16 text (om api). SP 1374 punas tvam ka iti brahmarākṣasena prṣṭaś. So cf. next. Pñ 207.5 bhavān apy ātmānaṁ nivedayatu. Pa nothing. (176) T 129.16 so... cāuraḥ. kasyacid brā° goyugalaṁ (β goyugaṁ) hartum icchāmi. SP 1375 coro 'ham ity abravīt. tena... 'ktam: brāhmaṇasya go° apa° (α adds āgacchāmiti). tvam... So 93c militvānyonyam uktārthāu. Pñ 207.6 so 'bravit: ahañ krurakarmā cāuraḥ, daridrābrāhmaṇagoyugaṁ hartuṁ prasthito 'smi. Sy 104.29 (after next) Da sprach auch der Räuber zu ihm: Auch ich gehe ihm nach, vielleicht kann ich seine Milchkuh stehlen. Ar. (177) T 129.17 atha vijñā° 'sāv āha... tam brā° gra° icchāmi. SP 1376 brahma°... (α brāhmaṇam for tam) eva grah° prav°. So 92cd tatkalām rākṣasaḥ ko 'pi tam āicchat khādituṁ dvijam. Pñ 207.8 atha jātapatyayo rākṣaso 'bravit: bhadra [then insertion] tam eva brāhmaṇam adya bhakṣayiṣyāmi. [Then insertion.] Sy 104.27 und gehe dem Asketen nach, um ihn, wenn er sich in der Nacht schlafen gelegt hat, zu packen. Ar. (178) T 129.18 tatas tāu dvāv api gatvāikānte 'vasthitāu phalam (β chalam) avekṣamāṇāu. SP 1377 atha tāu brāhmaṇasya grhaṁ praviṣṭāu. So 93d tatra prayayatuḥ samam; 96ab iti praviṣya tadviprasadanam. Kṣ 486cd, 487a (51abc) tulyam (Ma. em. tulya-) kalam dvijagṛhaṁ jagmatuś cāurarākṣasāu, śarīradhanahinsārtham. Pñ 207.10 text (om dvāv api). Sy 104.31 Da gingen sie selbender. Ar as Sy, adding (JCap 183.25) ad domum heremite. (179) T 129.19 text (om prathamam). SP 1377 tatra brahma-

prasupte ca brāhmaṇe brahmarākṣasaḥ (prathamam) tadgrahāṇāya saṁśliṣṭaś, (180) cāureṇā 'bhikṣitaḥ: (nāi 'ṣa nyāyah.) goyuge mayā 'pahṛte paścād grahīṣyasi ('ti). (181) so 'bravīt: (ayam apy anayah.) kadācid ayam (go)śabdena pratibudhyate, tato me vyarthah syād āgama (iti). (182) cāureṇo 'ktam: (yadi) tvayā grhīto 'yam kalakalam kṛtvo 'tthāsyati, (tataḥ sarve 'py utthāsyanti.) tadā 'ham api na śaknomi goyugam apahartum. (ataḥ prathamam mayā 'pahṛte goyuge paścāt tvayā brāhmaṇo bhakṣayitavyah.) (183) evam (tayoh) parasparam vivadator

rākṣasaḥ prathamam brāhmaṇam grahitum udyataḥ (so ed., but α 'rākṣaso 'py āha: pra° ahaṁ brāhmaṇam grahīṣyāmi). Pñ 207.11 prasupte ca brā° tadbhakṣaṇārtham prasthitam rākṣasam. Sy 104.31 Als der Asket zu Hause ankam, war die Nacht bereits vorgerückt, und er band die Kuh drinnen im Hause an, nahm seine Mahlzeit und legte sich schlafen. Ar. (180) T 130.1 text (β om mayā). SP 1378 cora āha (α coreṇoktam): ahaṁ goyugam (α adds prathamam) apaharāmi. Pñ 207.12 dṛṣṭvā cāuro 'bravīt: bhadra, nāiṣa nyāyah, yato goyuge mayāpahṛte paścāt tvam enam brāhmaṇam bhakṣaya. So, Pa fuse this with § 182, q. v. (181) T 130.2 text (śabdena, om go; ed. with α pratibudhyeta, β text). SP 1378 rākṣaso 'bravīt: gośabdād ayam prabuddhaḥ (α pratibudhyate), katham mayā (α tr mayā ka°) grahitavyah. So 95 māivam harāmy ahaṁ pūrvam vipraṁ no ced vṛthā mama, bhaved gokhuraśabdena prabuddhe 'smin pariśramah. Pñ 207.13 so 'bravīt: kadācid ayam pratiśabdena brāhmaṇo budhyeta. tadānarthako 'yam mamārambhaḥ syāt. Sy 105.1 Der Dämon aber dachte: Wenn der Räuber die Kuh fortschafft, bemerken es vielleicht die Leute und wecken den Asketen und kann ich ihn nicht packen; darum sprach er zum Räuber: Warte, bis ich den Asketen gepackt habe, nachher nimmst du die Kuh weg. Ar. (182) T nothing. SP 1379 coreṇoktam: tvayā...utthāsyanti (α corrupt). So 94 (position correct for § 180, which is combined with § 182) ahaṁ dhenū harāmy ādāu tvadgrhīto hy ayam dvijaḥ, supto yadi prabuddhas tad dhareyam goyugam katham. Pñ 207.15 cāuro 'bravīt: tavāpi yadi bhakṣaṇāyopasthitasyāntarā ko 'py antarāyah syāt, tadāham... (The last phrase, tho seemingly supported by Pa, may be merely a repetition from § 180). Sy 104.34 (position as So, like So combining §§ 180 and 182) Der Räuber nun dachte: Wenn der Dämon den Asketen packt, erwachen vielleicht die Leute durch sein Rufen und kann ich sie nicht mehr stehlen; darum sprach er zum Dämon: Warte du so lange, bis ich die Kuh fortgeschafft habe, alsdann packst du den Asketen. Ar as Sy; but Wolff has this passage after § 181, instead of before it (in position of § 182, not of § 180); and JCap, OSp, while they have it in the position of § 180 as Sy, have also in the position of § 182 another, brief, statement that the thief refused to agree. (183) T 130.3 evam tayoh (α tataḥ) paras° vāiram utpannam, ahaṁ° ca yug° pratibodhitavantāu brāhmaṇam. SP 1380 evam (α iti) paras° viva° brā° prabuddhaḥ. So 96 bcd cāurarākṣasāu, yāvat tāu kalahūyete tāvat prābodhi

(*vāiraṇ samutpannam, ahaṃpūrvikayā ca yugapad*) brāhmaṇaḥ pra(ti)buddhaḥ. (184) cāuras (tāvad) avocat: (brāhmaṇa,) brahmarākṣaso 'yaṁ tvāṁ grahitum icchati. (185) (brahma)rākṣaso ('py) āha: cāuro 'yaṁ te goyuga(la)m apahartum icchati. (186) evaṁ śrutvo 'tthāya brāhmaṇaḥ †(sāvadhāno bhūtvē 'ṣṭadevatā)mantradhyānenā 'tmānaṁ rākṣasād udgūrṇalaguḍena ca cāurād goyugaṁ rarakṣa.† (187) (tatas) tāv (ubhāv api) cāura-rākṣasāv apayātāv (iti).

(End of Story 7)

(188) ato 'haṁ bravīmi: śatravo 'pi hitāyāi 've 'ti. (189) (api ca:) śibinā 'pi svamāṁsāni kapotārthe mahātmanā śyenāya kila dattāni śrūyate puṇyakarmaṇā. 68.

sa dvijaḥ. Kṣ 487bc(51d, 52a) ahaṃpūrvikayā tayoh, vivādo 'bhūn niśi mahān. Pñ 207.18 itthaṁ cāhamahamikayā tayor vivadatoḥ samutpanne dvāidhe pratiravavaśād brāhmaṇo jajāgāra. Sy 105.6 Diesergestalt wider-sprachen sie einander und sie erhitzten sich beide. Ar. (184) T 130.4 text (om 'yaṁ). SP 1381 (after next) coreṇoktam: brahmarākṣaso 'yaṁ tvāṁ grah° āgataḥ. Kṣ 487d, 488b(52b, d) ucatus tāu dvijaṁ tataḥ,—tava cāyaṁ śarīrakṛt (read with Ma. by em. °hṛt). Pñ 207.19 atha taṁ cāuro 'bravī: brā° tvāṁ ayaṁ rākṣaso bhakṣayitum icchati. Sy 105.8 (after next) Und der Räuber rief: Steh auf, sieh, der Dämon will dich packen! Ar versions in order of our text, not of Sy (except that JCap omits the following alto-gether). (185) T 130.5 text (β asāv apy āha; om 'yaṁ; β goyugam apaharatīti). SP 1381 tasmāi (α tasmin samaye) rākṣasenoktam: eṣa (α coro 'yaṁ, or om eṣa) tava goyugam apa° āgataḥ. Kṣ 488a(52c) ayaṁ te dhanahr̥t prāptas. Pñ 207.20 rākṣaso 'py āha: brāhmaṇa, cāuro 'yaṁ goyugaṁ te 'pah° ic°. Sy 105.7 Da rief der Dämon dem Asketen: Steh auf, sieh, der Räuber will deine Kuh stehlen! Ar. (186) T nothing. [SP 1382 anan-taraṁ brāhmaṇena tāv upakāriṇāv iti matvā sukhena viśṣṭāu. But SP corruptly: iti tayor vākyam śrutvātivasaṁtuṣṭo brāhmaṇo labdhagoyugas tāu saṁmānitavān.] So 97abc utthāyāttakṛpāṇe ca tasmin rakṣoghna-jāpini, brāhmaṇe. Kṣ 488cd(53ab) vipras tayor idaṁ śrutvā balamantrāir (Ma. bālamattāu!) jaghāna tāu. Pñ 207.21 text. Sy 105.9 Und der Asket erwachte samt seinen Hausgenossen aus dem Schlafe und sie standen auf. Ar. (187) T 130.6 text (β om all). SP, Pñ, Kṣ nothing. So 97cd jagmatuṣ cāura-rākṣasāu dvāu palāyya tāu (B. palāyitāu). Sy 105.11 und der Räuber und der Dämon flohen. Ar (JCap and OSp add "and so the monk escaped from danger"). (188) T A228, SP 1384, Pñ 208.1 text. So 98 evaṁ tayor yathā bhedo hitāyābhud dvijaṁmanah, tathā bhedo hito 'smākaṁ kākendra-cirajīvinoh. Sy A199 Dies habe ich dir mit Bezug darauf gesagt, daß es ein Weiser für einen großen Vorteil hält, wenn sich seine Feinde miteinander überwerfen oder wenn ein Freund seiner Feinde gegen diese agitiert, so daß sie sich miteinander überwerfen. Ar. (189) T A228 anyac ca (ms. R text). Pñ 208.1 text. Others nothing. Vs 68=T 80, Pñ 171, cf. So

(190) *atas (tvam api) śaraṇāgataṃ hantum nā 'rhasi.* (191) *tato 'nantaraṃ prākārakarmaṃ aprcchat.* so 'py evam (eva) samarthitavān. (192) *atha punar (api samutthāyā 'ntarlinam avahasya) raktākṣo 'bravit: (kaṣṭam,) vināśito 'yaṃ svāmī yuṣ-mābhir anayena. uktaṃ ca:*

pratyakṣe 'pi kṛte doṣe mūrkhah śāntvena tuṣyati
rathakārah svakāṃ bhāryāṃ sajarāṃ śirasā 'vahat. 69.

100; SP 1384 (prose); fragment in N. a, T śivīnā. d, Pṇ śrūyante puṇya-kāmyayā. SP śibināpi mahātmanā svamānsāni kapotārthaṃ (v. l. kapotāya) dattāniti (v. l. om iti) śrutam (α śrūyate). N mahātmā śivirājānaḥ avarava— (last part stricken out in ms.) So cirajīvy anukampyo 'yam āpannaḥ śaraṇāgataḥ, śaraṇāgatahetoh prāk svam āmiṣam adāc (B. svamānsūny adadac) chibih. T (β only) here inserts story of King Śibi. Tα has lacuna to § 209. (190) T A 230 tatrāyaṃ śaraṇāgato na hantavyaḥ. SP 1385 text. Pṇ 208.4 tan nāyaṃ dharmah, yac charaṇāgato hanyate. iti. (191) T A 231 tato 'nantaraṃ (vv. ll. tenānant°, apamardenānant°) prākāra-karṇaḥ prṣṭaḥ. sa (v. l. so 'py) evam (ed. adds eva, without mss. authority) samarth°. SP 1385 text (om tato; but α tato, om anant°, and adds rājā). So 99 ity ukto (B. ukte) vakranāsena kausikendraḥ svamantriṇam, taṃ ca (B. sa) prākārakarṇakhyam aprcchat so 'py uvāca taṃ. Kṣ 489abc(53cd, 54a) arimardam (Ma. em. °de; ŚP. v. l. amātya sāu) tad ākarṇya kākānu-krośamālini (Ma. em. °śālini; ŚP. v. l. vāco 'nukrośaśālinah), tadvacoviratāu (v. l. tadvadhe vi°). Pṇ 208.5 atha tasya vacanam avadhārya prāk° apr°: kathaya, kim atra manyate bhavān. so 'bravit: deva, avadhya evāyam, yato rakṣitenānena kadācit parasparaprītyā kālaḥ sukhena gacchati. (Here Pṇ inserts a story.) 209.19 tac ca śrutvārimardano 'py evaṃ samarthitavān. (192) T A 232 athāntarlinam avahasya (ava° added in ed. by em., not in mss.) raktākṣaḥ punar abravīt... SP 1387 atha punar api samut° rakt° 'bravit: deva, ātmanāpi saha parivāro vinasyati ripurakṣaṇena (α v. l. ātmano 'pi vināśāya saparichedasyānena ripura°; α adds iti). tathā ca. So 103 rājann apanayenāitair mantribhir nāśito bhavān, pratiyante na nītijāḥ kṛtāvadyasya (B. °vādyasya) vāiriṇaḥ. Kṣ 489cd, 490(54, 55ab) prāhur apare ghukamantriṇaḥ, aho kumantriṇānena saṃśaye svāmīno dhṛtāḥ (Ma. em. °tā), lakṣmīḥ śatruprayukte 'smin kāke kārūṇyacetasā. Pṇ 209.19 tathā cānuṣṭhitāṃ drṣṭvāntarlinam avahasya rak° punar abravīt: kaṣṭam kaṣṭam, vinā° 'yaṃ bhavadbhir anyāyena svāmī. uktaṃ ca (vs). tathā ca. Sy A 200 Nachdem diese dritte Eule das gesprochen, sprach wieder jene erste: Ich sehe, ihr seid auf die Rede dieses Raben hereingefallen, denn. Ar. Vs 69=T 81, SP 50, N 40, Hp, Hm III. 24, Spl IV. 48, Pṇ 174, So 104ab, Kṣ 491(55cd, 56ab), Sy 50 and 51, Ar. a, SP pratyakṣeṇa (om 'pi) but α text (and so N intends). Jn pāpe for doṣe. b, śāntvena, so T ed. em. (mss. svāntena), and SPα; H śān° (Hp śāntena but v. l. °tvena); SP ed. svātmani, N śāsto na, Jn sāmṇā pra- (Pṇ tuṣyati, Spl śāmyati). c, H nijāṃ. d, H śirasākaroṭ. So mūrkhoh drṣṭavyaliko 'pi vyājasāntvena tuṣyati. Kṣ

(193) *te prāhuḥ*: *katham* (cāi) 'tat. so 'bravīt:

KATHĀ 8 (STORY 8: CUCKOLD CARPENTER)

(194) *asti kasmiṁścid adhiṣṭhāne rathakāraḥ*. (195) *†tasya priyā bhāryā puṁścalī, evaṁ mitrasvajanāiḥ pratibodhitāḥ*.†
(196) *tato 'sau (rathakāro) jijnāsus tām āha: priye, viprakṛṣṭe grāmāntare rājakiyo maṇḍapaḥ kartavyaḥ; tatra mayā (śvo) gantavyam. tatra dināni katicil lapiṣyanti. tat tvayā kiṁcit*

vañcyate (Ma. em. °yante) dhūrtavacanāiḥ prabhavaḥ saralāśayāḥ, jāyāṁ sajārāṁ śirasā rathakāraḥ purāvahat. Sy 50 (probably expansion of first part of this vs) der Weise sieht die Listen der Feinde und fällt auf ein Wort nicht herein, sondern ist auf seiner Hut; ein törichter Mann aber läßt sich leicht durch ein Wort verleiten. (51) Denn wer dem, was er hört, mehr glaubt als dem, was er mit eigenen Augen sieht, dem geht's wie jenem Zimmermann, der dem, was er hörte, mehr glaubte, als dem, was er sah. Ar even more expanded. (193) T A 233 text. SP 1391 *rājāha...*

(α om ca). Pṇ 209.25 *mantriṇaḥ prāhuḥ: katham etat. raktākṣaḥ kathayati*. Sy A 201 Der Eulenkönig sprach: Was ist das für eine Geschichte? Und die Eule sprach. Ar as Sy. In spite of Pa's agreement with SP in making the king ask the question, the orig. probably agreed with T, Pṇ since the preceding speech of the minister was address in Pa to the other ministers, not to the king. (194) T 132.8, SP 1392, Pṇ 210.2 text

(Pṇ *sthāne*, SP *nagare*). Hp 96.12, Hm 72.6 *asti yāuvanaśrīnagare mandamatir nāma rathakāraḥ*. So 104c *tathā hi takṣā ko 'py āsid*. Spl 20.22 *kasmiṁścid adhiṣṭhāne kaścid rathakāraḥ prativasati sma*. Sy confused, see next. Ar, JCap 185.4 *Dicitur fuisse quidam carpentarius* (so other versions). (195) T 132.8 *tasya bhāryā vyutpannacāritrājasraṁ mitrasvajanāiḥ pratibodhyate, na ca tasmāt parapuruṣasaṁsargān nivartate*. SP 1392 *tasya ṣoḍaśavarṣā bhāryā padmini nāma* (α diff., one ms. contains the phrase *puṁścalī*). Hp 96.12, Hm 72.7 *sa ca svabhāryāṁ bandhakīm jānāti* (Hp adds *kiṁ tu*) *jāreṇa samāṁ svacakṣuṣā nāikasthāne* (Hp 'ṣuṣāika° na) *paśyati*. So 104d, 105ab *bhāryābhūt tasya tu priyā, tām cānyapuruṣāsaktāṁ takṣā buddhvānyalokataḥ*. Kṣ 492c(57a) *bhāryāṁ jāravatīm*. Spl 20.22, Pṇ 210.2 *tasya bhāryā puṁścalī janāpavādasamnyuktā* (Pṇ adds *ca*). Sy 105 bottom (includes prec. §) *Es war einmal ein Mann, der liebte die Frau eines Zimmermanns. Als das die Hausgenossen des Zimmermanns erfuhren, setzten sie ihn davon in Kenntnis*. Ar, JCap 185.4 *qui pulcrā habebat uxorem quam multum amabat. Habebat et mulier illa amasium qui agebat cum ea. Et cum signatum esset suo viro a sociis et consanguineis*.—Only the general sense of the orig. can be determined. (196) T 132.9 *yato 'sau jij° tām āha: bhadre, vipra° deśāntare* (so ed. em., mss. *dūrātare*, *dūrāntare*) *rāja°...gantavyam iti*. SP 1392 *tām jijnāsū ratha° svayam* (α *sviyam*) *gamanāṁ rājakāryeṇākathayat*. Hp 96.14, Hm 72.8 *tato 'sau ratha° grāmāntaram gamiṣyāmīty* (Hm 'ham anyam grāmam gacchāmīty) *uktā*. So 105cd,

pātheyaṁ mama yogyaṁ vidheyam. (197) tayā ca tuṣṭayā yathājñaptam eva śambalaṁ kṛtam. (198) (tathā cā 'nuṣṭhite gṛhitopaskarapathyodanaḥ praharaśeṣāyāṁ) śarvaryaṁ tām aha: gato 'ham, bhadre, dvāraṁ samvṛṇiṣve 'ti. (199) rathakāro 'py avijñāta eva pratinivṛtya svagrhe ('padvāreṇa) praviśya (sva)śayyā(dhas)tala ātmadvitiyaḥ saha śiṣyeṇā ('va)sthiṭaḥ. (200) asāv api †hr̥ṣṭahr̥dayā 'dya mama niraṅkuṣo dayitajanāsamāgama

106 tattvaṁ jijñāsamanāśaṁ tām bhāryāṁ avadaḥ ekadā, priye rājājñayā dūraṁ svavyāpārāya yāmy aham, tat tvayā mama saktvādi pātheyaṁ diyatām iti. Kṣ 492abc(56cd, 57a) kṛtvā (Śp. v. l. jñātvā) prayojanamīśaṁ nirgatyā śibirāḥ (cf. § 198) laghu, [here prec.] draṣṭum. Spl 21.1, Pṇ 210.3 so 'pi tasyāḥ parikṣāñārthaṁ (Spl 'kṣārthaṁ)—[then insertion] Spl 21.17, Pṇ 210.10 bhāryāṁ (Spl tām) avocat: priye, prabhāte 'haṁ (Spl ahaṁ prātar) grāmāntaraṁ yāsyāmi. tatra...vidheyam (Spl kāryam). Sy 105 bottom: und er begann zu überlegen: Es wäre nicht recht, wenn ich dem Worte der Leute glaubte, bevor ich's mit eigenen Augen gesehen. Und er sprach zu seiner Frau: Wir haben eine Arbeit übernommen an dem und dem Orte, und ich reise dorthin, darum richte mir den Proviant her für so und so viel Tage, daß ich ihn mit mir führe. Ar. (197) T 132.11 text (most mss. evaṁ for eva and om kṛtam). SP 1393 bhāryā ca hr̥daye saṁtuṣṭā (α saṁtuṣṭahr̥dayā) sambalādikam dattvā. So 107ab tatheti dattapātheyas tayā. Spl 21.19, Pṇ 210.12 tasya vacanaṁ śrūtvā harṣitacittā sotsukā (Spl sāpi tad ākarṇya harṣitacittāutsukyena) sarvakāryāṇi saṁtyajya siddham annaṁ ghṛtaśarkarāprāyam akarot. Sy 106.4 Als sie das hörte, freute sie sich sehr und tat, wie er ihr gesagt. Ar. (198) T 132.11 text. SP 1394 rātrāu (α adds eva) preṣitavati. Hp 96.14, Hm 72.9 calitaḥ (Hp adds san). So 107b nirgatyā gehataḥ. Kṣ 492b(56d) see under § 196. Spl 21.23, Pṇ 210.17 athāsau pratyūṣa utthāya svagrhaṁ nirgataḥ. Sy 106.5 Als es Abend geworden war, sprach der Zimmermann zu seiner Frau: Verschließ die Tür sorgfältig und gib auf das Haus acht, und er machte sich mit seinem Lehrling auf und sie gingen. Ar. (199) T 132.13 takṣvā (ms. p uktaṁ!) cāvijñāta eva prati° svaśayyā°... SP 1394 ratha° 'pi (α adds āgatya) mañcādho 'dr̥śyibhūya (α for ma° ad° reads: punar adr̥śyarūpi bhutvā khaṭvātalaṁ praviśya) sthiṭaḥ. Hp 96.14, Hm 72.9 kiyadduraṁ gatvā punar āgatya svagrhe khaṭvātale (Hm paryāṅkātale, before sva°) patitvā (Hm nibhṛtaṁ) sthiṭaḥ. So 107cd, 108ab saśiṣyo guptam āgatya tatrāiva praviveśa saḥ, tadadr̥ṣtas tu khaṭvāyās (B. °yām) tasthāu śiṣyayuta-sthale (B. °yutas tale). Kṣ 492d, 493ab(57bcd) viveśa rathakṛt punaḥ, gūḍhe śayanaparyāṅkātale tasminn adhaḥsthiṭe. Spl 22.4, Pṇ 210.21 (in next) sa rathakāro (Spl adds 'py) 'raṇye dinam ativāhya pradoṣe svagrhe 'padvāreṇa (Spl °grham aparadv°) praviśya (Spl °viṣṭaḥ) śayyādhastale (Spl om dhas) nibhṛto bhutvā sthiṭaḥ. Sy 106.8 Nachher kam der Zimmermann heimlich wieder zurück, ging in das Haus und versteckte sich unter dem Bett, ohne daß ihn jemand gesehen hatte. Ar. (200) T 132.14 text. SP 1395 sū ca niraṅkuṣā svadūtīm preṣayitvā priyajāram (α priyaṁ j°)

*itiṭ dūtikayā viṭam ānāyya tatrāi 'va nirviśaṅkapānabhojanādy
anuṣṭhitavati. (201) katham api cā 'prāptaratayāi 'va pādau
cālayantyā jānupradēse rathakāraḥ sprṣṭaḥ. (202) tato 'sāv
acintayat: asaṁśayaṁ sa (eva) rathakāro bhaviṣyati. tat katham
kuraṇīyam iti. (203) asmiṁś (cā) 'ntare (saśapatham) viṭenā
'bhihita: (bhadre, kathaya,) mama vā bhartur vā tava kaḥ*

ānīya yatheṣṭam rantum upakrāntā. Hp 96.15, Hm 72.10 atha rathakāro
grāmāntaram gata ity upajātaviśvāsaḥ (Hp °sayā) sa jāraḥ saṁdhyākūla
evāgataḥ (Hp evāhūtaḥ). So 108cd sāpy athānāyayat tam svaṁ tadbhāryā
parapūruṣam. Kṣ 493c(58a) priyopapatinā. Spl 21.23, Pṇ 210.17 sāpi
tam prasthitam vijñāya prahasitavadanāṅgasamśakarakarma (Spl °skāram)
kurvāṇā kathameid dinam (Spl tam divasam) atyavāhayat. atha pūrva-
paricitaviṭagṛhe (Spl tataś cāparadine kamcid viṭagṛham) gatvā [she summons
her lover. Then prec.; then] Spl 22.6, Pṇ 211.1 atrāntare (Pṇ etasminn
antare) sa devadattaḥ (Pṇ adds samāgatya tatra) śayana (Spl adds āgatya)
upaviṣṭaḥ [then insertion] athāntare (Pṇ etasminn antare) sā gṛhadvāram
nibhṛtam pidhāya (Spl vi°) śayanatalam āruḍhā. Sy 106.10 Sie aber
glaubte den Zimmermann unterwegs und ließ ihrem Liebhaber sagen:
Mein Gatte ist von Berufs wegen abwesend und wird erst nach länger
Zeit wiederkommen, darum komm' eiligst hieher. Und er kam zur Zimmer-
mannsfrau und aß und trank mit ihr, und sie waren guter Dinge selbender,
während der Zimmermann alles, was sie taten, sah. Ar. (201) T 132.16
text (rathakāraḥ only in ms. R). SP 1395 kriḍantyās ca tasyāḥ pāde
rathakāro lagnaḥ. Hp 97.1, Hm 72.12 paścūt tena samam tasyām khaṭvā-
yām (Hm tasmin paryāṅke; Hp adds nirbharam) kriḍanti khaṭvātalaṣṭhitena
saha bhūtakiṁcidaṅgasamśarsāt (Hm paryāṅkatalaṣṭhitasya bhartuḥ kiṁcid-
aṅgasamśarsāt). So 109abc tena sākam ca khaṭvāyām ramamāṇā patim padā,
sprṣṭvā kathameit tam. Kṣ 493cd, 494a (58abc) cakre suratam tena tadvadhuḥ.
[In next:] pādasamśarsān. Spl 22.10, Pṇ 211.7 athārohantyā (Spl tasyās
tacchayanam āro°) rathakāraśarīre pādo vilagnaḥ (Spl om vi). Sy 106.16
Und in der Nacht bestieg er das Bett des Zimmermanns und legte sich
darauf nieder. Der Zimmermann aber versank in Schlaf, und unter dem
Bett liegend, wie er war, streckte er seine Füße aus. Ar. (202) T 132.17
text. SP 1396 sā cācintayat (α om cā) niyatam (α satyam) ayaṁ ratha° bhav°.
ataḥ kiṁ karomīti (α kariṣyāmīti). Hp 97.2, Hm 72.13 svāminam (Hm adds
māyāvinam iti) vijñāya sā (Hm om) viṣaṇṇābhavat. So 109cd pāpā mene
tatrastham eva tam. Kṣ 494ab(58cd) sā jñātvā [here prec.] nijaṁ patim alakṣi-
tam. Spl 22.11, Pṇ 211.7 tato vyacintayat: nūnam etena durātmanā rathakāreṇa
matparikṣaṇārtham (Pṇ °kṣārtham) bhāvyam. tat strīcaritravijñānam (Pṇ
°carita°; adds kimapi) karomi. Sy 106.19 Wie ihn nun seine Frau unter dem
Bett erblickte. Ar. (203) T 132.18 text (om bhadre; priya for °tara).
SP 1397 atrāntare saṁtuṣṭena (α om) jāreṇābhihita (α °tam): bhadre, sva-
bhartari mayi ca (α mayi bhartari ca) kas te priyatarāḥ. Hp 97.6, Hm 73.5
[after insertion] jāro brūte: tava (Hp tat) kim evam (Hp evamvidhaḥ) sneha-

priya(tara) iti. (204) *yatas tayā pratipattikuśalayā 'bhikṣitaḥ*: (205) *praṣṭavyaṁ prcchasi. striyo hi nāmāi 'tā laghudharminyo yatkiṁcanapravṛttāś ca*. (206) (*kiṁ bahunā*), *yady 'asāṁ nāsikā na syuḥ, aśaṁśayam amedhyam api bhakṣayeyur (iti saṁkṣepaḥ)*. (207) *yady aham (iṣaṇmātram apy) akuśalam bhartuḥ śṛṇuyām, (sadyaḥ) prāṇaparityāgaṁ kuryām* iti. (208) *atha rathakāras tayā dharṣaṇyā kṛtakavacanavyānsitamānāḥ śiṣyam avocat*: (209) *vijayatām mamā 'tyantabhaktā dayitā; sarvajanasakāśaṁ*

bhūmī (Hp adds sa te) rathakāraḥ. So 110 kṣaṇāc copapatis tatra vyākulaḥ prcchati sma tūn, brūhi priye kim adhikaṁ (B. °kaḥ) priyo 'haṁ tava kiṁ patiḥ. Jn diff. Sy 106. 20 flüsterte sie ihrem Liebhaber zu: Frage mich laut: Liebst du mich oder deinen Gatten? Er fragte sie. Ar. (204) T 132. 19 text. SP 1398 sā cāha (α sābravit). Hp 97. 7, Hm 73. 5 bandhaki brūte (Hm °ky avadat). So 111ab tac chrutvā kūṭakuśalā taṁ jāraṁ nijagāda sā. Jn diff. Sy 106. 22 und sie antwortete ihm. Ar. (205) T 132. 19 text. SP 1398 (α begins mūrkhā of mūḍha) kas te vivekaḥ. strisvabhāvād yāuvana-śoṣaḥ cetasa tataḥ pravṛttiḥ kadācid (α tr kad° pra°). Hp 97. 7, Hm 73. 6 barbara kiṁ bravīṣi (Hm re bar° kiṁ vadasi). śṛṇu. [Inserted vss.] tvam jāro (Hm adds pāpamatir) manolāulyāt puṣpatāmbūlasadrśaḥ kadācit sevyase. So 112ab idam tu cāpalam strīṇāṁ saha-jam kriyate 'tra (B. na) kim. Jn diff. Sy 106. 22 Geliebter, so etwas darfst du mich nicht fragen, denn wir Frauen sehen bei einem fremden Mann nicht auf das Äußere und auf Tüchtigkeit, sondern wenn er uns über den Weg läuft, sättigen wir an ihm bloß unsere Lust. Ar. (206) T 132. 20 text. So 112cd amedhyam api bhakṣyam syān nāsām syur yadi nāsikāḥ. Others nothing. (207) T 132. 21 text. SP 1399 dharmapatis tu (α bhartā) strīṇāṁ adhidēvateva tiṣṭhati (α °deva-teti śrutiḥ). tasya vipattāu prāṇā api tyajyante. iti (α °vipattāu param priyā api prāṇās tyajyante). Hp 97. 16, Hm 73. 14 sa ca (Hp adds me) svāmī mām vikretuṁ devebhyo brāhmaṇebhyo vā (Hm 'pi) dātum samarthaḥ (Hm iśva-raḥ). kiṁ bahunā tasmiṁ jīvati jivāmi tanmarāṇe cānumaraṇaṁ kariṣyāmity eṣa me nīśayaḥ (Hm °miti pratijñā vartate). So 111cd priyo mama patis tasya kṛte prāṇās tyajāmy aham. Kṣ 494cd (59ab) uvāca dharmapatnyā me tatparo nāsti vallabhaḥ. Jn diff. Sy 106. 26 Den Gatten jedoch achten wir als den Vater und Ernährer, denn alles Gute, was der Mann sich angelegen sein läßt und erstrebt, erstrebt er um seiner Frau und seiner Kinder willen. Für eine betrügerische Frau muß eine jede gelten, die nicht ihren Gatten so achtet wie sich selbst, und auch ich liebe ihn. Ar. (208) T 133. 1 text. SP 1400 (α tac) śrutvā rathakāro. Hp 98. 7, Hm 74. 10 etat sarvaṁ śrutvā sa rathakāro (Hm adds 'vadat). So 113 etat tasyā vacaḥ śrutvā kulatāyāḥ sa kṛtrimam, tuṣṭaḥ śayyātālāt takṣā nirgataḥ (B. °tya) śiṣyam abhyadhāt. Kṣ 495ab (59cd) taj jñātvā mūḍhahṛdayo rathakāro mudānvitah. Spl 23. 6, Pṇ 212. 3 so 'pi rathakāro mūrkhās (etc., diff.). Sy 106. 31 Als der Zimmermann hörte, wie sie sagte: Ich liebe ihn, kam ihm das Weinen und er dachte im Herzen. Ar. (209) T 133. 2 text. SP 1400 mameyam atipriyā.

saṁmānayaṁi. (210) *ity uktvā śīrasi kṛtvā khaṭvāsīnāṁ sajarāṁ*
rājamārg(arathyāntar)e(ṣu) bhrāmayaṁ janahāsam avāptavān.

(End of Story 8)

(211) *ato 'haṁ bravīmi: pratyakṣe 'pi kṛte doṣa iti*. (212) *†tat sarvathā (mūlotkhātā vayaṁ) vīnaṣṭāḥ smaḥ. (suṣṭhu khalv idam ucyate:)*†

(*mantrirūpā hi ripavaḥ saṁbhāvyās te vicakṣaṇāḥ*
ye hitaṁ nayam utsrjya viparītopasevinaḥ. 70.)

(*santo 'pi hi vīnaśyanti deśakālanirākṛtāḥ*
aprājñāṁ mantriṇaṁ prāpya tamaḥ sūryodaye yathā. 71.)

[For this α has, after the following: *tasminn avasare 'pi mām eva smaratīti pāureṣu tena gaditam* (v. l. *kathitam*).] Hp 98. 7, Hm 74. 10 *dhanyo 'haṁ yasyedṛśī sahasasnehavatsalā* (Hm om) *priyavādīni* (Hm adds *svāmivatsalā*) *bhārye—*. So 114 *dṛṣṭaṁ tvayādyā* (B. °tra) *sākṣī tvaṁ mama bhakṭeyam idṛśī*, amum evāṣṛitā *kāntaṁ tad eṭāṁ mūrdhny ahaṁ vahe*. Jn diff. Sy 106.33 *Wie ich sehe, liebt mich meine Frau wie ihr eigenes Leben*. Ar. (210) T 133.3 text (*skandhenādāya* for *śīrasi kṛtvā*; α °rathyantareṣu). SP 1400 *iti matvā prātas* (α om) *tām* (α om) *sakhaṭvām sajarāṁ* (α *eva* for *saj*°) *śīrasi kṛtvā* (α *nidhāya*) *rājamārge bhrāmāṁti gataṁ* (α *bhramitavān*; see prec. for end of α). Hp 98.8, Hm 74.11 *'ti manasi nidhāya tām* (Hp °yātām) *khaṭvām śrīpuruṣasahitām mūrdhni kṛtvā* (Hp v. l. *śīrasi nidhāya*) *nṛtyavān* (Hm *sānandaṁ nanarta*; Hp v. l. adds *jāras ca palāyitaḥ*). So 115 *ity uktvā sahasotkṣīpya khaṭvāsthāv eva tāv ubhāu, saśiṣyaḥ sa jaḍo jāyā-tajjārāu śīrasāvahat*. Cf. also So 116cd, in next, *hāsyatvaṁ—gacchati*. Kṣ 495cd(60ab) *uvāha śīrasā bhāryām sajarāṁ hāsayan pathi*. Jn diff.; puts wife and lover on his shoulders; then Spl 23.15, Pñ 212.11 *tataś ca* (Spl adds *tūryadhvanichandena*) *nṛtyan* (cf. H) *sakalasvajanagrhadvāreṣu* (Spl om *svajana*) *babhrāma*. Pa diff.; does not carry them on his shoulder. (211) T A234, SP 1402, H, Spl 23.15, Pñ 212.12 text. So 116 *itthaṁ* (B. *evam*) *pratyakṣadṛṣṭe 'pi doṣe kapaṭasāntvataḥ, mūrkhā tuṣyati hāsyatvaṁ nirvivekaś ca gacchati* (cf. prec.). Kṣ 496ab(60cd) *itthaṁ vimūḍhahṛdayā vañcyante priyavādiḥ*. Sy A202.1, Ar. (212) T A234 *tat sar*° (β adds *mūlotkhātāya*) *vin*° *smaḥ sādhu cedam uc*°. So 117 *tad eṣa ciraḥjīvī te rakṣyo nāriparigrahaḥ, upekṣito hy ayaṁ deva* (B. *devaṁ*) *hanyād roga iva drumam*. Kṣ 496cd(61ab) *ciraḥjīvī ca kāko 'yaṁ saṁdheyo neti me matiḥ*. Pñ 212.12 text. Sy A202.1 *daß man auch den Worten dieses Raben nicht glauben darf, denn* (vs 52) *bis jetzt zwar hat er uns nicht schaden können, nun aber trifft uns Schaden durch sein Kommen*. Ar. Vs 70=T 82, Spl 168, Pñ 178 and 197; possibly cf. Sy vs 52, end? Not in Ar. a, T mss. *mantriputrā*; Pñ 178 *mitrarūpā*. b, Pñ twice *saṁbhāvyante*. c, Spl, Pñ 197 *ye santaṁ nayam*, Pñ 178 *ye hitaṁ vākyam*; T *hite*. d, Spl, Pñ 197 *sevante pratilomataḥ*. Sy und gar durch die törichten Ratschläge. [This may be a last trace of this or the next vs; it has no correspondent in the Ar versions, which are confused and expanded here.] Vs 71=T 83, Pñ 179. a, Pñ *'py arthā*

(213) *tadā 'pi tadvacanam anādṛtyāi 'va cira(m)jivīnam uddhṛtya svadurgam netum ārabdhāḥ.* (214) *atha cira(m)jivī āha (ṛviśvā-sārtham): deva, (kiṁ mayāi 'tadavasthenā 'kiṁcitkareṇa saṁ-grhītena.) kiṁ mamāi 'tadavasthasya jīvitena. tad agniṁ me dāpaya, tasmīn ātmānaṁ prakṣipamī 'ti.* (215) *raktākṣeṇa (tu) tasyā 'ntarnihitabhāva(sūcīta)m (ākāraṁ) jñātvā 'bhīhitam: kim agnisampātam icchati bhavān.* (216) *so 'bravit: ahaṁ (tāvad)*

vi°. b, Tṣ °vinākṛtāḥ, Pṇ °virodhitāḥ. c, Pṇ aprājūān mantriṇaḥ. (213) T A 235a *tad api (ṣ tadāpi) tasya vac° apākṛtya (ṣ °tyāiva) ciraj°... SP 1402 iti bahudhokte 'pi rājā tadvacanam anād° 'va ciraṁ° grhītvā svagṛham (α om) gatavān. So 118, 119, 120ab iti raktākṣataḥ śrutvā kausikendro 'bravit sa tam, [speech, expanded] iti tat sa nirācakre mantrivākyaṁ ulu-karāt, āśvāsāyām āsa ca tam vāyasam cirajivīnam. Spl diff., expanded, same general sense. Pṇ 212.18 tatas tadvacō 'nād° sarve te sthirajivīnam utkṣipya svadurgam ānetum ārabdhāḥ. Sy A 203 Aber der Rat der Eule, die seine Tötung beantragt hatte, wurde nicht angenommen, vielmehr gab der König den Befehl und sie trugen den Raben ehrenvoll von dannen nach dem Wohnort der Eulen. Ar. (214) T A 235b.1 *atha ciraj° āha: deva...jīvitena. icchāmy ahaṁ pradīptam agniṁ praveṣtum. tad arhasi mām agnidānenopa-kartum (ṣ °nenoddhartum) iti. SP 1403 tatra (α adds gate) ciraṁjivīnā viśvās° (cf. Sy; but α omits the word) raktākṣa (α om) uktaḥ (α vijñaptāḥ): deva (α om) tvadripuṇāham evāyamānito (α tvadarthe svajñātinaṁ) viḍambitās ca (cf. § 216); tad agniṁ... So 120cd, 121 tataḥ sa cirajivī tam ulūkeśam vyajijñapat, kiṁ mamāitadavasthasya jīvitena prayojanam, tam me dāpaya kṣāṭhāni yāvad agniṁ viśāmy aham. Kṣ 497, 498ab (61cd, 62) tato mukhād vamaḍ-(Ma. em. mukhodvamaḍ)-raktaḥ kṛtakasrastapakṣatiḥ, khañjann ulu-kanṇpatīṁ cirajivī vyajijñapat, deva tyajāmy ahaṁ prāñān kṛtaghnāir vāya-sāir hataḥ. Spl nothing. Pṇ 212.19 athānīyamānaḥ sthirajivī āha: deva, adyākiṁcitkareṇāitadavasthena kiṁ mayopasaṁgrhītena. yat kāraṇam icchāmi dīptaṁ vahnim anupraveṣtum. tad arhasi mām uddhartum agnidānena. iti. Sy A 204 end (first part of A 204 not in Skt.) Und der Rabe seinerseits verhielt sich dementsprechend und redete solche Worte, daß der Eulenkönig und seine Ratgeber bei ihrem Anhören ihm immer mehr Vertrauen schenkten. (A 205.1) Eines Tages nun sprach der Rabe zu den Eulen — und auch den Eulenkönig hatte er eingeladen, und auch jener Widerpart des Raben war anwesend — zu ihnen also sprach er: (After first part of § 216) A 205.9 Wenn nun mein Herr einwilligt und anordnet, daß man mich im Feuer verbrenne. Ar. (215) T A 235b.2 text. SP 1405 taddhṛdayam ākalitum (α ākālayitum or ākalay°) raktākṣeṇoktam: maraṇe kiṁ sādhyam tava. So 123cd asmatprabhoḥ prasādāt tvaṁ svastha eva kim agninā. Pṇ 212.21 *atha raktākṣas tasyāntargatabhāvaṁ jñātvābravit: kimartham agnipatanam icchasi.* (216) T A 235b.3 text (ṣ prāptum for agnāu huta°). SP 1406 (cf. also under § 214) *so 'bravit: mṛto 'ham ulūkayoniṁ gatvā kākakulam utsādayiṣyāmi. So 122 ulūkayoniṁ ca varam prārthaye 'ham hutāśanam (B. °nāt), kartum vāyasarājasya tasya vāirapratikriyām. Kṣ 498cd (63ab) tvat-***

*yuṣmadartham imāṃ āpadāṃ prāptaḥ. tad icchāmi teṣāṃ vāi-
raniryātanārtham ulūkayoniṃ agnān hutasaṃiraprabhāvād (iti).*

(217) *raktākṣo 'bravit:*

*antarbhāvanigūḍhe 'yaṃ vāk te prakṛtipeśalā
vikārādyanabhijñeyā viśadigdhe 'va vāruṇi. 72.*

(218) *duṣṭa, aśakyā tavo 'lūkayoniṃ (asaṃbhāryā ca). yat kāraṇam:
sūryaṃ bhartāram utsrjya parjanyaṃ mārutaṃ girim
svayoniṃ mūṣikā prāptā yonir hi duratikramā. 73.*

krte tadvadhāyāham jātīm vāñchāmi kausikim. Pñ 212.21 so 'bravit: aham bhavadattha imāṃ āpadāṃ (I read °dāṃ) meghavarṇena prāpitaḥ. tad icchāmi teṣāṃ vāirayātanārtham ulukatvam iti. Sy A205.4 Ich habe von seiten der Raben viel Böses erfahren und will ihnen vergelten. [The rest much expanded, but to same effect as text; last part of § 214 inserted in it.] Ar. (217) T A235b.5 text (in β preceded by tac ca śrutvā and followed by two vss). SP 1407 sa āha. So 123ab ity uktavantaṃ vihasan raktākṣo nija-gūda (B. 'tra jag°) tam. Kṣ 499ab(63cd) kākasyeti vacaḥ śrutvā ghukāmātyo 'vadad budhaḥ. Pñ 212.23 tac ca śrutvā rājanitikuśalo raktākṣaḥ prāha. Sy p. 108.1 Da sprach sein Widerpart unter den Eulen zu ihm. Ar. Vs 72=T 84, Sy 53, Ar. a, Tα °virudheyam. c, Tβ vikārād an°; all mss. °jñāyā, Hertel em. °jñāya; I suggest text by em.; but the reading is very dubious. Sy Du gleichst süßem Wein und Honig, der sich in einem Gefäß befindet, und mit welchem Galle vermischt ist. Ar, JCap 189.9 Nulli assimulo te per bona verba que ostendis et mala que obscondis nisi vino habenti bonum odorem, saporem tamen venenosum. OSp close to this. KF 148.27 How excellent (you are) when you begin anything, but how hateful when you finish it; and you resemble clear wine in which deadly poison is mixt. Wolff p. 218 towards bottom, Wie gleichst du doch rücksichtlich des Guten, das du sehen läßest, und des Bösen, das du verbirgst, etc. (218) T A236 text. SP 1407 aśakyam evāitat (α duṣṭa, na saṃmatam etat). tathā ca. So 124ab na ca tvam kausiko bhāvi yāvat kākatvam asti te. Kṣ 499cd(64ab) ulūkajātir na prāpyā tvayā vakreṇa vāyasa. Pñ 212.23 bhadra, kuṭilas tvam kṛtakavacanacaturāś ca, tat tvam ulūkayonigato 'pi svakīyāṃ eva vāyasa-yoniṃ bahu manyase. śrūyate cāitad ākhyānakam. Sy A206 Wenn du auch deinen Leib verbrennst, so können doch dein Charakter und deine Gewohnheiten und deine Natur nicht verbrennen, denn. Ar. Vs 73=T 85, SP 51, N 41, Spl IV.56, Pñ 180, So 124cd, Kṣ 500ab(64cd) and 507, Sy 54, Ar. a, utsrjya with N, Jn, Kṣ; SP and v. l. of T in pratika, see § 242, uddīśya; Tα in § 242 āśādyā; T all mss. here and ms. R under § 242 icchanti. c, SP svām yo° (α text). Pñ mūṣiki, Tα and v. l. of β and best ms. of SP mūṣakī. d, SP, N tu for hi. Jn and Kṣ(!) svajātir dur°. So yādṛśo yaḥ krto dhātrā bhavet tādṛśa eva saḥ. Kṣ 500ab(64cd) tyaktāpy aho ravi-mukhāḥ (Ma. ms. tyaktvorddhāhāravi°, em. tyaktodvāhā ravi°) svayoniṃ mūṣikā yayāu. Below, with § 242, Kṣ 507 (ŚP. ed.) repeats entire vs agreeing exactly with Spl; but this is not found in Ma., and was perhaps interpolated from a Spl source. Sy wohin du auch gehen magst, du kehrst doch immer

(219) *so 'bravīt: katham̐ (cāi) 'tat. raktākṣo 'bravīt:*

KATHĀ 9 (STORY 9: MOUSE-MAIDEN)

(220) *asti ka(smiñ)ścid (deśa) ṛṣis tasya jāhnavyām (snātvo) 'paspraṣṭum ārabdhasya, (221) karatale śyena†mukha†(pari)-bhraṣṭā mūṣ(akaśāv)ikā patitā. (222) tām (dṛṣṭvā nyagrodha-)pattre 'vasthāpya (punaḥ snātvo) 'paspr̥śya ca prāyaścittādikriyām kṛtvā ca) grhābhīmukhaḥ prāyāt. (223) mūṣikām ca smṛtvā 'cin-*

wieder zu deiner Natur zurück, wie jene Maus, die sich Sonne, Nebel, Wind und Berggeist zum Gatten in Aussicht nahm, aber auf sie alle verzichtete und wieder ihre Natur annahm und eine Maus, einen Geschlechts-genossen, heiratete. On this vs and § 228, below, cf. Winternitz, *WZKM.* 25.54 ff. It seems to me that the inconsistency which he finds between prose and verse is not serious; and it is less serious with the true reading, *utsrjya*, in *pāda a* of the vs, which shows that the orig. had no "wish" on the part of the girl. Hertel, in his reply to Winternitz, *ZDMG.* 68.64 ff., indicates the ground of the supposed "equality of power"; the brahman claims to be the equal of any god in the universe, and the girl passes for his daughter. (219) T A237 *so... 'tat. asāv āha. SP 1410 ciraṁjīvy āha (α prāha)...(α om ca). Pñ 212.28 so...(om ca)...kathayati. Sy A 207, Ar as usual.*

(220) T 134.1 text (om *tasya*; mss. 'pas[p]r̥ṣṭum or °tām; ārabdhāḥ). SP 1411 *asti kaścid ṛṣiḥ. tasya jāh° upasṛtya (α upaspr̥ṣato) vartamānasya (α om). So 125a tathā ca prāñ muniḥ kaście. Kṣ 500c(65a) gaṅgātīre muniḥ kaścin. Spl 24.8 asti kasmiñścid adhiṣṭhāne tapovane śālaṅkāyano nāma tapodhano jāh° snānārtham gataḥ. tasya ca sūryopasthānam kurvatas. Pñ 213.2 asti [then expansion] gaṅgāyās taṭe—yājñavalkyo nāma kulapatiḥ, tasya jāh° snātvopaspraṣṭum ārabdhasya. Sy 108.20 Es war einmal ein gerechter Asket, dessen Segen und Fluch ging stets in Erfüllung. Der saß einmal am Strome. Ar.*

(221) T 134.1 *kara° cāsya śyena-pari°... SP 1411 haste śyenamukhabhraṣṭā mūṣikā patitā. So 125bc chyena-hastacyutām (B. °tāc cyu°) śiśum, mūṣikām prāpya. Kṣ 500d(65b) mūṣikām śyenapātītām. Spl 24.9 tatra pradeśe mūṣikā kācit kharataranakhāgrapuṭena śyenena grhītā. [Then long passage, quite diff.] Pñ 213.8 kara° śyenamukhāt pari° mūṣikī patitā. Sy 108.22 Da flog über ihm eine Weihe, die hielt in ihren Fängen [JCap suis pedibus, KF his foot, Wolf in ihrer Klaue] eine Maus. Als sie in die Nähe des Asketen gelangt war, da entfiel ihr die Maus, (so daß sie) gerade vor seinen Füßen (niederfiel). Ar. The word mukha goes with SP and Pñ, which here seem very close to the orig.; yet Pa rather supports So's hasta, and Spl also suggests this.*

(222) T 134.2 *tām cāsū nyagrodhapādapamule saṁsthāpya punaḥ snātvā grhā° prāyāt. SP cf. § 224. Pñ 213.9 text (om grhā° prāyāt). Sy 108.25 Dem Asketen tat es leid um sie und er streckte die Hand aus, nahm sie und legte sie auf ein Blatt und machte sich auf, um sie nach Hause zu tragen, damit niemand sie töte. Ar.*

(223) T 134.3 text (ed. with α stops with pari-

tayat: nṛśaṁsam etan mayā kṛtaṁ mātṛpitṛparibhṛaṣṭāṁ mūṣikāṁ parityajātā. (mamāi 'vā 'yam adharmo yat kāraṇam aham asyā adhunā nāthaḥ.) (224) *iti matvā (pratiniṣṛtya) tām (mūṣikāṁ sra)tapobalena kanyāṁ kṛtvā,* (225) *gṛham ānīyā ('napatyāyāi) bhāryāyāi prāyacchat, āha ca:* (226) (*bhadre, gṛhyatām,*) *iyam tava duhito 'tṛpanā prayatnena saṁvardhanīyā.* (iti.) *tatas tayā saṁvardhitā lalitā ca.* (227) *atha kālana dvādaśavarṣe prāpte vivāhakārye tasyāś cintāṁ ṛṣir āpede: ayukto 'syāḥ kālātikramo yat kāraṇam mamāi 'vā 'yam adharmah.* (uktaṁ ca:)

pitur grhe tu yā kanyā rajaḥ paśyaty asaṁskṛtā

avivāhyā tu sā kanyā dāmpatī vṛṣalāu smṛtāu. 74.

tyajātā [mss. °tyajya°] iti; text β). So 125c kṛpayā. Kṣ 501a(65c) kṛpālūḥ. Sy 108.27 Unterwegs reute es ihn und er sprach: Ich hätte sie nicht von der Erde aufheben sollen, denn vielleicht wären ihr Vater und ihre Mutter gekommen und hätten sie fortgeschafft. Denn mir wird es schwer fallen, sie aufzuziehen; ziehe ich sie aber nicht auf, so habe ich Unrecht daran getan, sie aufzuheben. Ar. (224) T 134.4 evam ākalayya (β iti matvā)... SP 1412 tām ca (α adds tapaḥprabhāvād) divyārūpām kanyāṁ kṛtvā. So 125d kanyāṁ cakre tapobalāt. Kṣ 501ab(65cd) kanyakāṁ cakre tapasā. Spl 27.1 evam sā kanyakā kṛtā. Pñ 213.10 tām mūṣikīm svatapo° kanyakāṁ kṛtvā. Sy 108.32 Wenn sie aber ein Mädchen wird, so ist's mir wohl leichter, sie aufzuziehen. Und so segnete er sie und sprach: Verwandle dich in ein schönes Mädchen, und es geschah. (225) T 134.5 text. SP 1412 bhāryāyāy upapāditavān (α prati-pād°). Pñ 213.11 samādāya svāśramam āśīśrāya, anapatyām ca jāyām āha. Sy 108.35 Er brachte es nun nach Hause und sprach zu seiner Frau. Ar. (226) T 134.6 bhadre, prayatnoneyam (α om iyam) saṁvardhyatām iti. SP 1412 sā ca tām svagarbhajātām iva (α adds saṁ-)vardhayām āsa. So 126a vardhitām āsrame. Kṣ 501b(65d) vavṛdhe ca sā. Spl mostly diff.; 27.4 tat tvayā yatnena rakṣaṇīyā. Pñ 213.12 text. Sy 108.36 Halte dieses Mädchen wie deine Tochter und liebe es wie ein eigenes. Und sie tat so. Ar. (227) T 134.7 text (β yataḥ kim prativistareṇa dvādaśe for atha kāl° dvādaśa; ed. with α tasyā ṛṣiś cintām āpede yataḥ, omitting ayukto...uktaṁ ca). SP 1413 atha tasyāṁ vivāhagyāyām ṛṣir acintayat. So 126ab tām ca sa drṣṭvā prāptayāuvanām. Kṣ 501cd(66ab) tām yāuvanasthām ālokyā munir. Spl 27.12 atha tām yāuvanonmukhīm avalokya śālaṅkāyanah svapatnīm uvāca: priye, yāuvanonmukhī vartata iyam kanyā, anarhā sāmpratam madgṛhavāsasya. uktaṁ ca. Pñ 213.13 yāvad dvādaśavarṣā samjajñe. atha vivāhayogyām drṣṭvā bhartāram evam ūce: bho bhartaḥ, kim idam nāvabudhyase yathāsyāḥ svaduhitur vivāhasamayātikramo bhavati. asāv āha: priye, sādhuḥktaṁ. uktaṁ ca. Sy 109.1 Als sie zwölf Jahre alt geworden war, dachte der Asket: Ich muß für sie tun, was ein Mann seiner Tochter schuldig ist. Es ist Zeit, daß sie einen Mann bekomme. Die Weisen haben gesagt. Ar. Vs 74=T 86, SP 52, N 42, Pñ 188, Sy 55, seems not found in Ar. Spl IV.67 is remotely

- (228) *ato 'ham enān sadṛśāya (balavate) prayacchāmi. (uktān ca:)*
yayor eva samān vittaṁ yayor eva samān kṣulam
tayor vivāhaḥ sakhyaṁ ca na tu puṣṭavipuṣṭayoḥ. 75.
 (229) *(sa) evaṁ matvā bhagavantaṁ sahasrakiraṇam āhūyā*
'bhīhitavān: (230) tvāṁ balavān, vivāhyatāṁ mama duhite 'yam
iti. (231) asāv api bhagavān (lokapālaḥ) sarvavṛttānta(pratyak-

parallel. a, P_n pitṛveśmani yā°. b, T paśyati cakṣuṣā. c, T vṛṣalī sā tu vijñeyā; v. l. of SPβ sā kanyā vṛṣalī nāma; text SP ed. (α °vāhyāiva sā), N (avivārjya), P_n. d, T, P_n jaghanyā (T na śūdrī) vṛṣalī smṛtā (T v. l. tu sā, tu yā); text N (vṛṣali) and SP (α dampatyāu, β v. l. tatpatir; v. l. of β and best ms. of α vṛṣalipati[h]). Sy Glücklich, wessen Tochter nicht in seinem Hause in den Menses sitzt.

(228) T 134.11 text (v. l. yato for ato; om balavate). SP 1413 (before prec. vs) sadṛśe balavatiyaṁ (α vare for bal°) samarpyatām (α samutpādyatām) iti. yataḥ (α om). So 126cd munir balavate dātum icchann. Kṣ 501d(66b) dātum samudyataḥ. Spl 27.17 tat kasmāicic chreṣṭhavarāya pradīyate. P_n 214.13 text (om balavate). Sy 109.7 Und er fragte sie und sprach zu ihr: Tochter, es ist jetzt Zeit für dich, einen Mann zu bekommen. Schau dich um und sieh' zu. Wen immer du begehrst, nenne ihn mir, und wenn es einer von den Geistern ist, so mache ich ihn zu einem körperlichen Wesen und er kann dich heiraten. Sie erwiderte: Ich begehre den Mann, der stärker ist als alle Menschen. Ar. I regard the word balavate as practically certain. See under vs 73 for explanation of the relation of that vs to this §. Vs 75=T 87, SP 53, N 43, P_n 190. (Found with slight variants, not quoted here, in Spl I. 281 and II. 27.) a, N vṛttaṁ, SPα v. l. cittāṁ. b, SP, N śrutam for kulam. c, SPα vivāhaś ca vivādaś ca; T tr sakhyaṁ vivāhaś ca. d, N, v. l. of SPα, and most mss. of T puṣṭi-vip°. (229) T 134.14 text (β āhūtavān, om abhi°). SP 1419 evam ukṭvā bhaga° kiraṇamālinam (α maricimā°) āhūyābravit. So 126d ādityam āhvayat; 127c ity uvāca sa carṣis taṁ. Kṣ 502a(66c) ājuhāva sahasrāṅśum. Spl 28.8, P_n 214.21 tad yady asyā rocate, tad (P_n tadā) bhagavantam ādityam ākārya (P_n āhūya tat) tasmāi prayacchāmi (P_n pradīyate). [Then insertion.] atha muninā samāhūtaḥ savitā (P_n tr savitāhūtaḥ) tatksaṇam (P_n °ād) evābhyupetya (P_n °upagatya) provāca: bhagavan (Spl adds vada drutaṁ) kim (Spl adds artham) aham āhūtaḥ. sa āha (P_n so 'bravit). Sy 109.13 Da ging der Asket zur Sonne und sprach zu ihr. Ar.

(230) T 134.14 vivāh°... SP 1419 tvāṁ bala°, idaṁ kanyāratnaṁ grhāṇa (α for all this, svikriyatām iyaṁ kanyā bhagavann iti). So 127ab baline ditsitām etāṁ kanyāṁ pariṇayaśva me. Kṣ 502bc (not in Ma.) kanyeyam grhyatām vibho, prabhāvato gariyāṅs tvam. Spl 28.14 eṣā matkanyā yadi tvāṁ vṛnoti tad vivāhaya. P_n 214.24 eṣā madīyā kanyakā tiṣṭhati tat tvam udvahasva. iti. Sy 109.13 expanded. Ar. (231) T 134.15 text (ed. with α om bhagavān; ms. R om pratyakṣa). SP 1420 so 'py āha (α sarvavṛttāntadarśi bhagavān āha). So 127d tatas taṁ so 'bravid raviḥ. Kṣ 502(66)d ity ukto ravir abravīt (Ma. sa cābhyetyābravin munim). Jn diff., expanded. Sy 109.16 Die Sonne

śa)darśi (tam) āha: (232) (bhagavan,) matto meghā balavattarāḥ; ahaṁ tair āchādito 'dṛṣṭo bhavāmi ('ti). (233) (evam etad ity uktvā) munir megham āhūyā 'bravīt: gr̥hyatām me duhite ('ti). (234) so 'py āha: matto 'pi balavān vāyuh. tenā 'ham itaś ce 'taś ca digbhyo vikṣipyā (iti). (235) atha tena vāyur (apy) āhūtaḥ: gr̥hyatām madduhite 'ti. (236) (evam ukto) 'sāv abravīt: (bhagavan,) matto balavattarāḥ parvatāḥ, yato 'haṁ tām (aṅgula-

sprach. Ar. (232) T 134.15 bhag°...°tarāḥ, yat kāraṇam, aham uditō 'pi tair adṛśyaḥ kriya (mss. kriyata [β °te]) iti. SP 1420 parjanyo balavān (α meghā balavattarā mām āchādayanti). So 128ab matto 'pi balavān meghaḥ sa mām sthagayati kṣaṇāt. Kṣ 503(67)ab matprabhāvādhikā meghā ye kṛts-naṁ chādayanti mām. Spl 28.19 bhagavan, asti mamāpy uttamo megho yenāchādītasya me nāmāpi na jñāyate. Pñ 215.6 asti mad apy adhiko meghaḥ, yenāchādito 'ham adṛṣṭo bhavāmi. Sy 109.17 Ich bin stark, aber der Nebel ist stärker als ich, denn wenn er gegen mich herangerückt kommt, so verdeckt er allen meinen Glanz und meine Pracht. Ar. (233) T 134.17

text (meghān [α megham] āhūtavān: gr°). SP 1420 tam apy āhūyābravīt (α tac chrutvā tapaḥprabhāvāt saṁvartakam āhūyābravīt: kanyeyam svikriyatām iti). So 128cd, 129a tac chrutvā tam visṛjyārkaṁ megham āhūtavān muniḥ, tam tathāiva ca so 'vādīt. Kṣ 503(67)c āhūtās te 'py. Spl 28.20, Pñ 215.7 atha muninā megham apy āhūya (Spl megho 'py āhutaḥ). [Diff.; asks only the girl if she is pleased with megha.] Sy 109.19 Da ging er zum Nebel und sprach zu ihm ebenso. Ar. (234) T 134.17 te 'py āhūḥ: asmatto...tena vayam...vikṣipyāmahe. SP 1420 so 'py āha (α uvāca): vāyur balavān iti (α v. l. om iti and adds mām calayati). So 129bcd tenāpy

evam avādi saḥ, matto 'pi balavān vāyur yo vikṣipati (B. nikṣ°) dikṣu mām. Kṣ 503(67)cd atha prāhur asmatto 'bhyadhiko 'nilaḥ. Spl 28.22 sa āha, yad, asti mamāpy adhiko vāyuh, vāyunā hato 'ham sahasradhā yāmi. Pñ 215.11 meghenoktam: matto 'py adhiko 'sti vāyuh. Sy 109.20 Der Nebel sprach: Ich bin stark, aber der Wind ist stärker als ich, denn der Wind führt mich fort und bringt mich her, wie er will. Ar. (235) T 135.1

atha (β iti tatas) tena vāyur (β adds apy) āh°: gr° madduhiteti (β me or mama for mad). SP 1421 tam apy (α tam, v. l. tac chrutvā, v. l. adds tapaḥprabhāvād vāyuh) āhūyābravīt. So 130abc ity ukte tena sa (B. ca) munir vāyuh āhvayati sma tam, sa tathāiva ca tenoktas. Kṣ 504(68)a athāhūto. Spl 28.23, Pñ 215.12 atha tena (Spl tac chrutvā muninā) vāyur āhūtaḥ. [Then diff.] Sy 109.22 Da ging der Asket zum Winde und sprach zu ihm ebenso. Ar. (236) T 135.1 text (β tr parv° bala°; α aṅgulimātram; β na śaktaḥ). SP 1421 so 'py āha (α uvāca): śailā balavantaḥ (α balavattarā mām nirodhayanti). So 130d, 131ab tam evam avadan marut, mayāpi ye na cālyante mattas te balino 'drayaḥ. Kṣ 504(68)ab so 'py abravīt [here prec.]—giri matto balādhikaḥ. Spl 29.3 sa āha: mamāpy adhiakāḥ parvatāḥ santi, yāiḥ samstabhya balavanto 'pi vayam dhriyāmahe. Pñ 215.15 pava-

nenoktam: matto 'py adhiko 'sti parvataḥ. Sy 109.23 Und der Wind sprach

mātram api) cālayitum aśaktaḥ. (237) tato 'sāv acalam āhūyā 'bhihitavān: grhyatām mama kanye 'ti. (238) sa āha: (nūnam acalā vāyam, kiṁ tv aśmatto mūṣakā balavattarāḥ. tāir (itaś ce 'taś ca) śatachidrāḥ kriyāmahe. (239) evam ukte muninā mūṣaka āhūyo 'ktaḥ: grhyatām mama kanye 'ti. (240) tato 'sāv āha: (vidhuraṁ idam,) katham iyaṁ (asmad)vivarāṁ pravekṣyati 'ti. (241) athā 'sāu satyam etad iti (sva)tapobalena punas tām (kanyām) mūṣikām (eva) kṛtvā mūṣakāya pratipāditavān.

(End of Story 9)

zu ihm: Ich bin stark, aber der Berg ist stärker als ich, denn er widersteht mir und hält meinen Ansturm auf, ohne daß ich ihn erschüttern kann. Ar. (237) T 135. 3 text. SP 1421 tām apy āhūyābravit. So 131cd, 132a śrut-vāitad ekaṁ śāilendram āhvayan munisattamaḥ, tathāiva yāvat tām vakti. Kṣ 504(68)c āhutaḥ parvataḥ. Spl 29. 5, Pp 215. 16 atha muniḥ parvatam āhūya [then diff.]. Sy 109. 26 Da ging er zum Berggeist und sprach zu ihm dasselbe. Ar. (238) T 135. 3 sa āha: nūnam (β satyam)...tv ajasraṁ mūṣakāir gamyāḥ. tāir... SP 1422 te 'py āhuḥ: mūṣakāir vāyam bheditāḥ, tat te balavattarāḥ (α śāilā āhuḥ: mūṣikā balavantāḥ, vāyam mūṣikāir jarjarikṛtāḥ). So 132bcd tāvat so 'drir jagāda tam, mūṣakā balino matto ye me chidrāṇi kurvate. Kṣ 504(68)cd prāhur mūṣakāir nirjitā vāyam. Spl 29. 8 sa āha: santi mamāpy adhikā mūṣakāḥ, ye 'smaddehaṁ balāt sarvato bhedayanti. Pp 215. 20 girinoktam: matto 'py adhikāḥ santi mūṣakāḥ. Sy 109. 27 Und der Berggeist sprach: Ich bin stark, aber die Maus ist stärker als ich, denn sie zerklüftet den Berg, ohne daß ich ihr etwas anhaben kann. Ar. (239) T 135. 5 evam avadhārya (β ukte) muninā mūṣaka (α 'ika) āhuyoktaḥ (β om āhūya)...(β putra uhyatām iyaṁ kanyeti). SP 1422 mūṣakān āhūyābravit (α mūṣikān āhūyākathayat). So 133, 134a iti krameṇa pratyukto dāivatāir jñānibhiḥ sa tāiḥ, maharṣir ājuhāvāikaṁ mūṣakaṁ vanasambhavam, kanyām vahātītām (DP. vad°) ity uktas. Kṣ 505(69)ab grhāṇa kanyām ity ākhur nirdiṣṭo muninā. Spl 29. 9, Pp 215. 20 muninā (Spl tad ākarmaṇya munir) mūṣakam āhūya tasyā adarśayat (note syntax of Pp!); [then diff.] Sy 109. 29 Da sprach der Asket zum Mausmännchen: Dieses Mädchen begehrt einen Mann, der stärker ist als alle andern. So sei sie dir zum Weibe. Ar. (240) T 135. 6 tato (β yato, ms. R om)...iyaṁ (β om) vivarāṁ... SP 1422 tāir abhihitam: katham iyaṁ (α om) asmadvīdhān upayātīti (α asmadvivaram pravekṣyati). So 134bcd tenovāca sa mūṣakāḥ, katham pravekṣyati bilaṁ mamāiṣā drśyatām (B. diśy°) iti. Kṣ 505(69)bcd 'vadat, kanyā bile mama katham praviśed iti sādaraḥ. Jn diff. (girl asks to be made a mouse). Sy 109. 32 Das Mausmännchen sprach: Wie kann ich sie zum Weibe nehmen, da ich klein bin und mein Loch eng ist, diese aber von großem Leib ist und nicht zu mir hereinkommen kann? Ar. (241) T 135. 6 satyam etad iti paramarṣiṇā svatapo° punaḥ pūrvaprakṛtim āpāditā. SP 1423 athāsāu tapaḥprabhāvāt punar (α om; α adds tām kanyām) mūṣikām eva (α om)... (α mūṣikāya). So 135 pūrvavaṇa mūṣikāivāstu varam ity atha sa bruvan, munis

(242) ato 'hañ bravīmi: sūryaṃ bhartāram utsrjye 'ti. (243) *atha raktākṣavacanam anādr̥tyāi ('va) cira(ñ)jīvinam ādāya (svavañśavināśāyā) 'tmīyaṃ durgam yayāu.* (244) *nīyamānaś cā ('ntarlinam avahasya) cira(ñ)jīvī vyacintayat:*

vadhyatām iti yeno 'ktaṃ svāmīno hitavadīnā

sa evāi 'ko 'tra mantribhyo nītiśāstrārthatattvavit. 76.

(245) *yady apy ete śṛṇuyuh, tadā 'śā me saphalā na syād (iti).*

(246) *(atha durgadvāraṃ prāpyā) 'rimardanas (tān sacivān)*

tām mūṣikāṃ kṛtvā tasmāi prāyacchad ākhave. Kṣ 506(70)ab tataḥ sā mūṣikāivābhūd bilayogyā muner girā. Spl 29.13 tena—tām mūṣikāṃ kṛtvā mūṣakāya pradattā. Pñ 216.1 so 'pi svatapobaleṇa tām mūṣikīm kṛtvā tasmāi prādāt. Sy 109.35 Als der Asket sah, daß sie sich damit zufriedien gab und einverstanden war, betete er, und das Mädchen wurde in eine Maus verwandelt und er gab sie dem Mausmännchen zur Frau. Ar. (242) T A 238, SP 1425, Spl 29.20, Pñ 216.3 text (T has variants in pratika, see under vs 73; Spl repeats whole vs). So 136 evaṃ suduram gatvāpi yo yādṛk tādṛg eva saḥ, tad ulūko na jātu tvaṃ cirajīvin bhaviṣyasi. Kṣ 506(70)cd ity ātmajātim utsrjya na yānty abhyadhikāṃ (Ma. em. 'kāṃ) khalāḥ. Then Kṣ (ŚP.) adds its 507=vs 73, q. v.; not in Ma. Not in Sy; but Ar as usual. (243) T A 238 ity evam avasite ca tasmīn vākye tiraskṛtya raktākṣam uddhṛtya cirajīvinam svavināśāyātmiyaṃ (β svavañśavināś°) durgam anayat. SP 1425 tathāpi raktākṣam avarudhya (α tato raktākṣavacanam anādr̥tyāiva cirañ-jīvinam gr̥hītvā). So 138cd, 139 iti samcintayantaṃ tam ādāya cirajīvinam, avicāryāiva raktākṣavākyam tad balagarvitaḥ, ulukarājāḥ sa yayāv avamardo nijaṃ padam. Kṣ 508(71) uktveti virate tasminn amātye nītiśānsini (cf. vs 76), ulukaḥ kākam ādāya svam eva śibiraṃ yayāu. Spl 80.16 evaṃ tam anādr̥tya sthira-jīvinam ādāya svadurgam āsasādulukapatiḥ. Pñ 216.3 atha raktākṣavacanam anādr̥tya tāiḥ svavañśa° sa svadurgam upanītaḥ. Sy A 208 Der Eulenkönig sprach: Die Worte, welche da die Eule gesprochen hat, verdienen keine Beachtung. Ar. (244) Pñ 216.4 text (sthira-jīvi). So 137ab ity uktaś cirajīvi sa raktākṣeṇa vyacintayat. Nothing in others, even in T, tho sense of following requires it; evidently lacuna in T. See my Introduction, Vol. II, page 174f. Vs 76=T 88, Pñ 192, Spl prose 80.19, So 137cd, 138a, cf. Kṣ 508(71)b. a, Pñ hanyatām. c, Pñ sarveṣāṃ for mantribhyo. Spl yena mantriṇā vakranāśena svasvāmī mām prati sthira-jīvi vadhyatām ity uktaś tata eṣāṃ ulukānām madhye nītijño 'yaṃ hitaś ca. So nītijñasya na cāitasya rājñānena kṛtaṃ vacaḥ, śeṣā mūrkhā ime sarve. Kṣ, see under § 243 (amātye nītiśānsini). Hertel equates this vs with what is called in Schulthess Sy "vs 62"; but this is clearly our § 262. (245) T A 239 text (only in β). Pñ 216.8 tad yadi tasya vacanam akariṣyann ete, tato na svalpo 'py anartho 'bhaviṣyad eteṣāṃ. So 138b (cf. also under prec. vs) tat kāryam siddham eva me. (246) T A 240.1 prāpya ca durgadvāram apamardas tān sacivān abravīt (β tr abr° before tān)...(most mss. yathep-sitaṃ; ciraj°). SP 1425 rājā cirañjīvinam āha: he (α only: āśvāsyāivam

abravīt: yathepsite sthāne 'vasthāpyatām cira(n)jivī ('ti). (247) cira(n)jivīnā 'pi (prāptakālāṃ sukhāṃ apasariṣyāmi 'ti) durgadvāre 'vasthānāṃ kalpitam. (248) pratidināṃ ca digvijayam ātmeccayā kṛtvo 'lūkāḥ (kṛtāhārā) rājādeśāt suprabhūtaṃ māṃsam ādaya cira(n)jivīne prāyacchan. (249) (asāv api raktākṣaḥ svakuṭumbam āhūyo 'ktavān: acirād asmād vāyasād ahaṃ vināśaṃ paśyāmi. taṃ na yuktam ebhiḥ saha mūḍhāir ekatra vastum. yato 'nyām adriguhāṃ āsṛitya sukhāṃ vatsyāmaḥ. evaṃ uktvā raktākṣaḥ saparijano 'nyatra prāyāt.)

abravīt) ciraṃjivīn, sveccayā svagrhe (α °havat) sthiyatām. Spl 80. 21 atha ta ulūkās tenolukapatinoḥ, yad aho sthirajivīno bhadratara āśrayaḥ samarpaṇīya iti. Pṇ 216. 9 atha... 'rimardano 'bravīt: bho bho hitāiṣiṇo 'sya sthirajivīno yathāsamihitāṃ sthānāṃ prayacchata. Sy, Ar cf. under § 248. (247) T A 240. 1 ciraṇi°... SP 1427 (after next) tato durgasthānam ākalayan (α athāsū teṣāṃ durgadvāram ākalayya). Spl 80. 22, Pṇ 216. 10 sthirajivī tac chrutvā (Pṇ tac ca śru° sthira°) vyacintayat: mayā tāvad eṣāṃ (Pṇ eteṣāṃ) vadhopyāsa cintitavyaḥ (Pṇ cintanīyaḥ). sa ca (Spl tataḥ sa mayā) madhyasthena (Spl °sthitena) na bhaviṣyati (Pṇ sādhyate). ete 'pi yataḥ (Pṇ yato madiyam iṅgitādikaṃ vicārayantas te 'pi) sāvadhānā bhaviṣyanti. durgadvāram evāśrito (Spl tad etad durgā° āśrayāmi yenātra sthito) 'bhipretāṃ karomi (Pṇ sādhyāmi). [He announces this decision to the owl-king.] (248) T A 240. 2 text (β digjayam; ed. with α om kṛtāhārā, β v. l. kṛtāhāravihārā; ciraṇi°). SP 1426 āhārādikṛte (α iti śrutvā) svakiyaṃ adhikṛtān (α niyogikān) niyuktavān (α niyojitavān). So 140ab ciraṇi° ca taddattamānsādyāsanapoṣitaḥ (cf. also § 250). Pṇ 216. 16 iti pratipanne pratidinam ulūkatisevakās te prakāmaṃ āhāraṃ kṛtvolukarājādeśāt prakṛṣṭamānsāhāraṃ sthirajivīne prayacchanti. Sy A 208. 2 Und er hielt den Raben so in Ehren (cf. § 250). Ar. (249) T A 241, 242 text (vs 89 of T inserted before yato; β has minor vv. ll.). After vatsyāmaḥ (β vart°), follows a sentence which I omit, and then, in β only, the inserted story of the Talking Cave (also in Jn, but nowhere else, tho the catch-vs is referred to by Kṣ 509[72]d); see my Introduction, Vol. II, page 77f. Kṣ 509(72) taṃ śatrusaṃśrayāsannanāśaṃ vikṣya svayaṃ prabhum, ulūkamantri prayayāv āgāmbhayaśaṅkayā. Spl 81. 5 tathānuṣṭhite vakranāśaḥ svavargīyān āhūya provāca: bho etāvatakālāṃ yāvad etad durgāṃ kuśalāṃ cāsmākaṃ bhūpater abhūt. paraṃ saṃpraty anyāṃ parvatam āsṛitya vayaṃ sarve 'nyad durgāṃ saṃśrayāmaḥ. (Story of Talking Cave.) 82. 16 evaṃ matvā mayā saha gamyatām, evaṃ abhidhāya saparijano vakranāśo 'nyāṃ deśāṃ gataḥ. Pṇ (R. first calls owls fools, and tells inserted story; they disregard him. Then) 217. 22 atha raktākṣaḥ svavargyān āhūya rahaḥ provāca: aho etāvad evāsmadbhūpateḥ kuśalāṃ durgāṃ ca. tad upadiṣṭāṃ mayā, yat kulakramāgataḥ sacivo 'bhidhatte. tad vayaṃ anyat parvatadurgāṃ saṃprati saṃśrayāmaḥ. (Story of Talking Cave.) 219. 5 tad evaṃ matvā yuṣmābhir mayā sahāgamyatām. ity avadhāryātmānuṣāyiparivārānugato raktākṣo dūradeśāntaraṃ jagāma.

(250) tato 'sāv api cira(m)jivī (vāyaso) 'lpīyasā kālena sañjā-
tabalapakṣo mayūra iva gāurāṅgaḥ saṁvṛttaḥ (śatrubalavīrya-
durgasthānachidramārgādikaṁ jñātvā) cāi 'vam acintayat:

drṣṭaḥ sāro balaṁ cāi 'śāṁ durgam cā 'pi yathārthataḥ
ahinakālam adhunā kartavyaḥ saṁkṣayo dviṣam. 77.

(251) ity ālocyo 'lukotpāṇāyā durgadvārakoṭarān kariṣapūrṇān
kṛtvā satvarāṁ meghavarṇasamīpaṁ gataḥ. (252) meghavarṇena

(250) T A243 tato (β om) 'sāv api ciraj° vāyaso (β tathā)...saṁjāta° (β °balaś ca tan) mayūra iva gāu° saṁv°. evaṁ cācintayat. SP 1427 svaśarīraṁ kālena saṁvardhayaṁś cādhigate (α °vardhayan kālena gacchatādhigata-) śātrāu bala° (α śātru, om bala) °durgasthānachidramārgādikaṁ (α durgad-
vārādikaṁ chidramarmādikaṁ) jñātvācintayat. So 140cd (cf. also § 248) tat-
pārśvastho 'cireṇāiva barhivābhūt supakṣatiḥ. Kṣ 510(73)ab cirajivī samāś-
vāsyā (Ma. em. °śvasyā) chidraṁ durgam samikṣya ca. Spl 82.18 essentially
like Pṇ 219.7 (see below). Pṇ 216.17 (before prec.) atha katipayāir evāhobhir
mayūra iva sa balavān saṁvṛttaḥ.—219.7 atha raktākṣe gate sthirajivī
atirṣṭamanā vyacintayat: (reflects on his luck in getting rid of Raktākṣa.)
Sy 56a and A209 daß er ihn schließlich das ganze Geheimnis und die
Listen der Eulen lehrte. Und es wuchsen ihm wieder Flügel und Schwanz
und er wurde fett und stark. Ar.—The parenthetized words śātru° jñātvā
with SP, probably supported by Kṣ and Pa, tho it is possible that these
latter derive their readings from the following vs. Vs 77=T 90, SP 54,
N 44; for Kṣ, Sy, Ar see prec. a, N teṣāṁ. b, SPα durgadvārāṁ ya°. c, Tα
ahinaṁ k°. Hertel seems to me wrong in suggesting that Sy 56b (spoken
by Ciramjivin to the crows, see next) belongs here. Here follows T vs 91,
nowhere else; Hertel wrongly equates it with Sy 57, also spoken by C. to
the crows, see next. (251) T A244.1 evam avadhārya tatṣayārtham
guhāyāṁ kakṣam prakṣipyā meghavarṇāntikam agamat. SP 1431 text (α
'lukakulocchedanāya). So (141—143, Expansion, C. tells owl-king to fill the
entrance of the nest with grass etc. while he goes to spy out the place
where the crows are; then) 144 ity uktvā tṛṇaparṇādichannadvāraguhāgatān
(B. °gamān), kṛtvolukān yayāu pārśvam cirajivī nijaprabhoḥ. Kṣ 510(73)c
āhūya vāyasapatiṁ. Spl 83.4, Pṇ 219.15 evaṁ vicintya svakulāye vana-
kṣāṭhikāṁ ekaikāṁ (Pṇ tr ek° vana°) dinam prati (Pṇ dine dine) prakṣipati
guhāpradīpanārtham (Pṇ tr guhādīp° before dine). [Then insertion.] atha
prabhūtakṣāṣṭhasaṁbhūre kulāvyayājena racite durgadvāre sūryodaye sañjāte
(Pṇ atha kulā° durga° kṛte kṣāṣṭhanicaye sañj° sūry°) 'ndhatām prāpteṣūlukeṣu
sthirajivī rṣyamukam (Pṇ śighraṁ for rṣ°) gatvā meghavarṇam āha. Sy A210
Aldann machte er sich heimlich auf und begab sich zu den Raben und
sprach zu ihnen (then insertion, 56b and 57; says he has done all he inten-
ded; if they heed his words they can destroy the owls. Ar as Sy. (252)
T A244.1 tam cāyāntam drṣṭvā darśanotsukāḥ sarva eva vāyasāḥ, tāta,
bhṛātāḥ, mātula, ity evam abhivadantaḥ saharṣās tadabhimukhaḥ prasthitāḥ,
cirajivinā saṁāgatāḥ. SP 1433 text (sotsukam with α for ed. sukham). Spl

sotsukam ālīngya vārttān prēcchamāna—(253) *evam uktavān: (svāmin,) nā 'yam vārttākathanakālah. (kālo 'tikrāmāti param.)* (254) *(tena) yūyam sarva evāi 'kāikām kāṣṭhikām grhītvā gacchata.* (255) *aham api vahnīm grhītvā 'gamiṣyāmi.* (256) *†(sahasāi 'va gatvā) sarva(śatru)sahitaṁ (śatru)sthānaṁ dahyatām iti.†* (257) *tathāi 'va kṛtvā karīṣapūrṇakoṭāreṣu kāṣṭhādikām dattvā vahnir nikṣiptaḥ. anantaram ekadāi 'va sarve śatravo*

83.13, Pṇ 219.23 (with next after § 256) *tac chrutvā prahrṣto meghavarṇa āha: tāta tat (Pṇ om) kathayātmavrttāntam. cirād drṣto 'si. Sy A211.1* Da sprach der Rabenkönig und alle mit ihm zugleich: Wohlan, wir sind bereit, sage uns, was wir zu tun haben. Ar. The orig. may have been longer, and more like T. (253) T A244.3 *tena cābhihitāḥ: nāyam asyātyākṣepasya (α asyābhyā) kālah. SP 1433 text (α 'bravit for evam uk°; svāmin with α, ed. om; α om param). Spl 83.14, Pṇ 219.24* (see prec. for position) *sa āha: vatsa nāyam kālo vaktavyasya (Pṇ tr vak° kālah) yataḥ (Pṇ om) kadācit tasya ripoḥ kaścit praṇidhiḥ samāgamaṇaṁ (Pṇ mamehāgam°) nivedayiṣyati. tato jñānād ato 'py apasaraṇam anyatra kurvanti (Pṇ taj-jñānād andho 'nyatrāpasaraṇaṁ kariṣyati, for tato°). tat tvaryatām tvarya-tām. (vss) tad grhāyātas te hataśatroḥ sarvaṁ savistaraṁ (Pṇ om) nir-vyākulatayā kathayiṣyāmi. Sy A211.3* Der Rabe sprach. Ar. (254) T A244.3 *grhyatām ekāikām sukhasānvāhyaṁ dāru. SP 1434 tena...eva (α for tena etc., punaḥ sa eva te)° kāṣṭhādikām (α kāṣṭhān) grhṇidhvaṁ (α grhītvā gacchata). So 145ed cañevā (B. °vāḥ) pralambitāikāikakāṣṭhikāiḥ saha vāyasāiḥ. Spl 83.11, Pṇ 219.21* svāmin dāhasādhyā kṛtā (Spl adds sā) *me (Pṇ mayā) ripuguhā. tat sarvaparivārah (Pṇ sapari°) sametyāikāikām vanakāṣṭhikām jvalantīm prānte (Pṇ om) grhītvā. Sy A211.3* Die Eulen wohnen an dem und dem Orte und am Tage versammeln sie sich alle an einem Orte. In der Nähe dieses Ortes befindet sich trockenes Holz. Ihr nun nehmt ein jeder so viel Holz, als ihr könnt, fliegt in éinem Saus dorthin und verstopft die Spaltöffnung mit dem Holz. Ar. (255) T A244.4 *aham apy (β om) agniṁ grahiṣyāmi. SP 1435 text (α āgacchāmi). So 145ab tad yuktaś cāyayāv āttavahnidīptacitolmukaḥ. Sy A211.7* Es ist dort auch eine Schafhürde, woselbst sich Feuer befindet; das erraffe ich und nehme es und lege es auf das Holz. Ar. (256) T A244.4 *tathā cānuṣṭhite drṣṭamārgarandhrāntaro. SP 1435 text (ed. sarvāiḥ śatru° for sarva°, α; α om śatru twice; α om iti). So 146 (cf. also next; I think this vs of So represents orig. speech and therefore belongs here rather than to the next) āgatyāiva divāndhānām teṣāṁ channaṁ tṇadibhiḥ, ulukānām guhādvāraṁ jvālayām āsa vahninā. Spl 83.12, Pṇ 219.22* *tatra (Pṇ om) guhādvāre 'smatkuḷāye prakṣipa (Spl prakṣipatu) yena sarvaśatruṇām (Pṇ °śatravaḥ) kumbhīpākanarakanyāyo bhavati (Pṇ °narakaprāyeṇa duḥkhena mriyante). Sy A211.9* Ihr aber facht dann mit euern Flügeln so lange an, bis es Feuer fängt. Ar. (257) T A244.4 *'sāu cirajivī yat kṛtavān, tad bha-vatām anākhyatām viditam eva. SP 1436 tathāivānuṣṭhāya (α text)...(α om*

nirmūlitāḥ. (258) dagdhvā ca (nāgalokāntān) guhām (avāpta-sakalamanorathas) cira(in)jivī punar (maṅgalakalyāṇābhhyudaya-lakṣaṇena ghoṣeṇa) tasmīn eva nyagrodhapādape sarvapraṁkṛti-sametān rājānān meghavarṇam āsthāpitavān. (259) anantaram (nirjitarin) meghavarṇas cira(in)jivīnān (nānāprakāreṇa) saṁpūjya sahaṣam (evam) āha: tāta, kathān tvayā śatrumadhyagatena kālo nitaḥ.

varam agnāu pradīpte tu prapātaḥ puṇyakarmaṇām
na cā 'rijanasamśargo muhūrtam api sevitaḥ. 78.

kāṣṭh° dattvā; for anantaram etc., α tataḥ sarva eva nirmū°). So 147 prākṣipat tadvad ekāikaś tadānīm tās ca kāṣṭhikāḥ, samidhyāgnīm dadāhātra tān ulūkān sarājakān. Kṣ 510(73)d dadāholūkamaṇḍalam. Spl 84.1, Pṇ 220.1 athāsāu tad (Pṇ adds vacanam) ākarṇya saparijana ekāikān jvalantiṁ vanakāṣṭhikān cañcavagreṇa grhītvā tadguhādvārān prāpya sthira-jivikulāye prakṣiptavān (Pṇ prākṣipat). tatas te sarve (Pṇ tr sarve te) divāndhā vakranāsamantrivākyān (Pṇ raktākṣavākyāni) smaranto (Spl adds dvāra-syāvṛtatvād aṁṣaranto guhāmadye) kumbhīpākasyāpāyam (Pṇ °pākanyāyam) āpannāḥ (Spl adds mṛtās ca). Sy A212.1 Als sie so getan, verbrannten diejenigen von den Eulen, die herauskamen, im Feuer, und diejenigen, welche drinnen blieben, starben durch den Rauch. So töteten sie alle Eulen. Ar more briefly. (258) T A245 text (cirajivī; after punar adds anyam durgasamśkāram kārayitvā; β °kalyāṇapūṇyābhhyudayalakṣaṇaghoṣeṇa; β tr rājānam before sarva°). So 148 vināśya śatrum (B. °rūn) kākendras tadyukto 'tha tutoṣa saḥ, samān kākakulenāgān nijaṁ nyagrodhapādapam. Kṣ 511(74)ab dagdholūkaguhām (Ma. em. dagdhvol°) pūrṇam abhiśicya nijaṁ prabhum. Spl 84.4, Pṇ 220.3 evam śatrūn nihṣeṣatām nītvā bhūyo 'pi meghavarṇas tam (Pṇ tad) eva nyagrodhapādapadurgam gataḥ (Pṇ jagāma). Sy A212.4 Und die Raben kehrten zu ihren Wohnstätten zurück. Ar, JCap 193.7 Et redeunt corvi ad suum locum, vixerunt toto suo tempore confidenter et pacifice. (259) T A246 atha (β adds sa) nirj° megha° ciraj° āha...(nitaḥ with β, ed. with α °tivāhitaḥ). SP 1438 anantaram meghavarṇarājā (α °varṇaḥ)...idam (α evam) āha: kathān tvaṁ śatrughe (α tāta bilam kathān śatroḥ praviśya) sthito 'si. So 149abc tatrākhyāya dviṣanmadhyavāsavṛttāntam (B. °madhye vās°) ātmanāḥ, kākendram meghavarṇam tam. Kṣ 511(74)cd, 512(75) cirajivī nijajanāḥ pūjyamāno mudam yayāu, tataḥ papraccha sadbhṛtyān rājyam āśādy vāyasah, kathān śatrughe kālas tvayā nito 'tiduṣsahāḥ. Spl 84.6 pramuditamanāḥ suhopaviṣṭāḥ sabhāmadye sthira-jivinaṁ aprcchat, yat, tāta tvayā kathān śatrugatenāitāvatkālo nitaḥ, tad atra kātukam asmākam vartate. tat kathyatām. Pṇ 220.5 tataḥ siñhāsanastho bhūtvā (cf. prec.) sabhāmadye pramuditamanāḥ sthira-jivinaṁ aprcchat: tāta, kathān tvayā śatrumadhye gatena kālo yāpitaḥ. yataḥ. Sy A213.1 Darauf fragte der Rabenkönig jenen Raben: Wie hieltest du es aus, so viele Monate mit den Eulen zu leben? Ar. Vs 78=T 92, Pṇ 201, Ar (not in Sy); cf. Kṣ 512(75)d, prec., 'tiduṣsahāḥ. Ar, JCap 193.11

(260) sa āha: (*bhadra*),

upanatabhaye yo yo mārgo hitarthakaro bhavet
 sa sa nipunayā buddhyā *sevyo* mahān kṛpāṇo 'pi vā
 karikaranibhāu jyāghātānkāu mahāstraviśāradāu
valayaracitāu strivād *bāhū kṛtāu* na kirīṭinā. 79.
 śaktenā 'pi sadā janena viduṣā kālāntarāpekṣiṇā
 vastavyaṁ khalu *vajrapātaviṣame* kṣudre 'pi pāpe jane
 darvīvyagrakareṇa dhūmamalinenā 'yāsakhinnena kiṁ
 bhīmenā 'tibalena matsyabhave sūdā na saṁghaṭṭitāḥ.
 80.

yad vā tad vā viśamapatitāḥ sādhu vā garhitāṁ vā
 kalāpekṣi hrdayanihitāṁ buddhimān karma kuryāt
 kiṁ gāṇḍīvasphuradurugunāsphālanavyagrapāṇir
 nā 'sīl līlāvalayitarāṇanmekhalāḥ savyasāci. 81.

Dicunt enim sapientes quod morsus serpentis et ustio ignis tolerabiliores sunt conversatione malignorum et societate impiorum. (260) T A 247 so 'bravit: bhadra. SP 1439 ciramjīvy (α sa) āha. So 149d cirajīvy abravīd idam. Kṣ 513(76)a so 'bravīd. Spl 84.8 sa āha: āgāmīphalavāñchayāiva kaṣṭam api sevadbhir na jñāyate. uktaṁ ca. Pñ 220.9 tad ākarnya sthira-jīvy āha: bhadra. Sy A213.2 Der Rabe sprach. Ar. Vs 79=T 93, Pñ 202, Sy 60, Ar. a, Pñ °bhayāir. b, T dhyeyo for sevyo. d, T ed. valayaraṇitāu, β text, Pñ racitavalayāiḥ. Tβ v. l. bāhū dhṛtāu, Pñ baddhāu karāu. Pñ hi for na. Tβ v. l. kirīṭinaḥ. Sy Hat doch der Held 'rzn, der weiland sogar Dämonen und Spukgeister zu töten vermochte, als ihn Mißgeschick traf, Weibertracht angezogen, so daß ihn niemand erkannte.—A particularly clear version of this vs in KF 151.25. Vs 80=T 94, SP 55, N 45, Spl 172, Pñ 203, Sy 61, seems not to be found in Ar versions. a, Tα śāntenāpi, ms. z sak°, ms. r manthen°. SP, N, Spl satā for sadā (but two mss. including best of SP text). Pñ narendra for janena. Spl and v. l. of SPα °taraprekṣiṇā. b, Pñ vāstavyaṁ, SPα ceṣṭavyaṁ. N, Tα khala. T vakravākyanipune, Pñ vākyāvajraviṣame. c, Tβ v. l. ācāma for āyāsa; SP °āyāsītākṣeṇa (so N intends); Tβ digdhena for khinnena, Jn yuktena; Pñ ca for kiṁ. d, Tβ °āribalena (corr. R); Tβ v. l. matsyatanave, SP °sadane (α text). Tβ, SP supā (v. l. of SPβ sūdā); Spl 'pūpā, and so N intends (it reads yūyā); Pñ kiṁ noṣitaṁ sūdavat for sūdā... SP saṁgharṣitāḥ (α text). Sy und hat doch auch Bīm, dem die vielen Helden nicht standhielten, als ihn Mißgeschick betraf, von einem Koch ein Wort hingenommen, das schlimmer war als eine Pfeilspitze (=vajra!), weil er davon Vorteil erwartete. Vs 81=T 95, SP 56, N 46, Pñ 204, Kṣ 513(76)ab, Sy 58, Ar (in Pa before vs 79). a, SP, N, Pñ °patitāṁ (SPα v. l. text). SPα sarvathā for sādhu vā. b, T kālākāṅkṣi (cf. Kṣ) pihitanayano. N °nihite. c, SP sphālanāt. Tβ prāuḍha for vyagra, SP, Pñ krūra (N with Tα text). d, Tβ līlāvilāmalalan-mekh° (corr. in v. l. to vilasan for malasan), Pñ

siddhiṃ prārthayatā janena viduṣā tejo nigrhya svakaṃ
sattvotsāhavatā 'pi dāivavidhiṣu stheyam samikṣya
kramam

devendradravīṣvarāntakasamāir *abhyarcito* bhrātṛbhiḥ
kiṃ kliṣṭaḥ suciraṃ tridaṇḍam avahac chrīmān na dhar-
mātmajaḥ. 82.

rūpābhijanasampannau mādriputrāu guṇānvitau
gosaptikarmavyāpāre virāṭapreṣyatām gatāu. 83.

rūpeṇā 'pratimena yāuvanaguṇair vaṇṣe śubhe janmanā
yuktā śrīr iva yā tayā *vidhivaśāt* kālakramāyātayā
sāirandhrī 'ti sagarvitam yuvatibhiḥ śakṣepam ājñaptayā
drūpadyā nanu matsyarājabhavane ghrṣṭam ciraṃ
candanam. 84.

(261) meghavarṇa āha: asidhārāvratam iva, (*manyē*,) ariṇā saha
samvāsaḥ. so 'bravīt: (*deva*,) *evam etat. (tathā 'pi)*

līlāṇaṇavilasan°, SP, N °valayita-(SPα, N vilasita)-gatir mekhali (N °lā).
Kṣ vipulam duḥkham avāptam kālakāṅkṣiṇā. Sy Wenn ein Weiser in Miß-
geschick gerät, wissend, daß das Mißgeschick vorübergeht und Gutes daraus
entsteht, so nimmt er es freudig hin und wartet seine Zeit ab. Vs 82=T
96, SP 57, N 47, Spl 174, Pṇ 205. a, Spl vāñchayatā for prā°. N [na]reṇa.
Tz nigruhya. b, T sarvotsāh°. N °sāhabalādhidāiv°. Spl dāivagatiṣu. Spl
sthāiryam, SPα sviyam. N samikṣā, Spl prakāryam. SP, Spl kramāt (SPα
svakam), N kramāḥ. c, Tz °rāṇiyasamāir. Spl °draviṇopamāir bahugunāir.
Pṇ apy arcito, T apy anvito, SP, Spl text (SPα abhyarthito), N abhyacyato.
I print the word in italics because, tho it seems on text-critical grounds
the most likely reading for the orig., it makes poor sense and I do not
feel certain. d, SP, Pṇ kliṣṭam (SPα śliṣṭaḥ). T mss. na daṇḍam, em. Hertel;
N ca daṇḍam; Spl virāṭabhavane pūrvaṃ na dharm°. SPα sa for na, N sya.
Vs 83=T 97, SP 58, N 48, Pṇ 206. a, N rūpādi°. b, Pṇ kuntiputrāu
(v. l. text) balānvitau. c, sapti SPα (v. l. °ta) and N; SP ed. gupti, Pṇ
karma, T vāji. T svasti for karma, Pṇ saṅkhyā. T saṅskāre. d, T v. l.,
SP v. l. and N virāṭe. Vs 84=T 98, SP 59, N 49, Spl 175, Pṇ 207.
a, Spl śreṣṭhe kule for vaṇṣe śubhe. Pṇ jātayā. b, Spl gantavyāni dināni
dāivavaśato bhūyo dhanam vāñchatā. Pṇ kāntyā for yuktā. SPα iva jātu vā
vi°; Pṇ iva yātra sāpi vīdaśām; T tayāpi ca vaśam. T, Pṇ °kramād āgatam
(Pṇ °tū), N kalakriyāpatayā. c, N sagarhitam, Spl vigarhitā, SPα samiritā for
sagar°. N sopekṣam. T? ākṣiptayā or ākṣep°; Spl ājñābhayaḥ. d, Spl kila for
nanu, T 'pi na. SP °rājasadane (α text). Jn na kiṃ for ciraṃ. (261) T
A248 text (apriyeṇa for ariṇā). SP 1458 megha° āha: tāta, katham iva (α
on) bhavatūsidhārāvratam ivārisamūhe (α °samāgame) sthitam (α tr bhavatā
to here). sa āha: satyam. Pṇ 220.32 megha° āha: tāta, asi° iva manye yad
ariṇā... 'bravīt: *evam etat*. Sy, Ar partly reflected in next vs ("wie eine Pfeil-
spitze" = asidhārāvratam iva); in this place Sy has A214 Der Rabenkönig

*sahate suhṛd iva bhūtvā prājñāḥ śaktikṣaye nirākāraḥ
kālaṁ pratīkṣamāṇaḥ prītiprachādītāsaktiḥ.* 85.

(262) (*tat kiṁ bahunā,*) *na tādṛṇ mayā mūrkhāsamāgamo dr̥ṣṭa-
pūrvō varjayaivāi 'kaṁ raktākṣam. tena tu mama yathāvasthitaṁ
hṛdgataṁ jñātam. anye te punar nāmamātramantriṇaḥ. kiṁ tāiḥ,
etaḍ yāir na vijñātam:*

*arito 'bhyāgato bhṛtyaḥ śatrusaṁvāsataṭparaḥ
sarpasaṁvāsadharmitvān nityodvegena dūṣitaḥ.* 86.

sprach: Sage mir, wie steht's mit der Einsicht der Eulen? Der Rabe sprach. Ar similarly. Vs 85=T 99, Sy 59, Ar. According to Hertel, *HOS.* 12. 226, found in Hamburg mss. of Spl, III. 159. Sy Ein Wort, das hart ist wie eine Pfeilspitze (cf. prec.), nimmt er wegen des Gewinnes, den er wahrnimmt, unbekümmert hin, und erträgt schmähhliche Behandlung durch den Feind, ohne seine Absicht zu verraten, und erlangt so den Gewinn. Ar position and sense as Sy. Hertel thinks this vs is also reflected in Sy vs 68, see § 263. (262) T A249 text (α mayā pūrvasamāgamo dr̥ṣṭaḥ, varjayaivā raktō, tena mama tu°; β hṛdgataṁ bhinnapūrvam, ye punas te 'nye nāma°). SP 1459 tatra (α om) raktākṣamantrī (α °kṣas tasya man°) buddhimān. tena cāhaṁ vijñāya svāmikāryaiṣiṇā vyāpāditum upakrāntaḥ, dāivād anyāir mantribhir (α om) mām rakṣadbhir imām daśām upanītaḥ (α upagataḥ svāmin). So 150, 151 raktākṣa eva saumantrī tasyāsit (B. °bhut) tvadripoḥ prabho, tasyāivākurvatā vākyam madāndhenāsmi upekṣitaḥ, yad asyākāraṇam matvā vacanaṁ nākaroc chaṭhaḥ, ataḥ so 'panayī mūrkhō mayā viśvāsa vañcītaḥ. Pñ 220. 33 param na tādṛg mūrkhā° kvāpi mayā dr̥ṣṭaḥ. na ca mahāprājñam anekasāstreṣv apratihatabuddhiṁ raktākṣam vinā dhimān. yat kāraṇam, tena madiyam yathāvasthitaṁ cittam jñātam, ye punas tv anye mantriṇaḥ, te mahāmūrkhā mantrimātravyapadeśopajivino 'tattvakuśalāḥ. yāir idam api na jñātam. Sy "vs 62," A215 a and b: Mit Ausnahme dessen, der mit Bezug auf mich meinte: Er muß getötet werden, verstehen sie im übrigen nichts. Selbst wenn jemand ihnen zum Nutzen spricht, nehmen sie es nicht an. Und sie überlegten nicht: Die Raben sind durch ihre Einsicht berühmt, und vielleicht ist uns dieser Rabe nur aus List vorgeworfen. Jener mein Widerpart von den Eulen, der durch seine Einsicht meine Pläne erriet, redete zu ihnen, aber sie würdigten ihn keiner Beachtung. Und doch haben die Weisen gesagt. Ar in general as Sy. Vs 86=T 100, SP 60, N 50, Pñ 208, Sy 63, Ar. In Kāuṭīya p. 280 (Ch. 7, § 6); according to Hertel, *Pañc.* p. 83, in Spl Hamburg mss. vs 162. a, Tβ aribho; SP atisaṁvāhito bhr°, α arito 'py āgato (so N, jy for py). T ms. R °taṁ mitraṁ, other T mss. °to mitraḥ (so ed.). Kāuṭ. has a as text except doṣaḥ for bhṛtyaḥ. b, Pñ duṣṭas tatsaṅgatatparaḥ. T ms. R °param. c, Pñ apasarpya sadharmatvān. SP, N sarva° (SPz text). Tβ °saṁvāda°. d, Pñ °odvegī ca, Tz °odyogena; SP, N nityam udvega-du°; Kāuṭ. text. Sy Einen Diener (=bhṛtyaḥ) und Beisaß, der vom Feinde hergekommen ist, muß man fürchten wie ein Haus,

*plakṣanyagrodhabijāsāt kapotād iva śālmaleḥ
mūlotkhātakaro doṣaḥ paścād api bhayaṁkaraḥ.* 87.

āsane śayane yāne pānabhojanavastuṣu
dṛṣṭādrṣṭapramatteṣu praharanty arayo 'riṣu. 88.

tasmāt sarvaprayatnena trivarganilayaṁ budhaḥ
ātmanāṁ ādrto rakṣet pramādād dhi vinaśyati. 89.

(*sādhū ce 'dam ucyate*:)

durmantriṇaṁ kam upayānti na nitidoṣaḥ

saṁtāpayanti kam apathyabhujāṁ na rogāḥ

kaṁ śrīr na darpayati kaṁ na nihanti mṛtyuḥ

kaṁ strikṛtā na viṣayāḥ paritāpayanti. 90.

worin eine Schlange ist. Vs 87=T 101 (not in α or R), Sy 64, Ar. ab, T mss. °bijakā (v. l. °bijekā) śapotād; ed. em. °bijānāṁ kap°; but the true reading is clearly that given by our text (metathesis of ś and k has taken place in the mss.), as is made clear by the Pa versions which speak of the bird *eating* the seeds. The sense, too, requires this.—After making this emendation independently, I discovered from Hertel, *WZKM.* 24. 418, that this vs occurs in the Kāuṭīliya, Ch. 7, § 6 (p. 280, bottom), directly after the prec. vs; and on looking up this passage found that it reads °bijāsāt kapotād°, confirming the emendation. b, T v. l. śālmaleḥ. Sy und wie sich der Śmrbaum vor der Taube fürchtet, die auf dem Nṛṭbaume nistet; wenn sie darauf sitzt, frißt sie seinen Samen und dann verrichtet sie auf dem Śmr die Notdurft, wodurch von seinem Samen etwas an dem Śmr kleben bleibt und aufsproßt und ihn zugrunde richtet. Vs 88=T 102, SP 61, N 51, Pp 209, Sy 65, 66, Ar. According to Hertel, *Pañc.* p. 83, in Spl Hamburg mss. vs 163. ab, SPα pāne yāne bho°; N yāne pāne bho°. c, Pp dṛṣṭādrṣṭāḥ, T dṛṣṭvāntaraṁ, SP dṛṣṭvādrṣṭvā (α dṛṣṭādrṣṭā-). SP pramattaṁ vā (α rdhavitteṣu or °ātvavitt°), N praśasteṣu. d, N prāharet arayo ripuḥ, SP ripum, Tṣ nṛṣu. Sy Ein Herrscher soll seinen Leib in Acht nehmen vor dem Wasser und der Lauge, womit er reinigt, vor den Kleidern und vor dem Bett, auf das er sich niedersetzt, vor dem Pferd und dem Sattel; worauf er sich zum Reiten setzt, vor der Waffe, die er sich umgürtet, vor der Speise, die er ißt, und den Medizinen, die er trinkt, vor der Krone, die er aufsetzt, vor Duftkraut, Aroma und Öl, das er einreibt: Alles dies soll er vor seinen Feinden hüten. Vs 89=T 103, SP 62, N 52, Pp 210, Ar (probably not in Sy, tho Hertel thinks it is fused with prec. vs). c, N mahatī for ādrto. d, N tatpramādād vi°, SPα pramādād api na°. Ar, KF 152.8 (before prec. vs) And it has been said by the wise that a king seeks to be cautious with his words that they be not known to any man, and specially in such a matter as this should the king be watchful. [Here prec. vs; then,] 152.13 Concerning these and similar things should he be keenly watchful, lest by reason of his inattention, his destruction come to pass. T, Pp insert sādhū cedam ucyate. Vs 90=T 104, SP 63, N 53, Pp 211, Sy 67, Ar. According to Hertel, *HOS.* 12. 211, found in Hamburg mss. of

stabdhasya naśyati yaśo viṣamasya mitraṁ
 naṣṭakriyasya kulam arthaparasya dharmāḥ
 vidyāphalaṁ vyaśaninaḥ kṛpaṇasya sāukhyaṁ
 rājyaṁ pramattasacivasya narādhipasya. 91.
 śuṣkendhane vahnir upāiti vṛddhiṁ
 mūḍheṣu śokaś capaleṣu kopāḥ
 kānteṣu kāmo nipuṇeṣu vidyā
 dharmo dayāvatsu mahatsu dhairyam. 92.

(263) *tat, rājan, yat tvayo 'ktam, asidhārāvratam ivā 'risaṁ-
 parko 'nubhūta iti, tat satyam. (abhiññāḥ khalv asi.) kim tu:*

Spl, III. 160. T tr a and b. T ed. upayāti na nīdoṣaḥ (ms. R °yānti, 3 β mss. doṣāḥ); so one ms. of SPα. c, T ed. with α kinḥ for kaṁ before na. d, T ed. strikṛte (ms. R text), Pñ svikṛtā, SP strigatā. N nu for na. Sy (after A216, insertion) Wem hat sich das Glück dargeboten und ist er nicht stolz geworden? Wer hat sich in Frauen verliebt und ist nicht zum Gespött geworden? Wer hat unmäßig gegessen und ist nicht erkrankt? Und welcher Fürst mit schlechten Ratgebern ist nicht von viel Mißgeschick betroffen worden? Ar, JCap 195. 12 as Sy. Vs 91=T 105, SP 64, N 54, Pñ 212, Ar (not in Sy). According to Hertel, *HOS.* 12. 227, found in Hamburg mss. of Spl, III. 161. a, SP lubdhasya for sta° (best ms., and N, intend text). N yaṇo, best ms. of SP nayo, for yaśo. SP, Pñ māitṛi (best ms. of SP text). b, T bhṛtyāḥ for dharmāḥ. JCap 195. 17 Dicitur autem, quod quicumque decipitur suo consilio, carebit bona memoria et fama; deceptor vero et seductor non habet socios et amicos; nobilitatem facit *mala doctrina declinare (see Derenbourg's note; OSp nin el mal enseñado.de haber nobleza; this phrase probably goes back to dharmāḥ of the orig., supporting SP, N, Pñ against T). Avarus autem caret omni bono, cupidus vero multa congregat peccata. Rex autem negligens et notorum suorum et consiliariorum suorum vilipendens consilium, perdet animam suam. Vs 92=T 106 (not in α), SP 65, N 55, Ar (not in Sy). T makes pāda a take last place. b, SP mūrkeṣu roṣaś (α kāmaś) cap° doṣaḥ; N and best ms. of SP text, with bāleṣu for mū°. c, SP, N kāntāsu...vittaṁ (for vidyā). Ar, KF 152. 37 It has been said that fire, when it has been lit in dry wood, burns without pity; so too when anxiety and solicitude affect the heart, the burning of its life, that is its own destruction, takes place speedily and without delay. —Note that KF begins with clause about fire, supporting order of pādas as in SP and N. (263) T A250 text (ed. with α om abhiññāḥ khalv asi). SP ed. nothing; α tathā cektam. Pñ 221. 19 tat, rājan, asi° mayācaritam arisaṁsargāt, iti yad bhavatoktam, tan mayā sāksād evānubhūtam. uktaṁ ca. Sy A217 and "vs 68" Der König sprach: Es muß dir sehr schwer gefallen sein, dich unter die Anhänger des Eulenkönigs zu erniedrigen? Der Rabe sprach: Es fiel mir schwer, ("Vs 68," probably merely an anticipation of the next vs, not equal to our vs 85 as Hertel thinks) aber um der am Ende zu erwartenden Annehmlichkeit willen hielt ich die Nöte aus. Die

skandhenā 'pi vahec chatruṃ kāryam āsādyā buddhimān
vahatā kṛṣṇasarpēṇa maṇḍūkā vinipātitaḥ. 93.

(264) *so 'bravit: katham (cāi) 'tat. cira(m)jīvy āha:*

KATHĀ 10 (STORY 10: FROGS RIDE SERPENT)

(265) *asti kaścit pariṇatavayā mandaviṣo nāma kṛṣṇasarpaḥ.*

(266) *sa evaṃ samarthitavān: katham nāmā 'nayā vṛtṭyā sukhāṃ
varteyam iti. (267) (t)ato bahumaṇḍūkāṃ hradāṃ gatvā 'dhṛti-*

Weisen haben ja gesagt. Ar. Vs 93=T 107, SP 66, N 56, Hp IV. 65, Hm IV. 61, Pñ 213, So 152ab, Kṣ 513(76)cd, Sy 69, Ar. a, SP, H chatrūṃ (N text). b, T, Pñ kālam ās°. c, SP, N, Pñ mahatā (perhaps read so; but one SP ms. text!), T v. l. bṛhatā (cf. SP, N, Pñ!); H yathā vṛddhena sarpeṇa. d, Pñ bahavo hatāḥ. So vyājānuvṛtṭyā viśvāsya maṇḍūkā ahinā yathā. Kṣ śatruḥ skandhena voḍhavyaḥ prājñāḥ sapadi sarpavat. Sy Ein Weiser trägt um einer Annehmlichkeit willen, die er am Ende absieht, sogar seinen Feind auf der Schulter, ohne es für eine Last zu achten, wie jene schwarze Schlange, die um ihres Vorteils willen den Frosch auf ihrer Schulter reiten lieβ. (264) T A251, SP 1481 text (T cirajīvy, v. l. sa; SP sa, but α text; SPα meghavaṛṇa āha: katham etat...) Pñ 221.23 as SPα to sthirajīvi kathayati. Sy A218, Ar as usual. (265) T 139.4 asti ka° pari° kṛṣ° (ms. R adds manda° nāma; Hertel in note to his translation says of this, "durch Korrektur ergänzt"! But as the name agrees with that of the other versions, it must be taken from the orig., unless we assume that R was interpolated from some other version—a hypothesis for which there is no evidence. In his edition Hertel adopts the reading of R in the text). SP 1482 text (bahuvayā). Hp 147.10, Hm 134.4 asti jīṇodyāne vṛddho (Hm om) mandaviṣo (Hp °visarpo) nāma sarpaḥ. So 152c, 153a vṛddhaḥ kaścit (here next)—ahiḥ. Kṣ 514(77)a sarpas. Pñ 221.25 asti kasmiṃścit pradeśe pari°... Sy 113.6 Es war einmal eine schwarze Schlange. Als sie betagt geworden war. Ar. (266) T 139.4 text. SP 1482 sa ca parāparajño buddhimān (α sa ca bu° dṛṣṭaparāvarajño). Hp 147.10, Hm 134.5 so 'tijirnatayāhāram apy anveṣṭum akṣamaḥ. So 152cd sukhāṃ prāptum aśaktaḥ puruṣāśraye, [bhekān—see next]. Kṣ 514(77)b vṛttichedakṛśaḥ (Ma. °chedatk°, em. to °chedāt k°) purā. Pñ 221.26 sa evaṃ cittena samarthitavān: katham nāma mayā sukhopāyavṛtṭyā vartitavyam iti, Sy 113.7 überlegte sie: Ich kann mich fürderhin nur noch durch List unterhalten, denn ich bin betagt und schwach und kann nicht mehr überall herumerschweifen. Ar. (267) T 139.5 atha (β yato or ato) bahu° (α om bahu) hradam (α om) udasyādhṛti° (α udakasyādh°; Speyer, ZDMG. 65. 324, em. udavasyādh°, which Hertel, ZDMG. 69. 289, accepts) ātmānam (β adds teṣāṃ) pradarsitavān. SP 1482 bahumaṇḍūkahradam (α °kaṃ hradam) gatvādhṛtiparigatam (α duḥkha for dhṛti) āt° kṛtvā (α darśayan) sthitaḥ. Hp 147.11, Hm 134.6 sarastīre patitvā sthitaḥ. So 153ab bhekān [ahiḥ, § 265] sarastīre tasmiṃs tasthāu suniścalaḥ (B. viniś°). Kṣ 514(77)a,c tadāgam āsādyā [here prec.] dhurtaḥ. Pñ 221.27 tato bahu°

paritam ātmānaṁ darśayan sthitaḥ. (268) *atha tathā sthite tasminn udakāntargatenāi* 'kena maṇḍūkena prṣṭaḥ: (māma,) kim adya yathāpūrvam āhārārthan na viharasi. (iti.) (269) *sa āha: bhadra, kuto me mandabhāgyasyā* 'hāre 'bhilāṣaḥ. (yat kāraṇam:) (270) *adya rātrāu (prathamapradoṣa eva) mayā* ('hārārthan viharāmāṇena) *drṣṭa eko maṇḍukaḥ. tadgrahāṇārthan mayā kramah sajjitaḥ.* (271) *so 'pi (mān drṣṭvā mṛtyu-bhayena svādhyāyaprasaktānām) brāhmaṇānām antar apakrānto*

hradam upagamyādhṛti° ivātmānaṁ darśitavān. Sy 113.9 Und sie machte sich auf und ging zu einer Wasserquelle, aus der sie sich früher Frösche gefangen hatte — und es befanden sich wirklich viele Frösche darin — und setzte sich dort in trübem Sinnen hin. Ar. (268) T 139.6 *udakā° ...māma, yathā° katham nānuṣṭhānaṁ kriyata iti* (β māma nādyā yath° anu° kri° iti). SP 1483 *sa cāikena (α ca kenāpi) maṇḍ° (α adds durāt) prṣṭaḥ: kim idam, mandam bhavān āhāraṁ karoti (α kim iti bhavān mando nāhāraṁ api kurute).* Hp 147.11, Hm 134.6 *tato durān maṇḍūkena kenacit prṣṭaḥ* (Hm durād eva kenacin maṇḍ° drṣṭaḥ prṣṭas ca): kim iti tvam āhāraṁ nānuviṣyasi. So 153cd, 154 *tathāsthitam ca tam bhekāḥ papracchur dūravartinah, brūhi kim pūrvavan nāsmān aśnāty adya bhavān iti* (B. iha), *iti prṣṭas tadā bhekāḥ sa tāiḥ.* Pp 221.28 text (*udakaprāntagaten°; om iti*). Sy 113.13 Als die Frösche sie erblickten, fragten sie sie: Herr, warum sitztest du in Trauer da? Ar. (269) T 139.7 *ato (β om) 'sāv āha: bhadra, kuto 'mī me manorathāḥ. hanta (β adds dagdho 'smi).* SP 1484 *sa cāha (α om ca): kim mama dāivopahatavṛttāntasya (α mamopahatasya vṛttāntena).* *sa āha: katham dāivopahatavm bhavataḥ (α katham etat). sarpa āha: śrūyatām (α sarpeṇoktam).* Hp 147.12 *sarpo brūte: bhadra, gaccha kim tava mama manda° vṛttāntaprasnena. sa copajātakāutukaḥ sarvathā kathyatām iti tam sarpam āha. sarpo brūte.* Hm 134.7 *sarpo 'vadat: gaccha bhadra mama manda° prasnena kim. tataḥ sañjātakāutukaḥ sa ca bhekāḥ sarvathā kathyatām ity āha. sarpo 'py āha.* So 154d *provāca pannagaḥ.* (Cf. also 156c, below under § 277.) Kṣ 514(77)c *provāca maṇḍukān.* Pp 222.1 *so 'bravit...* Sy 113.14 Die Schlange sprach: Wie sollte ich mir nicht trübe Gedanken machen? Denn bisher unterhielt ich mein Leben und wußte Frösche zu finden und verzehrte sie, und jetzt ist mir das Mißgeschick begegnet, daß selbst wenn mir die Frösche in den Mund kommen, ich sie nicht verspeisen kann. Ar. (270) T 139.8 *adya (β adds rātrāu) pratho evāhārārthan maṇḍukanibhena (β maṇḍuka āyān, or maṇḍukān [om āyān], gandhenānusṛtaḥ).* SP 1485 *mayādyā rātrāu dāivād.* H diff. up to § 274. So 155b *maṇḍukam anudhāvataḥ.* Pp 222.2 text (om prathama). Sy 113.28 Ich sah nämlich des Nachts einen Frosch [in das Haus eines Asketen gehen, cf. next] und trat hinter ihm ein. Ar. (271) T p. 139.8, note (only in β) *sa tu madbhayāt svādhy° dvijānām madhyenāpakrānto na drṣṭaḥ* (R adds *mayā*) *kvāpi gata iti.* So 155c *hrāntyā.* Pp 222.4 text. Sy (cf. in prec. "in das Haus eines Asketen gehen") 113.29 und das Haus war finster. Ar.

na vibhāvito mayā kvāpi gataḥ. (272) tatsādṛśyamohitacittena mayā (kasyacid) brāhmaṇasūnor aṅguṣṭho daṣṭaḥ. (273) (tato) 'sāu sapadi pañcatvam āgataḥ. (274) tatpitṛā (duḥkhārtēnā) 'haṁ śaptaḥ, (uktaś ca:) (275) durātman, yat tvayā mamā 'na-parādhi suto daṣṭaḥ, tena doṣeṇa tvaṁ maṇḍūkānāṁ vāhanāṁ bhaviṣyasi. (276) tatprasādanalabdhaṁ ca vṛttim āśādayiṣyasi 'ti. (277) (t)ato 'haṁ yuṣmākāṁ vāhanārtham āgataḥ. (278) (tena ca

(272) T (139.8 note, only in β, tatsādṛśyād vyāmohacittena mayā) 139.8 brāhmaṇasūnor aṅguṣṭh• mayā (β om) daṣṭaḥ. SP 1486 brāhmaṇasūnur daṣṭaḥ. So 155a, c mayā brāhmaṇaputrasya [prec. two] daṣṭo batāṅguṣṭhaḥ. Kṣ 514(77)d purā daṣṭo mayā dvijaḥ. Pñ 222.5 text (adds hradataṭajalāntaḥstho after 'sūnor). Sy 113.30 Da kam gerade der Sohn des Asketen von drinnen heraus und stieß mit seiner Zehe an mich und ich packte ihn mit meinen Zähnen und biß ihn. Ar as Sy, but several versions (e. g. KF 154.1) add "thinking he was a frog". (273) T 139.9 tatsamakālam asāu pañcatvam āgataḥ. So 155d sa ca pañcatvam āyayāu. Pñ 222.7 text (upa-gataḥ). Sy 113.32 so daß der Knabe alsbald starb, und ich floh. Ar, KF 154.1 so that he died. (274) T 139.9 text (β tasya pitṛā). SP 1486 tatpitṛā (α adds brāhmaṇena) 'haṁ śapto. Hp 151.11, Hm 139.6 tato 'haṁ tena śokākulena brāhmaṇena śaptaḥ, yad. So 156a tatpitṛā cāsmi śāpena. Kṣ 515(78)a tacchāpād eva. Pñ 222.7 atha tatpitṛā duḥkhitenāhaṁ śaptaḥ, yathā. Sy 113.33 Aber der Asket lief mir nach und verfluchte mich. Ar. (275) T 139.10 text (bhakṣitaḥ for daṣṭaḥ; β tr bhavi° vāh°; ed. with α bhaviṣyasiti). SP 1486 maṇḍūkānāṁ vāhanāṁ (α vāhako) bhūtvā. Hp 151.12, Hm 139.7 adyārabhya maṇḍūkānāṁ vāhanāṁ bhaviṣyasiti. So 156b bhekānāṁ vāhanikṛtaḥ. Kṣ 515(78)ab yāto (Ma. em. jāto) 'sni sarvamaṇḍukavāhanam. Pñ 222.8 dur° tvayā niraparādho yan matsuto daṣṭaḥ, tad anena doṣeṇa... Sy 113.34 Du Schlange, die du diesen Knaben getötet hast, der dir doch nichts zu Leide getan, sollst dafür augenblicklich ein Reittier für den Froschkönig werden. Ar (KF for frogs, but OSp and Wolff as Sy; JCap om). (276) T 139.11, note (only in β) text. SP 1486 tāir dattam āhāraṁ (α aśanaṁ) bhuṅkṣveti. Pñ 222.10 tatprasādalabdhaṁ varttiyase. iti. Sy 113.36 und keine Frösche mehr fressen können außer denen, die dir der Froschkönig zum Almosen gibt; und wenn du's anders machst, sollst du bersten. Ar. (277) T 139.11 tad ahaṁ yuṣmān praty āgato vāha°, SP 1487 ato 'haṁ... (α corrupt, seems to intend tato vahanārtham yuṣmatsamīpan) āgataḥ, śāpavaśāc cāhaṁ (α om ahaṁ) svayam āhāraṁ na karomi. Hp 151.20, Hm 139.15 ato brāhmaṇasāpān (Hp °paṁ bhoktum) maṇḍūkān voḍhum atra tiṣṭhāmi. So 156cd tad yuṣmān katham aśnāmi (cf. § 269 above) praty utāhaṁ vahāmi vaḥ. Pñ 222.10 text (ājagāma). Sy 114.2 So bin ich denn zu dir gekommen und stehe bereit, so oft du zu reiten begehrst. Ar. (278) T 139.11 atha te hr̥ṣṭamanasaḥ sarva eva maṇḍukarājñe jālapādāya (so ed. em., α R om, z malamādāya, p jālamādāya) niveditavantaḥ. SP 1487 tata ekena bhekena (α tatas tena) maṇḍ° jāla° niveditam. Hp 152.1, Hm

sarvamaṇḍūkānām idam āveditam.) tatas tāiḥ (pra)hr̥ṣṭamanobhik̥
sarvāir eva gatvā maṇḍūkarājaya jālapādanāmne niveditam.
 (279) *athā 'sāv (api mantriparivṛto) 'tyadbhutam iti manyamā-*
naḥ sasaṁbhramam āgatya hradād uttīrya saṁtuṣṭas tatpr̥ṣṭham
adhirūḍhaḥ. (280) (*tadanukramaśo yathāsthānabhāja upāsitaḥ.*
anye cā 'nāpnuvanto 'nupadanā dhāvanti.) (281) *mandaviṣo 'py*
(ātmapuṣṭyartham) anekaprakāragativīṣeṣān adarśayat. (282)
atha jālapādo (labdhasparśa evā) 'ha:

na tathā kariṇā yānaṁ rathena turageṇa vā
 narayānena nāvā vā yathā mandaviṣeṇa me. 94.

(283) *atha mandaviṣam anyedyuś chadmaglānaṁ jālapādo*

140.1 anantaraṁ tena maṇḍūkena gatvā maṇḍūkanāthasya jālapādasya (Hm jālapādanāmno 'gre) tat kathitam. Pñ 222.12 tena...gatvā jālapādanāmno dardurarājasya vijñaptam. Sy 113.19 Da gingen die Frösche und benachrichtigten ihren König und sprachen: Freue dich, denn etc. (then expansion). Ar. (279) T 139.12 asāv api samantriparivāro (v. l. om sa) 'dbhutam iva manyā° (β adds 'pi) sasaṁ° uttīrya (v. l. samut°) tatpr̥° āśritaḥ. SP 1488 sa ca (α tu) saṁtuṣṭaḥ (α after āgatya) satvaram āgatya (α here saṁt°, and adds tasya) pr̥ṣṭham adhirūḍhaḥ (α āru°). Hp 152.2, Hm 140.2 tato 'sāv āgatya maṇḍūkanāthaḥ (Hm adds tasya) sarpasya pr̥ṣṭham ārūḍhavān (Hp adhiṣṭhitavān). So 157 tac chrutvā tatra bhekānām rājā vāhasamutsukaḥ, jalād uttīrya tatpr̥ṣṭham ārohad gatabhīr mudā. (Cf. also sacivāir yutam, 158b, under § 281.) Kṣ 515(78)cd, 516(79)a maṇḍūkarājas tac chrutvā cakre taṁ vāhanaṁ mudā, skandhe gṛhītvā maṇḍūkān. Pñ 222.14 text (om āgatya) to uttīrya, mandaviṣasya phaṇapradeśam adhirūḍhaḥ. Sy 113.23 Als er das hörte, freute er sich, [here follows repetition, in general sense, of the question and answer in §§ 268, 269; and only after this comes the Sy version of our §§ 270—277 incl.—Finally we find in Sy 114.6:] und stieg auf und ritt auf der Schulter der Schlange. Ar as Sy. (280) T 139.13 text (v. l. upāsthitāḥ; most mss. cāprāpnuvanto). Possibly cf. So in next? Pñ 222.16 śeṣā api yathājyeṣṭhān tatpr̥ṣṭhopari samāruruḥ, kiṁ bahunā, tad apare sthānam anāpnuvantas tasyānupadam eva dhāvanti. (281) T 140.2 text (mss. °prakāraṁ gati°, corr. R to °rān gat°, so ed.). SP 1489 sa ca (α om sa ca) manda° 'pi nānāgativiṣeṣeṇa tam ūḍhavān. Hp 152.2, Hm 140.3 sa (Hm adds ca) sarpas taṁ pr̥ṣṭhe kṛtvā citrapadakramaṁ babhāra. So 158ab tatas taṁ vāhanasukhāir āvarjya sacivāir yutam (cf. prec.?). Kṣ 516(79)b sa nānāgatikovidāḥ. Pñ 222.18 text. Sy 114.6 Nachdem er einige Tage lang auf der Schlange geritten. Ar. (282) T 140.2 text. Pñ 222.19 atha jālapādo labdhatadānigasamsparsasukhas taṁ āha. Sy 114.3 (with next vs before second part of Sy's version of § 279) Da dachte der Froschkönig. Ar as Sy. Vs 94=T 108 (nōt in α), Pñ 214, Sy 70, Ar (see prec. for position in Pa¹. b, Pñ tr tura° rath°. c, T vv. ll. nenayānena nāvā vā, tathā nānyena yānena; Pñ vā yānaṁ for nāvā vā. Sy Wenn ich die Schlange reite, werde ich mächtig berühmt. (283) T 140.6 text (om ity; man-

'bravit: (bhadra,) kim (ity) adya mandam-mandam uhyate (na yathā pure 'ti). (284) sa āha: deva, (adyā) 'hāravāikalyān na me (yathāpūrvam) voḍhum śaktir asti. (285) (atha) 'sāv abravit: (bhadra,) bhakṣaya kṣudramaṇḍūkān (iti). (286) sa āha: mamā 'pī 'yam āsā, kim tu pādīyājñayā kṛtaprasādo bhakṣayiṣyāmi. iti tvadāyattajivito 'smi. (287) tato 'sāv anujñātaḥ kramān maṇḍūkān yatheṣṭam abhakṣayat. (288) (katipayāir evā 'hobhir

damandam). SP 1489 kadācit sa (α sa ca kad°) mandarām (α v. l. mandām) gatim kṛtvāvahat (α udvahan, om kṛ°; adds tena) rājñābhihitam (α °taḥ): kim iti mandam (α om) mandam gacchasi. Hp 152.3, Hm 140.4 tato (Hm om) paredyus calitum asamartham tam maṇḍūkanātho 'vadat: kim iti bhavān adya (Hm kim adya bhavān) mandagatiḥ. So 158c kṛtvāvasannam ātmānam. Kṣ 516(79)cd mandam vapuḥ kṛtvā. Pñ 222.22 athānyedyur mandaviṣaś chadmanā mandam-mandam visarpati. tad drṣtvā jalapādo 'bravit: bhadra mandaviṣa, yathāpūrvam kim adya na sādhuhyate. (284) T 140.7 sa āha: deva, āhāravāikalyāc chaktir me na yathāpūrvam voḍhum. SP 1490 sa āha: āhāravābhāvād upakṣiṇo 'smi. Hp 152.4, Hm 140.5 sarpo brūte: deva, āhāravirahād durbalo (Hm asamartho) 'smi. So 158d, 159ab uvāca sa sakāitavaḥ, āhāreṇa vinā deva na gantum aham utsahe. Kṣ 516(79)cd yayāce bhojanam [here prec.]—mṛdusvaraḥ. Pñ 222.24 mandaviṣo 'bravit: deva... (om yathāpūrvam). Sy 114.7 sprach die Schlange zu ihm: Ich kann infolge jenes Fluches, mit dem ich beladen bin, nicht fangen. Ar. (285) T 140.8 athāsāv abravit: bhakṣayaṭra kṣudrān iti. SP 1491 rājñābhihitam: asmadanujñayā (α maṇḍukarājjenoktam: asmadājñayā bubhukṣito) maṇḍūkān bhakṣaya (α adds iti). Hp 152.5, Hm 140.6 maṇḍūkanātho 'vadat (Hp vadati, v. l. 'vadat): asmadājñayā maṇḍūkān bhakṣaya. So 160 tac chrutvā bhakarājas tam avocad vāhanapriyaḥ, kāṁścit parimitāns tarhi bhuṅkṣva me 'nucarān iti. Pñ 223.1 text (om iti). Sy 114.10 (after next) Der König dachte: Es ist schlecht von mir, daß ich der Schlange, die mir dergestalt unterworfen ist, keine Nahrung gegeben habe; und ließ ihr pro Tag zwei Frösche geben. Ar (king speaks to snake, instead of reflecting to himself). (286) T 140.8 text (β pādānujñātaprasādo). SP, H cf. prec. and next. So 159cd tan me dehy āsanam bhṛtyo hy avṛttir vartate katham. Pñ 223.2 tac chrutvā praharṣitasarvagātṛo mandaviṣaḥ saṁbhamam abravit: mamāyam eva vipraśāpo (most mss. om vipra) 'sti, tat tavānenājñāvacanena prīṇito 'smi. Sy 114.9 darum gib mir, Herr, gefälligt meine Tagesration. Ar. (287) T 140.10 tatas tān asāv anujñāto 'bhakṣayat. SP 1491 tatrāsāu (α tato 'sāu) yathājñāpayati deva ity uktvā (α abhidhāya) maṇḍūkān abhakṣayat yatheṣṭam (α tr yath° abh°). Hp 152.6, Hm 140.6 tato grhīto 'yam mahāprasāda ity uktvā kramaśo maṇḍūkān kbāditavān. So 161ab tataḥ kramāt sa maṇḍūkān śhiḥ sveccham abhakṣayat. Kṣ 517(80)abc śanāiḥ-śanāis tadādesāt sarvamaṇḍūkasamṣayam, cakre. Pñ 223.4 tato 'sāu nāiran-taryeṇa maṇḍūkān bhakṣayan. Sy, cf. § 285 (fusion of two passages). Ar as Sy. (288) T 140.10 text (om eva). SP 1492 mandaviṣaḥ saharṣam avatiṣṭhati (α iva ti°). kiyatā (α om) kālena jālapādāvaśeṣam saro drṣtvābravit

balavān samvṛtāḥ.) †*suparituṣṭaś cā 'ntarlinam avahasyāt* 'bravīt:

†*maṇḍūkā vividhāhārās chalapūrvopasādhitāḥ*

kiyantāḥ kālam akṣiṇā bhaveyuḥ khādato mama.† 95.

(289) *atha (tac chrutvā jātaśaṅko) jālapādaḥ (kim anenā 'bhihitam iti tam) apr̥chat*: *kiṁ tvayā 'bhihitam*. (290) *(yato) 'sāv (ākāraprachādanāyā) 'ha: (na kimcid iti. punaś ca pratibodhyamāno 'bravīt: svāmīn,) mayāi 'tad uktam*:

varam tivrāśanidhvasto bhavec chāilo 'ṅghriṇo 'pi vā na vipraśāpanirdagdho jantur bhūyāt kadācana. 96.

(291) *athāi 'vaṁ vartamāne jālapādaḥ (kṛtakavacanavyānsita-manā) nāi 'vā 'vabudhyate*. (292) †(*kiṁ bahunā,*) *tathā tena te sarve 'pi bhakṣitāḥ, yathā bijamātram api nā 'vaśiṣṭam.*†

(End of Story 10)

(α °pādo 'vaśiṣṭaḥ sa ca dṛṣṭo 'bravīt). Hp 152.7, Hm 140.7 *atha* (Hm ato) *nirmaṇḍukam saro vilokya*. Pñ 223.5 text (*prahr̥ṣṭaś for supari*°; *avahasyedam abr*°).

Vs 95=T 109, Pñ 215; cf. SP prose 1493, diff. sense. a, Pñ *vividhā hy etac*; in Pñ 224.24, where the *pratika* is repeated, the reading is *vividhāḥ svādāya* (read *khādā*?). d, Tβ *bhakṣato*. SP *itaḥ* (α om) *param jālapādam eva* (α om) *bhakṣayitvānyatra gacchāmi*. (289) T 140.14 text (om *tac chrutvā*). SP 1494 *ity ucyamāne jālapādena śrutvābhihitam*: *kiṁ bhavān vakti* (α *vadati*). Pñ, after inserted story (see next), 224.24 *atha jālapādas tac chrutvā sutarām āvignahrdayaḥ kim anenābhihitam iti tam apr̥chat*: *bhadra kiṁ tvayābhihitam idam viruddhavaçaḥ*.

(290) T 140.15 text. SP 1494 *sa āha*: *evam bravīmi*. Pñ 225.2 *athāsāv ākārprachādanārthaṁ na kimcid, ity abravīt*. Here T vs 110=Pñ vs 216; and Pñ then inserts a story ("The Butter-blind Brahman") of which this vs is the catch-vs. Both vs and story are certainly unoriginal, being entirely inconsistent with the following vs and with the surrounding matter generally. As part of a speech intended for the ears of the frog-king, this vs would have given the whole game away. This was evidently felt by Pñ, who therefore, in copying the vs out of T, transposed it and put it into a speech by the snake to another snake, who asks him why he submits to the indignity of being ridden by frogs. This second snake is an obvious invention on the part of Pñ, due to an attempt to rationalize this vs and the story to which it relates, making them fit into the situation.

Vs 96=T 111, SP 67, N 57. a, T *varam vajraviniṣpiṣṭo*. b, N *chāilādhīpo*, SP *charahato* (α *chāila*°, *chāilā*°). c, T *mā* for *na*. T ed. °*dagdham*, but vv. ll. °*dho* and °*dhe*. d, T *janmābhūn me kad*°. SP, N *kathamcana*. (291) T 141.1 text. SP 1498 *tathāpi jālapādo na pratyeti*. (α om all this.) So 161cd *tadvāhanābhimānāndhaḥ seḥ bhekapatiḥ sa tat*. Pñ 225.3 *tathāiva kṛtakavacanavyāmohitacitto jālapādas tasya duṣṭābhisandhiṁ nāvabudhyate*. (292) T 141.1 *tat kiṁ bahunā, bhakṣitāś tena maṇḍūkāḥ, bijāvaśiṣṭāḥ*

- (293) ato 'hañ bravīmi: skandhenā 'pi vahec chatrum iti.
 (294) tat, rājan, yathā *mandaviṣeṇa* maṇḍūkā *nihatāḥ*, tathā mayā 'py (*aśeṣāḥ*) śatravo hatāḥ. (*tathā ca*:)
 vane prajvalito vahnir dahan mūlāni rakṣati
 samūlam unmūlayati vāryogho mṛduśitalaḥ. 97.
 (295) *meghavarṇa āha: evam etat. (api ca):*
 mahattvam etan mahatām nayālānīkāradhāriṇām
 na muñcanti yad arambhañ kṛchre 'pi vyasanodaye. 98.
 (296) †*tad evaṃ bhavatā niḥśeṣāḥ śatravaḥ kṛtāḥ.†* so 'bravīt:
deva, evam etat. (uktañ ca):

pramuktāḥ, ye 'sya vaktre nānuviśanti. SP 1498 anantaram (α jālapādañ for an°) tam apy abhakṣayat. Hp 152. 7, Hm 140. 8 sa (Hm om) maṇḍuka-nātho 'pi tena khāditāḥ. Pñ 225. 5 text. Sy nothing. Ar, JCap 198. 7 de quibus vixit serpens diebus vite sue. So other Ar versions. (293) T A 252, SP 1499, H, Pñ 225. 7 text (T ed. yato, but mss. p, R ato). So 162ab evaṃ madhyapraṣṭeṇa mūrkhāḥ prājñeṇa vañcyate. Kṣ 517(80)cd śatrugrheṣv evaṃ tiṣṭhet kāryavaśāgataḥ. Sy 114. 13, Ar at some length. (294) T A 252 text (om tathā ca). SP 1499 tad rā° ya° tena maṇḍ° bhakṣitās ta° mayā śatravo nirdagdhāḥ. tathā ca. So 162cd mayāpy anupraṣṭiṣyāvaṃ deva tvadripavo hatāḥ. [Cf. Spl 85. 4 tat sa eva nītiḥ bhavati yo 'pamānam api sahitvā kāryaṃ sādhayati. uktañ ca.] Pñ 225. 7 tathā rājan ya° mand° buddhibalena maṇḍ° ...mayāpi sarve vāriṇaḥ. iti. sādhu cedam ucyate. Sy A 219 Darum habe ich dir diese Geschichte erzählt, weil auch ich Schmach auf mich genommen habe zur Sicherung meines Herrn, dessen Feinde alle verbrannt und vernichtet sind. Ar. Vs 97=T 112, SP 68, N 58, Pñ 217, Sy 71, Ar. According to Hertel, *Pañc.* p. 83, in Spl Hamburg mss. 166. a, T prajvalito. c, Pñ samūlonmulanañ kuryād, T samulakṣaṃ kaṣati. d, T vāryāugho, N āpāugho, SP, Pñ text, but SPα jalāugho. Sy Wenn Feuerbrand den Baum erreicht, so verbrennt er doch nicht seine Fasern und Wurzeln; jedoch das Wasser dringt, obgleich es ruhig anrückt, so an den Baum, daß es ihn von Grund aus entwurzelt. (In Pa this is spoken by the crow-king; see on § 296.) (295) T A 253, Pñ 225. 11 text (Pñ 'bravīt for āha). Nowhere else, unless cf. Pa in § 296? Vs 98=T 113, Spl 176, Pñ 218; not in Sy; Ar? a, T mss. hopelessly corrupt on etan mahatām (see Hertel ad loc.). b, T v. l. °vāriṇām. c, T mss. muñcati. Pñ ārabdhañ. d, Spl prāpte 'pi. Possibly KF 154. 31 contains fusion of this with following prose (but other Ar versions seem to have no correspondent): Thus too was your labor with the owls, for you destroyed them quietly and patiently, and won life for us, and for yourself a fair and excellent name and an exalted rank. (296) T A 254 text (om uktañ ca). Spl 85. 13 meghavarṇa āha: tat kṛtañ niṣkaṇṭakaṃ me rājyaṃ śatruṇ niḥśeṣatām nayatā tvayā. athavā yuktam etan nayavādinām. uktañ ca. Pñ 225. 14 so 'bravīt: evam etat. uktañ ca. Sy A 219. 4 (before our vs 97) Der Rabenkönig sprach: Du hast ihre Wurzel und ihren Namen vernichtet.

ṛṇaśeṣam agniśeṣam vyādhiśeṣam tathāi 'va ca
ariśeṣam ca niḥśeṣam kṛtvā prājño na sīdati. 99.

(297) deva, bhāgyasaṃpannas tvam (evā) 'si, sarvaṃ ārabdhaṃ
yuṣmadarthe sidhyati. api ca:

śaktaṃ yuktena saṃdhatte yuktam āsuparākramāḥ
tāv ubhāu vṛddhisampannau kramavyayasamanvitau. 100.
(?jitātmanaḥ satyavato dhīmato vyavasāyinaḥ
kim nāmāi 'vamvidhasyā 'pi ayātavyapade sthitam. 101.)

(After our vs 97) A219a So hast auch du sie nicht durch harte, sondern durch zahme Mittel vernichtet. Und es heißt. Ar, cf. under prec. vs. Thruout the following passage the assignment of speakers to the several parts in JCap and KF is like that in Sy; other Ar versions are confused and attribute the whole either to the king (OSp) or to the minister (Wolff). Vs 99=T 114, SP 69, N 59, Spl 178, Pñ 219, Sy 72, Ar. a, SP, Spl cāgni° (SPa text). b, T, Jn śatruśeṣam. c, Pñ vyādhiśeṣam; T, Spl punaḥ-punaḥ pravarteta (Spl pravardhante). d, N rājan for prājño. T, Spl tas-māc cheṣam na kārayet (Spl dhārayet; T ms. R tasmān niḥśeṣam ācayet). Sy Vor Schuld, vor Feuer und vor dem Feind* (see below) muß sich der Weise fürchten, auch wenn nur ein kleiner Rest davon übrig ist. (The word "Feuer" represents an emendation of Schulthess; the corrupt ms. reading was emended by Bickell to a word meaning "disease", which on paleo-graphic grounds is more likely than Schulthess's emendation. The Ar versions have all four things mentioned—fire, sickness, enemy, and debt—except that KF and JCap corruptly say "other things" instead of "debt".) Here T has its A255, with vss 115 and 116 (spoken by Meghavarṇa); nowhere else, unless Spl 85.17 may possibly be regarded as corresponding to T A255; it has no representative elsewhere. (297) T A256 so 'bravit:

deva, bhāg° tvam asi, kim ārabdhaṃ (v. l. ābaddhaṃ) yuṣm° na sidh°. api ca. SP 1505 tathāiva (α om) deva bhāg° 'si (α om) bhavān (!). sarvaṃ āra° tvayā sidh° (α om sarvaṃ...). aparaṃ ca. Spl 85.23 (after our vs 104) sthiraivya āha: sa devapratāpabhāvo 'yaṃ bhaviṣyadvṛddhisūcakaḥ; vayaṃ punar mukāḥ kṛtyānuṣṭhānamātrāḥ. uktaṃ ca (our vs 106). Pñ 225.17 deva, bhāgyavāns tvam evāsi; yasyārabdhaṃ sarvaṃ api saṃsidhyati. Sy A220 Der Rabe sprach: Es ist nicht mein Verdienst, sondern das meines Herrn, denn mein Herr ist vom Glück begünstigt, und jedes Werk, das er tut oder durch einen andern tun läßt, gelingt wegen des Glückes, das mein Herr immer hat, wunderbar. Heißt es doch. Ar. Vs 100=T 117, Sy 73, Ar. b, T v. l. āsuparikramaḥ. Sy Wo zwei Tüchtige sind, gewinnt der Entschlossenere, und wenn beide entschlossen sind, der Klügere, und wenn beide klug sind, der Glücklichere. Vs 101=T 118; possibly represented by So 163, Sy 74, Ar; but the correspondence is doubtful. d, T mss. sthitāḥ, em. Hertel. So tasmān nītividā rājñā bhavitavyaṃ kṛtātmanā, yathecchāṃ bhuḥjate bhrtyāir hanyate ca parāir jaḍaḥ. Sy Denn wer Glück hat, dem gedeihen alle Unternehmen. Und wer sich vermißt, mit euch Herren zu kämpfen, holt sich den Untergang, zumal wenn jene das Glück unterstützt,

saṁprāpte vyasane na sīdati matiḥ siddhāu na saṁhr̥ṣyate
krodhaṁ saṁharati kṣamāṁ ca kurute kāle *ca* vispandate
 kāulīnāni *ca* saṁvṛṇoty avahitaś chidreṣu jāgartī yas
 tasyāi 'vañcaritasya vaśyamanaso hastasthitāḥ saṁpadaḥ.
 102.

ko 'haṁ kāu deśakālāu samaviṣamaguṇāḥ ke *dviṣaḥ* ke
 sahāyāḥ
 kā śaktiḥ ko 'bhyupāyo *hitakaraṇavidhāu* *kā* *ca* *me*
 dāivasam̐pat
 saṁpatteḥ ko 'nubandhaḥ pratihatavacanasyo 'ttaraṁ kiṁ
ca *me* syād
 ity evaṁ kāryasiddhāv avahitamanaso nā 'vasīdanti
santaḥ. 103.

(298) *tan* *na* *kevalam* (*ekāntaśaḥ*) śāuryaṁ para(m) *kāryaṁ*
sādhayati. *uktaṁ* *ca*:

śastrāir hataḥ hi ripavo na hataḥ bhavanti
 prajñāhatās tu suhatā *na punar* bhavanti
 śastraṁ nihanti puruṣasya śarīram ekaṁ
 prajñā kulaṁ *ca* vibhavaṁ *ca* yaśaś *ca* hanti. 104.

und zumal wenn er dir, Herr, gleicht. Ar, possibly KF 155.15 since I have found that he (=the king) keeps secrets and hearkens to counsel, conceals strategems and hides thots, and specially since you are one who repays with justice, distributes gifts lavishly and with a good will, and awards chastisement according as right demands. Vs 102=T 119, SP 70, N 60, Sy 75, Ar. a, SPα, N manāḥ for matiḥ. SP saṁtuṣyati, α, N saṁhr̥ṣyati b, T prāptāu for krodhaṁ. SP, N na for second *ca*; read so? ("does not shudder"?). SP vispandati (best ms, text). Sy Denn du tust im Mißgeschick, was deinem Gewissen frommt, hältst deine Gedanken ruhig, wirst im Glück nicht aufgeblasen und verstehst dich auf die richtige Zeit für die Taten und zur Zeit des Grimmes auf Sanftmut, und läufst nicht Worten nach und den Erfolgen der Taten der Nächsten, sondern schaut mit Verstand vor dich. Here T vs 120=our I vs 90 (there in T, SP, N, Pñ; here only in T). Vs 103=T 121, SP 71, N 61. a, T nayāḥ for dviṣaḥ. b, SP, N 'bhyupāyāḥ kulam (N, and best ms. of SP, phalam; other SPα mss. kim) api *ca* kiyat (SPα vidhayaḥ for kiyat) kidṛśī (N °śā) dāi°. c, SP, N saṁpattāu. N °vacanaṁ cāntaro. T mss. na, ed. nu (em.), for *ca*. d, T mss. avahata°, except R avihata°; em. Hertel. T nāvahāsyā bhavanti. (298) T A 257 *tan*..*parakṛtyaṁ sādho*. *katham*. SP 1514 *na* *hi* śāuryam *eva* *paraṁ* (α *om* *eva* *paraṁ*) *kāryaṁ sādho*. *tathā* *ca*. Pñ 225.17 *tan* *na* *ke*° *sāu*° *kṛtyaṁ sādho*. *kiṁ* *tu* *prajñayā* *yat* *kriyate*, *tad* *eva* *vijayāya* *bhavati*. *uktaṁ* *ca*. Sy A 221 Der Rabenkönig sprach: Durch deine Klugheit sind die Eulen vernichtet worden. Es heißt ja. Ar. Vs 104=T 122, SP 72, N 62, Spl

- ekaṁ hanyān na vā hanyād iṣur mukto dhanuṣmatā
buddhir buddhimato 'tsrṣṭā hanyād rāṣṭraṁ sarājakam. 105.
 (299) *tad (evam) dāiva(puruṣakārābhyām) yuktaśyā 'yatnena*
kāryasiddhayaḥ sambhavanti. yataḥ:
 prasarati matiḥ kāryārambhe dṛḍhībhavati *smṛtiḥ*
 svayam upanamanty arthā *mantra* na gacchati viplavam
 phalati sakalaṁ *tat kiṁ citraṁ* samunnatim aśnute
 bhavati ca ratiḥ ślāghye kṛtye narasya bhaviṣyataḥ. 106.
 (300) *tat tyāgabuddhiśāuryasaṁpannasya rājyam* iti. uktam ca:
 tyāgini śūre viduṣi *ca vasati janaḥ sa ca* jano guṇībhavati
 guṇavati dhanam dhanāc chriḥ *śrīmaty ājñā* tato rājyam. 107.

179, Pṇ 220. a, SP hatās ca (α hatāpi, best ms. text), N, Spl hatās tu; Pṇ hatā na hi hatā ripavo bha°. b, SP buddhyā hatās (α text). Spl ca for tu. SP mahatā for suhatā (α text); T puruṣāḥ, Pṇ ripavaḥ, Spl nitarām, in T, Jn before suhatā, omitting na punar. d, SP, N balaṁ for kulam. Hertel equates Sy 76 with this vs, but it clearly belongs with next. T adds api ca. Vs 105=T 123, SP 73, N 63, Sy 76, Ar; Spl I. 206, reading exactly as text; Kāuṭīliya p. 375 bottom (Ch. 10, § 6), agreeing with T in d. a, N tr na hanyād vā. c, T prājñena tu matiḥ kṣiptā. SPα °mato hanti. d, SP hanti (α dhruvaṁ, best ms. text). SP rājyam (α text); T garbhagatān api. The SP, N reading in d is supported by Pa. Sy Ein Krieger kann nur einen oder zwei oder höchstens zehn töten. Ein Kluger aber vernichtet durch seine Klugheit einen König und sein Land. (299) T A258 tad dāivapuruṣakārayoḥ pādānām ayatnena kāryasiddhayaḥ pariṇamanti (v. l. °dhiḥ pariṇamati). SP 1521 (α begins deva) kiṁ ca: dāivasampannasyāyatnena (α om dāiva; °syājñānena) sarvakāryāṇi sidhyanti (α sādhyati). tathā ca (α om ta° ca). Pṇ 225. 23 text (prajñā for dāiva). Vs 106=T 124, SP 74, N 64, Spl 180, Pṇ 221. a, N, Spl manaḥ for matiḥ. SP dṛḍhā° (α text), N dṛḍhatā ca matiḥ. For smṛtiḥ (T, Pṇ) SP śrutiḥ (α °aḥ), Spl sprhā. b, T mss. upanayanty (em. Hertel), N upanayaty, Spl upanayann, one SP ms. upayanty. Spl arthān. SP arthāḥ saṁpan na naśyati medinī; SPα arthānām āgacchati viplavam; N arthā na samāna ga° vi°. c, SP bhavati (α phalati), Pṇ sphurati. T, Pṇ saphalas (T v. l. sakalas). Pṇ tarkaḥ for tat kiṁ; Spl kṛtyam; Jn citam for citram; for tat kiṁ citram, SP karmārabdham, α and N only vittam! d, N ca-rati, SP caritam. SP ślāghyam, α v. l. °yaḥ, N °ya. SP kṛtyam (α text), N kṛte. SPα na kasya. SP, N bhaviṣyati (α text). (300) T A259 text (most mss. °samutpannasya). SP 1526 atas tyāga° rājyasya (α rājya-) samṛddhir iti. . . Pṇ 225. 28 tathā nayatyāgaśāuryasaṁpanne puruṣe rājyam iti. . . Vs 107=T 125, SP 75, N 65, Pṇ 222. a, N tyāgi vare 'dhi-, for whole pāda; SP and T mss. and edd. om ca; Hertel em. T by inserting vidyā before viduṣi (see his SP, p. XLIIIff.). Aside from the boldness of this emendation, it spoils the sense, which clearly requires that the three qualities mentioned in the prec. prose—liberality, heroism, and

(301) *meghavarṇa āha: †tāta, sadyaḥ phalati nītiśāstram, yat tvayā 'nukūlyenā 'nupraviśyo 'lūkarājo 'rimardanaḥ saparijano niḥśeṣaḥ kṛtaḥ.† cira(m)jīvy āha: deva,*

tīkṣṇopāyaprāptigamyo 'pi yo 'rthas

tasyā 'py ādāu saṁśrayaḥ sādhu yuktaḥ

uttuṅgāgraḥ sārabbhūto vanānām

nā 'nabhyarceya chidyate pādapendraḥ. 108.

(302) *athavā, svāmin, kiṁ teṇā 'bhikhitena, yadantaṁ kriyā(kāla)-rahitam. sādhu abhikhitam:*

anīcitāir adhyavasāyabhirubhir

yatheṣṭasaṁlāparatiprayojanāiḥ

phale viśaṁvādam upāgatā girāḥ

prayānti loke parihās(y)avastutām. 109.

(303) *(na ca laghuṣv api kartavyeṣu dhīmadbhir anādarāḥ kāryaḥ. yat kāraṇam:)*

wisdom—should be the joint starting-point in the logical development of the theme of this stanza. They must be coordinate, not one develop from the others. See my Introduction, Vol. II, page 98. b, SP janaḥ (v. l. sva-janas) sadā vasaty eva (but α, N text); Pñ saṁsargarucir jano°; T (om vasati) matimati ca guṇo guṇi°. d, SP tato jñānam (α vijayas) for śrīm° ājñā; N tato vīryam. (301) T A 260 text ('pamardaḥ; cirajīvy). Pñ 226. 1 megha° āha: nūnam sadyaḥphalāni nītiśāstrāṇi. yat...°praviśyārimardanaḥ sapari° niḥśeṣitaḥ. sthirajīvy āha. Sy A 222, 223 Und ich wundere mich, daß, als du bei ihnen warst, dein Zorn und Ärger dich nicht verriet. Der Rabe sprach: Infolge der Belehrung durch dich, Herr, habe ich mich gegen jedermann demütig betragen. Es heißt ja. Ar. Vs 108=T 126, Pñ 223, Sy 77, Ar. b, T saṁprayuktaḥ for sādhu°. c, T udvikṣyāgre lakṣmabbhūto°. Sy Wer etwas mit Maß ausführen will, fährt viel besser, wenn er anfänglich unterwürfig auftritt, wie man ja auch einen großen herrlichen Baum, wenn man ihn fällen will, zuerst preist und erst dann fällt. (302) T A 261 text. Pñ 226. 7 athavā...yad anantarakāle kriyārahitam asukhasādhyam vā bhavati. sādhu cedam ucyate. Not in Sy. Ar, perhaps Wolff p. 231 bottom: Der König entgegnete: Schon immer habe ich dich gekannt als einen Rüstigen mit Taten, während sich alle meine andern Wezire nur rüstig gezeigt haben mit Worten, mit Worten, die keinen dankenswerten Erfolg haben. Cf. also JCap 200. 24; see next vs. Vs 109=T 127, Pñ 224; Ar(?). a, T v. l. avyavasāya°. b, Pñ pade pade doṣaśatāni darśibhiḥ. c, Pñ phalāir. T v. l. 'pi saṁ°. d, T 'hāsa°. Ar, cf. Wolff under prec., and JCap 200. 24 ff.; the latter part of this reads: quando vero malum habuerit consiliarium ornatum sermone et absque opere et voluerit rex aliquid facere, quamvis in suo principio prosperetur, in suo tamen fine precipitabitur et irascetur et penitebit. The Ar versions seem to have fused this vs with the preceding prose.

(303) T A 262 text (v. l. laghv api). Pñ 226. 13 text (yataḥ for yatkāraṇam).

(śakṣyāmi kartum idam alpam ayatnasādhyam

atrā 'daraḥ ka iti kṛtyam avekṣamānāḥ •

kecit pramādatamasā paritāpaduḥkham

āpatprasaṅgasulabham puruṣāḥ prayānti. 110.)

(304) *tad adya jītārera madvibhor yathāpūrvam nidrālābho bhaviṣyati. (ucyate cāi 'tat:)*

(niḥsarpe katasarpe vā bhavane supyate sukham

dṛṣṭanaṣṭabhujaṅge tu nidrā duḥkhena labhyate. 111.)

(vistirnavyavasāyasādhyamahatāṁ snigdhaṁ prayuktāṣaṁ

kāryāṇāṁ nayasāhasannatimatām icchāpadārohiṇām

mānotsekaparākramavyasaninaḥ pārāṁ na yāvad gatāḥ

sāmarṣe hr̥daye 'vakāśaviṣayā tāvat kathāṁ nirvṛtiḥ.

112.)

(305) *tad avasitakāryārambhasya (hi) me viśrāmyati 'va manāḥ. (katham:)*

viṣṭajvaram iva hr̥dayaṁ gātraṁ laghutaram ivā 'vasita-
bhāram

tirṇāṇavasasya ca mano bhavati rīpāv avasitapratijñasya.

113.

Vs 110=T 128, Pñ 225. a, T v. l. alpaprayatna°. b, T v. l. atyādaraḥ and iva for iti. T v. l. avekṣya°, Pñ upekṣa°, but most mss. °kṣya°, one ms. apekṣya°. c, Pñ pramattamanasaḥ. d, T āpatsu sāṅga°. (304) T A 263 tad adya mama vibho nirjitārera adyāpūrvanidrālābho bhav°. katham. Pñ 226. 18 text. Ar (in speech of king), Wolff p. 231 bottom, Ja, Gott hat uns durch dich eine große Gabe geschenkt, denn ehemals konnten wir uns weder an Speise noch Trank, weder an Schlaf noch Ruhe laben. **Vs 111**=T 129, Pñ 226, Ar(?). a, Pñ baddhasarpe. b, T vastuṁ hi bhavane sukham. d, T nidrāṁ na labhate naraḥ. Ar, KF 156. 14 And it has been said that a sick man does not enjoy sleep until his body attains perfect health, and a ruler does not have pleasure in his dominion or rejoice in his subjects until he gets deliverance from his enemies, and in victory tramples them under his foot. Similarly JCap 201. 11. This is *not* our vs 113, which occurs below in both KF and JCap. T adds tena hi. **Vs 112**=T 130, Pñ 227, Ar(?). a, T sāra for sādhyā. c, T v. l. °saninām. T mss. gatā or gatas, em. Hertel. d, T mss. °viṣayas...nirvṛtāḥ, Hertel em. to °viṣayās...nirvṛtāḥ. Ar, possibly confused with prec., q. v.? (305) T A 264 text. Pñ 226. 25 tad ava° viśrāmyativa me hr̥dayam. Sy A 224 Der Rabenkönig sprach: So komme ich denn durch dein Verdienst in meinem Gemüte zur Ruhe. Heißt es doch. Ar, confused with § 304, q. v. **Vs 113**=T 131, Sy 78, Ar. ab, T ed. with mss. viśati jvaram (yielding exactly the opposite of the sense required!)... 'vasitasāram. The correct reading is indicated by Sy. d, T mss. prātijñasya or prajñasya, em. Hertel. Sy Wen das Fieber verläßt,

(306) *tad idam adhunā nihatakaṇṭakam rājyaṁ prajāpālana-
tatparo bhūtvā putrapāutrādikrameṇā 'calachattrāsanaśrīś ciraṁ
bhuṅkṣva. api ca:*

prajā(m) na rañjayed yas tu rājā rakṣādibhir guṇāḥ
ajāgalastanasye 'va tasya nāma nirarthakam. 114.

(guṇeṣu rāgo vyasaneṣv anādaro

ratih sunīteṣu ca yasya bhūpateḥ

ciraṁ sa bhuṅkte 'calacāmarāṇśukāṁ

sitātapatrābharapāṁ nṛpaśriyam. 115.)

(307) *na ca tvayā 'vāptarājyo 'ham iti kṛtvā śrīmadenā 'tmā
vyaṁsayitavyaḥ. yat kāraṇam: calā hi rājñāṁ vibhūtaṣaḥ.
(katham:) vaṁśārohaṇavad rājyalakṣmīr āropyakṣaṇanipātā,
(pāratarasavat) prayatn(aśat)āir api durvāryā, svārādhitā 'py
ante vipralambhinī, vānarapatir ivā 'nekacittacapalā, padma-*

dessen Herz kommt zur Ruhe, und wer eine Last von seiner Schulter wirft,
dessen Glieder erholen sich, und wer seine Absicht nach Wunsch erreicht
sieht, dessen Gewissen und Gedanken werden beruhigt. (306) T A 265

tad...prajārañjanarakṣāsamartho bhūtvā putrapāutrānukrameṇa cāmarachat-
trāsanaśrīś (so ed. em.; mss. cira° for cāmara°) ciraṁ bhuṅkṣva. api ca. So
166, 167 (end of story) tad idānim avahitas tvaṁ vidvadvacane sthitaḥ,
nihatārātisukhitaḥ śādhi rājyaṁ akaṇṭakam, ity ukto mantriṇā meghavarṇaḥ
sa cirajīvinā, saṁmānya taṁ kākarājaś cakre rājyaṁ tathāiva tat. Kṣ 523(86)
(end of story) cirajīvi-(Ma. em. °vi)-vacaḥ śrutvā meghavarṇaḥ śriyā yutaḥ,
nananda śatrunāśena rājyena sahabāndhavaḥ. Pṇ 226. 25 text. Sy A 225 So-
dann beglückwünschte der Rabe den König: Du siehst die Feinde in dem
Zustande, wie du es wünschtest. Und nun möge dir das Reich und das
Glück erhalten bleiben in Freude noch lange Zeit. Und erfreue auch deine
Untertanen, denn. Ar. Vs 114=T 132, Pṇ 228, Sy 79, Ar. a, Pṇ and
T v. l. prajā. d, Pṇ rājyaṁ for nāma. Sy Der König, der sein Land und
seine Untertanen nicht erfreut, gleich[t] jenen falschen Zitzen, die am Halse
der Ziegen baumeln; wenn das Bückchen an ihnen saugt, wird es ihrer
nicht froh. Ar, Wolff p. 232, DeSacy (see Derenbourg, JCap, p. 201, n. 8).
Vs 115=T 133, Pṇ 229. No variants. (Edd. read cala° in c; cf. § 306 aca-
lachattrā°.) (307) T A 266 text (vaṁśārohakam ivā rāj°; prayatnāir api;

v. l. vipratilamb[h]inī [all mss. °binī, em. Hertel]; v. l. durupakārā; om
kṣaṇa, before dṛṣṭanaṣṭā). SP 1529 tat sarvathā (α °dhā) ripunāśān (α ripu-
vadhān) nirvṛto (α °tāu; should be nir°) 'smīti matvā pramattena na sthāta-
vyam. sarvatra sāvahitena vyavahartavyaṁ yady api dāivena viphalite 'rthe
puruṣakāro nirarthakaḥ. tathā ca. (α is here corrupt.) So 164 śrīr iyaṁ ca
sadā deva dyūtalileva sacchalā, vārivicīva capalā madireva vimohinī. Pṇ
226. 33 mainly as text (...tvayā prāpta° 'ham iti matvā...om katham...
'lakṣmīr durārohā kṣaṇavinipātaratā prayat° api dhāryamāṇā durdharā
svārā...vānarajātir ivānekacittā °pattrodakam ivāghaṭitasamśleṣā pavana°

*pattrodakarājir iva duḥsaṁśleṣaṇīyā, pavanagatir iva caṭulā,
anāryasaṁgatir iva 'sthirā, āśviṣa(jātir) iva durupakāryā,
(saṁdhyābhrarekhe 'va muhūrtarāgā,) jalabudbudapaṅktir iva
svabhāvabhaṅgurā, (śarīraprakṛtir iva kriyamāṇakṛtaghnā,) svapnalabdhadravāṇarāśir iva (kṣaṇa)dr̥ṣṭanaṣṭā. (kiṁ bahunā:)*

(yadāi 'va rājye kriyate 'bhiṣekas

tadāi 'va buddhir vyasaneṣu yojyā

ghaṭā hi rājñām abhiṣekakāle

sahā 'mbhasāi 'vā 'padam udgiranti. 116.)

(308) *(na ca kaścīd anadhigamanīyo nāmā'sty āpadām. uktam ca:)*
rāmapravrajanaṁ baler niyamaṇaṁ pāṇḍoḥ sutānaṁ vanāṁ
vṛṣṇiṇaṁ nidhanaṁ nalasya nṛpate rājyāt paribhraṇśanam
viṣṇor vāmanatām tathā 'rjunavadhaṁ saṁcintya lankēśvaraṁ
sarvaṁ kālavaśād upāiti puruṣaḥ kaḥ kaṁ paritrāyate. 117.

ivāticapalā, anāryasaṁgatam [so ed., but read °tir, see Crit. App. ad loc.]... āśviṣa iva durupacārā °lekheva... °budbudāliṣa... om kriyamāṇa... dravya for draviṇa... api ca for kiṁ bahunā). Sy (first has long passage, A 226 and A 227, which resembles our § 262, and contains lengthy praise of Raktākṣa, to whom the following wisdom is attributed) A 228 Wer König ist, muß die Vernunft walten lassen, denn es ist schwer, das Glück der Regierung zu erlangen. Wenn er nicht verständig ist, kann er keinen Augenblick ruhig sitzen, gerade so wenig wie ein Affe ruhig sitzen kann. Und das Glück ist flink, und wem es in die Hand kommt, der muß es wohl hüten, denn es bleibt bei einem so wenig wie das Wasser auf den Lotusblättern. Es ist flinker als der Wind und ungeberdiger als der Drache, es verschwindet schnell wie der Dunst vor dem Regen und löst sich in nichts auf wie die schönen Dinge, die man im Traume sieht. Und. Ar: nothing in JCap; KF confused and adds nothing that Sy lacks; OSp likewise adds nothing to Sy; Wolff, tho much briefer than Sy, has one phrase of the orig. that is lacking in Sy, viz. p. 234 end, "hat so wenig Bleibens, so wenig ein Edelmütiger Bleibens hat bei einem Nichtswürdigen" (= anāryasaṁgatir).—On this passage see Hertel, WZKM. 25. 24 ff., which however I find largely unconvincing. In particular I cannot accept Hertel's remarks about the bamboo, pp. 28 f.; if Hertel would try to climb a bamboo pole, he would be unlikely to say "es gäbe schwerer zu besteigende Dinge". The fragility of the bamboo pole makes it like Lakṣmī, "asahā bharasya"; it is as hard to climb one as the other, because neither will support much weight. T vs 134 nowhere else. Vs 116=T 135, Pṇ 230, Spl V. 67. a, T, Spl 'bhi-lāṣas. b, T, Spl tadāiva deya (Spl yāti) vya° buddhiḥ. c, Spl nṛpāṇām for hi rā°. (308) T A 267 na so 'sti yo na gamyo hy āpadām. Pṇ 227. 10 text. Vs 117=T 136, SP 76, N 66, Pṇ 231, Spl V. 68, Sy 80, seemingly not in Ar. a, T mss. rāme pra°, em. Hertel; Pṇ rāmasya vra°. SPa v. 1. rāmasya vyasanaṁ. Spl vane nivasanaṁ for baler niya°. b, N bhaṅgaṁ

(kva ca daśarathaḥ svarge yuddhvā surendrasuhṛd gataḥ
 kva ca jalanidher velāṁ baddhvā nṛpaḥ sagaro gataḥ
 kva ca karatalāj jāto vāinyaḥ kva sūryatanur manur
 nanu balavatā kālenāi 'te prabodhya nimilitaḥ. 118.)
nṛpatiḥ sacivāḥ prāmadāḥ purāṇaśocyāni kānanavanāni
sa ca te ca tāś ca tāni ca kṛtāntadaṅṣṭrāvinaṣṭāni. 119.
 śruteṇa buddhir vyasanena mūrkhata
 madena nāgaḥ salilena nimnagā
 niśā śaśāṅkena dhṛtiḥ samādhinā
 nayena cā 'lām̐kriyate narendratā. 120.
 mudāṁ viśadaḥ śaradāṁ himāgamas
 tamo vivasvān *sukṛtaṁ* kṛtaghnatā
priyopapattiḥ śucam āpadaṁ *nayaḥ*
 śriyaṁ samṛddhāṁ api hanti durnayaḥ. 121.

(309) †tat (sarvathā) prajā nyāyena mantrasukham anuvartayan
 rājā rājasukham anubhavati ('ti).†

bhārgavake for vṛ° ni°. SP, N nal° vipado (SPα °daṁ) bhīsmasya śāstrasthi-
 tiḥ (SPα puṇsaś cyutim, and so N intends). c, T, Spl sādāsaṁ tadavastham
 arjuna°; Pṇ nātyācāryakam arjunasya patanaṁ sam°; SP ed. °vāmanatā ca
 vānaravaśaṁ sam° (SPα, N text). Pṇ lāṅkeśvare. d, Spl diff. SP, N dāiva-
 vaśād. Pṇ jano 'tra sahate for up° pur°. SP satataṁ for puruṣaḥ (α text).
 SP paritrāsyati (α text). Sy Alle Könige, die von Anfang an gewesen sind
 bis auf heute. T inserts tathā ca. Vs 118=T 137, Pṇ 232 (perhaps
 represented also by Sy 80, cf. prec.) abc, Pṇ sa for ca three times. a, Pṇ
 svarge bhūtvā mahendra°. b, Pṇ sagaras tathā. c, Pṇ vāinyaḥ. d, T bha-
 gavatā for bala°. Vs 119=T 138, Pṇ 234, Sy 81, seemingly not in Ar.
 ab, Pṇ sa ca nṛpatis te sac° tāḥ pra° tāni kānana°. d, Pṇ kṛtāntadaṣṭāni
 naṣṭāni. T vv. ll. su, ni, for vi. Sy sie und ihre Frauen und ihre Verwandten
 haben ihre Zeit erfüllt, sind entschlafen und dahingegangen. T vs 139,
 nowhere else. Here occurs T A 268=our § 309. Vs 120=T 140, SP 77,
 N 67. b, SP nārī for nāgaḥ. Here T A 269, Kṣ 518(81)ab, followed by
 inserted story of the Old Haṁsa, only in T and Kṣ. Vs 121=T 143,
 SP 78, N 68. a, T v. l. mudāṁ, SP madaṁ (α text). T v. l. śaradāṁ. b, T
 samayaṁ for sukṛtaṁ. c, SP sa cāvivekaḥ śrutam āpado nayaḥ (SPα satāṁ
 vivekaś śucam... as text; and so N intends); T v. l. āpadāṁ; T bhayaṁ,
 N tapaḥ, for nayaḥ. d, T mss. apa-hanti, corr. R. (309) T A 268 (above,
 before our vs 120) tena hy avāpya bhogān sasuhṛdaḥ sukhāni sevadhvam.
 upabhogasārā vibhūtayāḥ, anupabhoganiṣphalā lakṣmīr anyaprakūrā dari-
 dratā. tan narendratā nāmeyaṁ nayānayaḥbyāṁ alām̐kriyate. katham. SP
 1540 tat sarvathā prajānyāyenānuvartayan rājā (α sarvadhā prajā nyāyena
 mantrasukham [v. l. mantram] anuvartayan) rājasukham anubhavati (α
 °tīti). So 165 sā dhīrasya sumantrasya rājño nirvyasanasya ca, viśeṣajñasya

iti saṁdhivigrahaṁ nāma (kākolūkiyaṁ) tṛtīyaṁ tantraṁ
samāptam.

(End of Third Book)

sotsāhā pāśabaddheva tiṣṭhati. Pñ 227.25 evaṁ mattakarikarṇacañcalāṁ
rājyalakṣmīm avāpya nyāyāikaniṣṭho bhūtvopabluṅkṣva. Nothing in Sy, nor
in JCap, OSp, Wolff. KF 157.28 has a closing benediction of the king by
the minister which perhaps represents this §. It is quite impossible to guess
with any confidence what the orig. had here; we may be pretty sure that
it ended with some prose sentence, rather than with a vs as in T; and
there are vague resemblances between the several versions, which seem to
point to a common orig., but that is all. Colophon: T text. SP text
(om iti, but α has it; om kākolūkiyaṁ). Kṣ iti (Ma. om) kākolūkākhyāyikā.
Spl samāptaṁ cedam kāko° nāma tṛ° tan°. Pñ samāptaṁ cedam saṁdhivi-
grahādiṣādguṇyasaṁbaddhaṁ kāko° nāma tṛ° tan°. yasyāyam ādyaślokaḥ
(vs 1 repeated). Ar, KF 157.35 The story of the owls and the crows is
ended.

CATURTHAM TANTRAM (FOURTH BOOK) LABDHANĀŚAM (THE LOSS OF ONE'S GETTINGS)

(1) athe 'dam ārabhyate labdhanāśam nāma caturtha(m) tantram,
yasyā 'yam ādya(h) ślokaḥ:

prāptam artham tu yo mohāt sāntvataḥ pratimuñcati
sa tathā vañcyate mūḍho jalajaḥ kapinā yathā. 1.

(2) rājaputrā āhuḥ: katham etat. viṣṇuśarmā 'bravit: (3) asti
ka(smiñ)ścit samudratīre valivadanako nāma vānararājaḥ (*prati-
vasati sma*). (4) (sa) ca vṛddhatvād asāmarthyatayā 'nyena
navayāuvanasampannena kapinā ('*tiversyānalapratāpyamānah-
dayenā 'marṣitvād*) baddhavāireṇa (*tasmūt*) svayūthān nirastaḥ

(1) T A 272 ataḥ param idam āra° lab° (v. l. °nāśanam)... SP 1542 athe-
dānīm lab° nāma caturthatantram āra° asyāyam (α yasyo) ādyaśl°. Spl 1.1,
Pñ 228.2 athe...labdhaprañāśam...ādya-(Spl ādimah) śl°. Others nothing.
H lacks this entire book. Vs 1=T, SP, N, Pñ, Sy 1, Ar 2. Spl diff. vs.
b, Pñ sāntvanāiḥ, SP sāntvitaḥ, N sañcintya. T parimuñcati. d, Pñ ma-
karaḥ for ja°. (2) T nothing. SPα 1545 text; ed. diff. Spl 1.5 tad
yathānuśrūyate. Pñ 228.5 ...prcchanti...kathayati. (3) T A 273.1
text. SP 1546 text, but om parens., balimardo (α balivardo; so regularly
wherever the name occurs), vānarapatiḥ (α °rādhipatiḥ). So 97a, ed āsīd
valimukho nāma—tīre vāridher vānararāṣabhaḥ (B. vānareśvaraḥ). Spl 1.6,
Pñ 228.6 asti kasmiñścit (Pñ om) samudropakaṇṭhe (from this point wholly
diff., with no correspondence to our text down to § 9). Sy A 140.1 Es war
einmal ein Affe beim Meeresufer, namens Pulidng (=Valivadanaka), der
war der König der Affen. Ar 4 They say that a troop of monkeys had a
king named Qārdīn (KF Pardīn, others vary). (4) T A 273.1 vṛddhatvād
asāmarthyena (mss. mostly text) cānyena... SP 1546 sa ca vṛd° atibalenā-
yena (α anyena baliyasā) vānareṇa (α om) yūthān (α sārthān) niḥsāritaḥ
(α ni[h]sṛtaḥ). So 97b paribhraṣṭaḥ svayūthataḥ. Sy A 140.2 Als er ins
Greisenalter gekommen, konspirierte ein junger Affe aus derselben Familie
mit dem Gefolge und sie entrissen die Regierung dem Alten, der sie nicht
mehr führen konnte (asāmarthyatayā), und vertrieben ihn. Ar 4 His life
continued until old age had weakened him; and a certain young monkey
of his family turned against him and said: This monkey has become weak
and has no control over the kingdom, nor can he govern it. His army
united with this (rebel), drove the old monkey from the kingdom, and made

(?kālāṁ yāpayati sma). (5) *tasminn (eva) tīre madhugarbho nāmo 'dumbaras (tiṣṭhati), tatphalāhāreṇa prāṇayātrāṇi karoti.* (6) *atha kadācit tasya bhakṣayataḥ karād udumbaraphalāṁ jale patitam.* (7) *tena cā (?mbhasi) patatā manoharaḥ kalarava utpannaḥ.* (8) *taṁ śrutvā vānaraḥ sahaajācāpalāt punaḥ-punar (anyāny) udumbaraphalāni śrutisukhakaraṇāni 'ty apanīya prakṣipati (sma).* (9) *atha kadācit tasyā 'dhastād (?gacchan) kṛśako nāma śiśumāras tāni (prakāmato) labdhvā bhakṣayati sma.* (10) *†(t)ato 'sāu (?tatrāi 'va) madhurāhārālābhena sthitaḥ.†*

the young monkey king. (5) T A 274. 1 *kasmiñścit tīre...°baraḥ* [mss. °bharah], *tenāhāreṇa* (R text)... SP 1547 *tasminn... tiṣṭhati, tasya ca* (α om) *phalāṁ śārīraṁ* (α om) *saṁvardhayann āste* (α °dhamāna āsit). So 97c *udumbaravane* [tīre, cf. § 3]. Kṣ 524(1)e *udumbaraphalāhārāu* (Ma. ms. °hāro, em. °hāre). Sy A 141. 1 Der Alte begab sich in den Feigenbaumwald am Meeresstrande. Fines Tages bestieg er einen Baum, um Feigen zu essen. Ar 5 The old monkey went away until he reached the seacoast and came to a figtree growing on the shore of the sea. He used to eat the figs (growing) on it. (6) T A 274. 1 text (om *jale*; mss. *udumbhara°*). SP 1548 text (om *bhakṣa°*). So 98ab *tasya bhakṣayato hastāc cyutam ekam udumbaram.* Sy A 141. 3 (cf. prec.) Da fiel ihm eine ins Wasser hinunter. Ar 5 and (one day) a fig fell from his hand into the water. (7) T A 274. 2 text. SP 1548 *tena ca manoharaḥ śabda utpāditah.* So 99ab *tatphalāśvādahrṣṭas ca sa pracakre kalaṁ ravam.* Sy A 141. 5 (in next) daß beim Niederfallen der Feige ihr Aufklatschen (auf das Wasser) einen Schall erzeugte. Ar 7 (as Sy) the fig falling into the water, he was astonished at it; and the monkey, on account of its sound. (8) T A 274. 2 *taṁ śr° vā° punaḥ-punar anyāny udumbarāṇi* (mss. *udumbharāṇi*) *prakṣipati sma.* SP 1549 *taṁ ca* (α om) *śr° sahaja° ajasram* (α om) *udum°...* (ed. *śrutisukhasābdakarāṇi*, α text) *prakṣipat* (α text, but om *sma*; α *pāṇiye* for *apanīya*). So 99cd *yadrasāt sa bahūny asmāi phalāni kapiḥ akṣipat.* Sy A 141. 5, 7 Als der Affe sah, [here prec.]-machte ihm das bei seiner Närrischheit Spaß, und er begann eine Feige um die andere abzureißen und ins Wasser zu werfen. Ar 7 When the monkey heard [here prec.]-took delight in throwing figs into the water. (9) T A 275. 1 *atha tasyādhastāt kṛśako...* SP 1551 *atha tatrākasmāt kadācit krakaco* (v. l. *kṛkaco, kṛkaro, krakaro* etc.) *nāma śiśumāro gacchanś tāny abhakṣayat.* So 98cd *jaghāsa śiśumāro 'tra vārirāśijalāśrayaḥ.* Kṣ cf. under § 5. Spl 1. 7 *tatra ca tasya taror adhaḥ kadācit*-(henceforth diff. to § 27). Pp 228. 7 *atha kadācit tasya taror adhaḥ*-(henceforth as Spl to § 27). Sy A 141. 3 (position as So!) und da war eine Schildkröte, die kam gerade aus dem Meere und ergriff jene Feige und fraß sie. Ar 6 (position as Sy) Now there was a *ghailam*, that is, a male tortoise, in the water at the spot where the fig fell, and he took it and ate it. (Cf. next also.) (10) T nothing. SP 1551 text α, om *tatrāiva*; ed. has *ato, tatrāiva, and °lābhāt.* So 100abc *tathāiva cūkṣipān* (B. ca *kṣi°*) *nityaṁ phalāni sa tathāiva ca, śiśumāro rutam*

(11) *utpannaprītisāuhārdaś ca valivadana(ka)s tena saha svayūthād bhraṇsam api vismrtavān.* (12) *śiśumāro 'py ativasnehākṣiptaḥṛdayaḥ svagrāhagamanakālakṣepam akaroḥ.* (13) *atha tasya bhāryā sakṣmādhyaḡatā tadvirahāt paritaptāḥṛdayā kvā'sāu mama dayitaḥ, kiṃ bahiḥ karoty atiprasaktyā. suprabhūtaś cā 'dya kālāḥ. trivargaṃ parihāryā 'tmānaḥ nā 'vadhārayati.* (14) *atha tasyāḥ sakhy ekā 'bravūt: †kutas te grhaṃ dhanāṃ vā tena bhartrā yasya tvaṃ caritāni na jānāsi.†* (15) *sa tu*

cake. Sy A 142.1 Die Schildkröte aber erhob von Zeit zu Zeit den Kopf und beobachtete den Affen und dachte: Da sammelt der Affe die Feigen und wirft sie herab, und ich esse sie. Ar 8 The tortoise began to take them and eat them; and he was convinst that the monkey was throwing away the figs merely for his sake.—Orig. may have been more like Pa; but in the lack of help from T, Jn, the best that we can do for the reconstruction is the SP text. So helps to prove that something was here. (11) T

A 275.1 text (valivadanāś). SP cf. next. So 100 d jāññe sakhyāṃ tatas tayoh. Kṣ 524(1)ab, d vānaraḥ śiśumāraś ca purā mitre babhūvatuh,—visrambhapṛtisevanāt. Sy A 142.4 Da schlossen sie Freundschaft, und weder der Affe gedachte seines Gefolges. Ar 9 The tortoise came out (of the water) to the monkey, and they greeted each other and exchanged courtesies, and made friends with each other; and each of them accommodated himself to his friend.—Orig. may have been preceded by a definite statement that "they made friends" (cf. So, Pa), which in T has been absorbed into the compound utpanna°. (12) T A 275.2 text (v. l. °ākṣepam). SP 1552 kālena kiyatā

(α ca for ki°) balimardena saha (α om) sakhyam avāpya ciraṃ (α snehena for ci°) sthitaḥ. So 101abc tenānvahaṃ taṭasthasya jalastho nikaṭe kapeḥ, śiśumāro dinaṃ sthitvā (B. nītvā). Kṣ 525(2)a (cf. also prec.) mitrāikasevino. Sy A 142.5 noch die Schildkröte ihrer Familie, und sie hielten sich dort längere Zeit zusammen auf. Ar 10 They remained so a long time, and the tortoise did not depart to his family. (13) T A 276.1 text (jāyā for bhāryā; v. l. om na before avadhārayati). SP 1553 atha tasya bhāryā virahakṣiptatanuḥ svapatim (α om) anusartuṃ (α samāhartuṃ) dutiṃ preṣitavatī. sā (α tayā) cāgatya (α om) vānara-(α °rasya) sakhyam dṛṣtvā satvaram gatvā. So 102abc jñātārthā tasya bhāryā ca sadā virahadāṃ divā, kapisakhyam anicchanti (cf. next). Kṣ 525(2)ab jāyā śiśumārasya duḥkhitā. Sy A 143.1 Die Frau der Schildkröte aber wurde, als sie sah, daß diese so lange verzögerte, sehr bekümmert und sprach vor ihren Freundinnen: Mein Mann ist nun schon

so lange aufs Land gestiegen und läßt nichts von sich hören. Ich fürchte, es ist ihm irgendein Unfall zugestoßen. Ar 10 even tho the wife of the tortoise was distressed at the absence of her husband. She reported this to a neighbor, saying: I am afraid that an evil mishap has befallen him. (14) T A 276.2 text. SP 1554 (cf. prec.) tat sarvaṃ tasyāy akathayat (α only kathitam). So cf. 102a, prec. Sy A 143.5 Spricht zu ihr eine ihrer Freundinnen (cf. also § 16). Ar 11 Her friend said to her (cf. also § 16). (15) T A 176.3 text. SP 1554 dṛṣṭo mayā krakacaḥ (α om) kayā ca (α om kayā ca) vānā-

mayā (pratyakṣam eva) dṛṣṭaḥ kayāpi vānaryā saba samudra-
 tirāṅkadeśe paramapṛītipuraḥsaram̐ rahasi ramamāṇaḥ. (16) †tad
 evaṁ jñātvā yat te karaṇīyaṁ tad ahīnakālaṁ kriyatām iti. †
 (17) tac ca śrutvā śiśumārabhāryā (param̐ manastāpam̐ aga-
 mat, sarvavyāpārāṇś ca gr̥hagatān utsrjya malinavasanā) tāilā-
 bhyaktaśarīrā (śayanatalagatā) 'dhṛtiparīttagātrī sakhiparivṛtā
 ('va)sthitā. (18) śiśumāro 'pi valivādana(ka)prītyatīkrāntavelo
 gr̥haṁ (praty)āgato 'paśyaḥ jñāyāṁ tadavasthāṁ apr̥cchac cā
 'vignahr̥dayaḥ: kim (idam) asyā asvāsthyakāraṇam̐ (iti). (19)
 (mūkatayā) na kācid api sakhi kathayati sma. sādaram̐ eva
 muhur-muhur apr̥cchat. (20) atha tatrāi 'kā (?dvīṭiyam̐ iva

rayuvatyā (α adds saha) kṛdān āste. Sy A143.6 Meine Liebe, sei nicht
 traurig, denn ich habe gehört, dein Mann sitze am Meeresufer mit einem
 Affen zusammen und esse [und trinke—not in ms.] und sei vergnügt (mit
 ihm). Ar 11 Be not distressed! For I have heard that your husband is at the
 seashore with a monkey with whom he is living, and they eat and drink
 together, and this fills their time. (16) T A276.4 text. Sy A143.9 Da
 er also dich verlassen hat und deiner nicht gedenkt, wozu brauchst dann
 du an ihn zu denken? Ar 11 same sense, expanded. (17) T A277 text
 (āgamat only R; p āha; ed. em. to āpa). SP 1556 dūrāt (α adds ca) tam
 āgatam̐ dṛṣṭvā sā tāilābh^o sakhibhiḥ khidyamānā (α sevyamānā) sthitā. So
 102d māndyavyājam̐ aśīśriyat. Kṣ 525(2)c d bahlūvāsvasthahr̥dayā kṣaya-
 roganipīditā. Sy A144 Da legte sie sich auf die eine Seite und blieb Tag
 um Tag in Traurigkeit und Weinen und härmte sich ab. Ar 12 The wife
 of the tortoise lost her color and wasted away until severe illness and
 emaciation attacked her. (18) T A278.1 text (ed. em. valivādanapṛītyā^o,
 mss. °tya; om praty; abravīc for apr̥; om idam; adds at end pariṇanam̐
 apr̥cchat). SP 1555 anantaram̐ śiśu^o 'pi cīrād udumbaraphalāni gr̥hītvā
 gr̥ham̐ pratyāgataḥ (α om praty).—1558 (after prec.) tām̐ ca tathāvidhām̐
 (α tathāgatām̐ tām̐) dṛṣṭvā śiśumārāḥ (α adds 'pi) param̐ viśādām̐ āgamat,
 pṛcchati sma: kim idam̐ kaṣṭam̐ (α om), asyāḥ śarīram̐ imām̐ daśām̐ upa-
 gatam̐. (Cf. under § 22, where SP -udvignamanāḥ seems to support T
 -āvignahr̥dayaḥ here, and T param̐...āgamat there is supported by SP here;
 the two phrases seem to have been transposed.) So 101d, 103 sa sāyām̐
 svagr̥ham̐ yayāu.—brūhi priye kim asvāsthyam̐ tava kena ca śāmyati, ity
 ārtas tām̐ sa papraccha śiśumārāḥ priyām̐ muhuḥ. Kṣ 526(3)ab tām̐ vikṣya
 śiśumāro 'pi dukhitas. Sy A145.1 Nach einer gewissen Zeit sprach ihr
 Mann bei sich: Es ist lange, daß ich von Hause fortgegangen bin, und er
 erhob sich von seinem Platz und ging nach Hause. Als er kam, sah er sein
 Weib in Trauer sitzen und sprach zu ihr: Was ist dir, mein Herz, daß du
 in Trauer und verändert bist? Ar 13 and 14 as Sy. (19) T A278.2
 text. So 104ab nirbandhapṛṣṭāpi yadā na sā prativaco dadāu. (Cf. also prec.,
 muhuḥ.) Sy A145.5 Sie aber gab ihm keine Antwort. Da fragte er sie wieder
 und sie antwortete wieder nicht. Ar 15 as Sy, om last clause. (20) T

hṛdayaṁ śiśumārabhāryāyāḥ, sā param āvegaṁ sūcayanty) abravīt: (21) (ārya,) aśakyo 'yaṁ vyādhir asyāḥ. (adyā 'pi) vinaṣṭā (nāme) 'yam (iti mantavyam). nā 'syāḥ pratyāpattir asti ('ti). (22) etac chrutvā śiśumārāḥ parāṁ viṣādam agamat, (priyakalatratayā) cā 'bravīt: (23) yadi majjivitenā 'py asyāḥ pratikāraḥ, tad ime prāṇā upayujyantām etadartham (iti). (24) sā 'bravīt: (bhadra,) asty upāya eka evā 'syā vyādheḥ. yadi vānarahrdayopapattir asti, tato 'syā jīvitam; (anyathā 'tikrāntā nāme 'yam iti.) etat strīrahasyam iti. (25) tato 'sāu (svagatam) acintayat: (kim idaṁ kaṣṭam āpatitam.) katham vānarahrdayasya

A278.3 text. SP 1559 tadā tābhir abhihitam (α sa ca kayācid abhihitāḥ). So 104cd rahasyajñā sakhi tasyās tadā taṁ pratyabhāṣata. Kṣ 526(3)b tatsakhigirā. Sy A145.7 Nun sprach eine ihrer Freundinnen zu ihm. Ar 15 and her neighbor answered for her and said. (21) T A278.4 text (om adyāpi; last iti only R, ed. om). SP 1559 kim aparam adya (α kim adyāpi) vinaṣṭeyam, aśakyo 'yam asyā vyādhīḥ (α aśakyo vidhīḥ). Sy A145.8 Was gibt es Schlimmeres als das, was deine Hausherrin betroffen hat? Sie ist krank, und ihre Krankheit ist schwer, und man verordnet ihr ein Heilmittel, das nicht aufzutreiben ist, und so bleibt denn nichts als zu sterben. Ar 15 like Sy. (22) T A278.5 text. SP 1560 etac (α tac) chrutvā śiśumārō 'tīvadvignamanāḥ sakhedam idam āha. (Cf. T, SP on § 18 above and my note.) Sy A145.11 Als er dieses hörte, sprach er. Ar 16 The husband said. (23) T A278.6 yadi maj° 'pi kuśalam asyāḥ, tad... SP 1561 maj° 'pi yathā 'syāḥ (α syāt) prat° bhavati (α om), tathānuṣṭhiyatām (α tad anu°). Sy A145.12 Nenne mir das Heilmittel, das verordnet ist; mag es meines eigenen Lebens bedürfen, ich lege es ihr zu Füßen. Ar 16 Tell me the medicine. Perhaps I can find out where it is. (24) T A278.6 text. SP 1561 tataḥ sakhibhir uktam: jāpako mantri (α tataḥ sakhyoktam: jānamāno hi ṣaṇmantri) cātrānītaḥ, prṣṭas cāivam āha (α ca tenoktam): yadi vānarahrdayaṁ sambhavati, tadā jīvayituṁ śakyeyam iti (α om iyaṁ iti). So 105, 106 yady api tvaṁ na kuruṣe necchaty eṣā tathāpy aham, bravimi vibudhāḥ khedaṁ janānāṁ nihnute katham, sa tādrg asyā bhāryāyās tavotpanno mahāgadāḥ, vinā vānarahrtpadmayuṣaṁ na śamaṁ eti yaḥ. (Cf. also rahasyajñā in § 20, above.) Kṣ 526(3)c vānarasyāiva hṛdayaṁ viveda vyādhibheṣajam. Sy A145.14 Sie sprach: Über diese Krankheit wissen wir Frauen speziell Bescheid. Ein Mittel und eine Heilung gibt es nicht, es sei denn ein Affenherz. Ar 17 like Sy (see Nöldeke ap. Hertel Tantr. Übersetzung Einl. p. 79 n. 3 for true reading). (25) T A279 text (om svagatam and kim... āpatitam). SP 1564 tataḥ śiśumārāḥ svagatam ālocayati sma: kim idaṁ kaṣṭam āpatitam, balimardād anyatra kva me (α na bal° any°) vānarahrdayaprāptiḥ tasya ca (α om) vyāpādanam (α vadhe) mahān dharmavyatikrama iti (α dharmavirodhaḥ). (Cf. also § 26 below.) So 107, 108ab ity uktāḥ sa priyāsakhyā śiśumārō vyacintayat, kaṣṭam vānarahrtpadmaṁ kutāḥ samprāpnuyaṁ aham, sakhyuḥ karomi ced drohaṁ kapes tat kiṁ mamocitam.

lābho 'nyatra valīṇadanakāt. tad apy (atigarhitam) dharmaviruddham (ca). athavā:

kiṁ kalatram pradhānam syād uta mitram guṇādhikam kalatramitrāyora nūnam kalatram atiricyate. 2.

tasmāt trivarga 'vikalas tato mitram tato yaśaḥ sarvalokānvitam cāi 'va kas tan na bahu manyate. 3.

(26) †*kiṁkartavyatāmūḍhaḥ punar acintayat:†*

ekaḥ sakhā priyo bhūya upakārī guṇānvitāḥ

hantavyaḥ strinimittena kaṣṭam āpatitam mama. 4.

Sy A 146 Da dachte er: Ein Affenherz, woher könnte ich es anders beschaffen, als indem ich eine List anwende und jenen Affen namens Pulindg heranlocke? Und weiter überlegte er. Ar 18 The tortoise said to himself: This matter is serious. Where shall I obtain the heart of a monkey unless it be the heart of my friend? Vs 2=T 2, SP prose 1566, So 108cd, Sy 2, Ar 18. On SP's various ms. readings, see Hertel SP p. XLII. The archetype pretty certainly had a vs of which ab read sukalatram pradhānam me tac ca mitram guṇānvitam (cf. our vs 4b), and d reads sukalatram viśiṣyate. For c, most mss. have only tad anayoḥ, a few tayoh, one (X), which lacks ab entirely, has for c mitrakalatrayora madhye. So sakhya (B. sādhya) kim athavā bhāryā prāṇebhyo 'py adhikapriyā. Sy Wenn jener durch mich stirbt, so verschuldige ich mich gegen seine Freundschaft; stirbt aber meine Frau mangels des Heilmittels, so verschuldige ich mich gegen ihre Liebe. Ar Shall I betray my friend or destroy my wife? There is no excuse for either of these (actions). T adds katham. Vs 3=T 3,

Sy 3, Ar 19. d, T mss. tam na. Sy [Und es heißt: Ohne ein wenig Unrecht kann man das Rechte nicht schonen.] Ein Freund fördert nur das praktische Leben, eine gute Frau dagegen ist im praktischen Leben, in der Freude und in der Gerechtigkeit [trivarga] eine Förderin. Ar [first sentence as Sy] The worth of a wife is great, and the benefits (obtained) thru her; for the help that she furnishes for matters of this world and the next is much. I am duty-bound to give her the preference and not destroy her worth. (26) T A 280 yata evam avasthite 'vaśyam evedam itaḥ sambhāvayāmi. kasmāt. SP 1565 text (before our vs 2; possibly this corresponds to last phrase of Pa under § 25, "Und weiter überlegte er"). Sy A 147 Darauf erhob er sich, von Zweifeln umringt. Ar 20 Then at dawn he went to the monkey, and in his heart he was not settled in it (i. e. in his purpose?), but he reflected, saying. Vs 4=T 4, Sy 4, Ar 20; So 118? and SP 1567 (prose). SP tadartham (α tasmān) mitram eva vyāpādayāmi. On b cf. further SP 1566, our vs 2; and on d cf. SP 1564, under our § 25. So aho strīvyasanākṛānto mitradrohe 'yam udyataḥ, kiṁ vā dantāḥ svamānsāni bhūtagrasto na khādati. Sy Wehe, wenn ich um meines Weibes willen meinen Bruder betrüge, der mit mir gegessen und getrunken hat, so weiß ich nicht, was mir begegnet. Ar The destruction of a true and intimate friend by me for slight reasons [versions: "for the sake of my wife"] is a matter the consequences of which are to be dreaded. (27) T A 281.1

(27) *iti vicintya (gamanavyāhatamanā) valivadanakam mandam-mandam agamat.* (28) *taṁ (mandam āgataṁ) dṛṣtvā vānareṇo 'ktam: bhadra, kim adya vyākṣepakāraṇaṁ bhavataḥ.* (29) *so 'bravīt: (vayasya,) †duḥkham idam ucyate. na śaknōmi bhavato 'tiprasaṅgaṁ kartum. yat karaṇam: †etāvata 'pi kalenāi 'kānto-pakāriṇo bhavato na mayā kiñcid api praty(upa)kartum śakitam. api ca:*

prayojanavaśāt prītiṁ lokāḥ samanuvartate
tvam tu vānaraśārdūla niṣprayojanavatsalaḥ. 5.

(30) *athavaḥ yuktam eve 'daṁ bhavataḥ:*

*upakartum anupakartuḥ priyāṇi kartum kṛtāny anusmartum
vinīpatitāṁś co 'ddhartuṁ kulānvitānām ucitam etat.* 6.

bahu cāivam (so mss., ed. em bahudhāivam, unnecessarily) vicintya... upaśliṣṭaḥ (for agamat). SP 1567 iti niścitya (α adds nakras, or kṛkaras, tadantikaṁ) mandam-mandam agacchat (α agamat). So [109, unoriginal] 110ab ity uktvā sa yayāu yasya (B. tasya) mitrasya nikataṁ kapeḥ. Kṣ 527(4)a sa gatvā vānaram. Spl 3.13, Pṇ 229.25 iti vicintayan (Pṇ vicintya) vānarapārśvam agamat. Sy A 148.1 stieg aus dem Meere und ging zu dem Affen. Ar 21 He walks on thus until he came to the monkey. (28) T A 281.1 tena cābhihitāḥ: bhadra... SP 1568 taṁ... 'ktam: kim iti bhavān mandam (α °daḥ) āgataḥ (α om). Spl 3.14, Pṇ 229.26 vānaro 'pi taṁ cirāyātaṁ (Spl tr, cirāyāntaṁ taṁ) sodvegān avalokya (Pṇ ivālokya) prāha (Spl provāca): bho mitra, kim adya (Spl atra) ciravelayā (Spl viralavelāyām) samāyātaḥ (Pṇ adds 'si). Sy A 148.1 Als der ihn sah, sprach er zu ihm: Freund, wie lange habe ich dich nicht gesehen, wo soll ich nur anfangen, dich zu fragen? Ar 21 and he greeted him and said to him: What, my friend, has kept you from me for such an (extended) absence? (29) T A 281.2 text (v. l. pratikartuṁ). [This seems supported in general sense by Pa.] SP 1568 sa āha: tvayā sahānekakālāṁ mātṛiṁ kṛtā, atas tvām samprati grhaṁ nayāmi (α sa āha: anekadhā kālāṁ mātṛiṁ kṛtvā madgrhaṁ na yātam). In Jn the crocodile attributes this thot to his wife, saying that she has upbraided him with it; Pṇ ends 229.29 na ca tasya svagrhadvāradarśanenāpi pratyupakāraṁ karoṣi. Similarly Spl 3.19. So 110cd kathāprasāṅgam utpādyā tam evam avadat kapim. Sy A 148.3 Spricht er zu ihm: Ich bin dieser Tage nicht zu dir gekommen, weil ich bedachte, daß ich viel Freundschaft von dir erfahren habe und nicht imstande bin, dir zu vergelten. Ar 22 The tortoise said: That which withheld me from you was my affection for you and my shame concerning you, and my embarrassment on account of the slightness of my return to you for your kind treatment of me and your benefits to me. Vs 5=T 5, SP 2, Sy 5, Ar 23. a, T prayojanavatīṁ. d, T °yojanamatsaraḥ. Sy Wenn du auch zufolge deiner vornehmen Gesinnung nicht auf Vergeltung rechnest, so muß ich mir doch meinerseits Zurückhaltung auferlegen. Ar similarly. (30) T A 282 text. Sy A 148a Denn es heißt. Others nothing. Vs 6=T 6, Sy 6, Ar 24.

(31) so 'bravit: nanv ayam evā ('sama) upakāraḥ, yat svadeśa-bandhuparityāge 'pi kṛte saṁpannaprītiyogād bhavantam āsṛityā ('nudvignaḥ) sukhaṁ yāpayāmi ('ti). (sādhv idam ucyate:)

śokāratiḥbhayatrāṇaṁ prītivisrambbhājanam

kena ratnam idaṁ sṛṣṭaṁ mitram ity akṣaradvayam. 7.

(32) śīsumāra āha:

darsitāni kalatrāṇi gṛhe bhuktam aśaṅkitam

kathitāni rahasyāni sāuhṛdam kim ataḥ param. 8.

(33) tad gṛhagamanadāradarśanāikapātrābhisambandhī mayā

b, T ed. em. kartuḥ for kārtaṁ. Sy Der Vornehme ist gewohnt, auch demjenigen, von dem aus niemals etwas geschieht, Wohltaten zu erweisen, ohne daß er erwartet, Vergeltung zu empfangen. Und das Schöne, das ihm von jemandem erwiesen wird, vergißt er nicht und vergilt ihm täglich neu und reicht besonders den Gefallenen die (hilfreiche) Hand. Ar similarly. (31) T A283 text (vikāraḥ for upak°). SP 1572 so...evopakāraḥ tvatprītyā (α varies) rājyabhrāṇsādūḥkham apanayāmi. tathā ca. Sy A149 Der Affe sprach: Du brauchst dich wegen dieses Umstandes nicht zu genießen, denn schon dadurch, daß du so denkst, bin ich von dir belohnt. Und nachdem ich von den Leuten meines Gefolges vertrieben worden bin, habe ich ja in dir Trost gefunden. Ar 25 similarly. Vs 7=T 7, SP 3, N 3. a, SP, N śokārati°. b, N °viśrambha°. (32) T A284.1 yac ca bhavatābhihitam (continuing speech of monkey! But the sense requires that the crocodile should speak the following. Cf. Edgerton, *AJP.* 36.261, and my Introduction, Vol. II, p. 103 f., and the following.) Sy A150.1 Die Schildkröte sprach: Ar 26 The tortoise said. Vs 8=So 112, Sy A150.1, Ar 26. So bhujiyate yatra nānyonyaṁ gṛham etya nirargalam, pradṛśyante (B. °darś°) na dārāś ca kaitavaṁ (Hertel, *Tantr.* Einleitung p. 82, n. 8, would read, with ms. authority known to him, kātukaṁ) tan na (B. tatra) sāuhṛdam. Sy Die Liebe der Freunde erreicht in diesen drei Dingen ihren Höhepunkt (kim ataḥ param): erstens, daß sie ins Haus ihrer Freunde gehen, zweitens, daß sie Frau und Kinder ihrer Freunde sehen, und drittens, daß sie im Hause ihrer Freunde essen und trinken. Ar 26 There are three things that increase the affection of friends and the freedom of one with the other; [here follows next passage] Of these there is visiting a man's house, looking upon his family and household, and eating together.—Our text with Boehl. Ind. Spr. 2722; it seems fairly clear that Pa is a translation of this Skt. stanza; and since So also indicates a stanza of like meaning, it may be assumed to belong to the orig. Cf. my note on next. (33) T A284.1 text (om tad). SP cf. 1568 under our § 29; SP fuses the two passages into one, which is put in the position of § 29. So 111ab (before prec. vs) adyāpi na sakhe dṛṣṭaṁ gṛhaṁ bhāryā ca me tvayā. Sy A150.5 Du aber hast bis jetzt nicht mein Haus betreten, nicht mit mir gegessen und getrunken und meine Frau und Kinder nicht gesehen. Ar 26 (in midst of prec. vs) and none of them exists between me and you. But I long that they should.—

*bhavān na kṛtaḥ. (34) vānareṇo 'ktam: (kim anena, sāmānyajana-
nasyā 'yam sambandhaḥ. api ca:)*

*khale naṭānām iva dāradarśanum
gavām iva 'pārthakam eva bhojanam
santaḥ prakṛtyāi 'va hi yena saṅgamaḥ
kurvanty ayatnād api tasya yad dhitam. 9.*

(35) so 'bravīt:

*kim atra citraṁ yadi sajjano janaḥ
karoti vidvajjanasādhupūjanam
karoti yan nīcakulodbhavo janas
tad abbhutaṁ śāityam iva 'rkamaṇḍale. 10. tathā 'pi:
mitraṁ vā bandhuṁ vā nāi 'vā 'tipraṇayapīḍitaṁ kuryāt
svaṁ vatsam atī pibantaṁ viśāṇakoṭyā 'kṣipati dhenuḥ. 11.*

(36) (tat,) bhadra, (mamā 'pi bhavate kimcīt pratyupakāraṇam

Only Pa and So have preserved the true orig. course at this place. SP has fused this with § 29; T is hopelessly confused (see note on § 32). The only question is whether I have rightly placed § 33 after vs 8, with Sy, but against So, which makes it precede that vs; Ar is confused as to order, putting § 33 in the middle of its version of vs 8. In general, preference is to be given to Sy rather than to So, and in particular, So is demonstrably secondary in making its version of § 36, below, come before vs 8. (34) T A284.1 text (tat instead of vānareṇoktam, because the monkey has been speaking all the time in T, cf. on § 32). Sy A150 end: Der Affe sprach. Ar 27 The monkey said. Vs 9=T 8, Sy 7, Ar 27. Sy Den Freunden kommt es auf die Gesinnung in der Freundschaft an; denn die Speise verzehrt auch das Vieh und das Haus der ihm Bekannten betritt auch der Dieb, und Vieler Frauen und Kinder sieht auch der Komödiant, wenn er auftritt. Ar like Sy. (35) T A285 text. Sy A150a Die Schildkröte sprach. Ar 28 similarly. Vs 10=T 9, Sy 8, Ar 28. Sy Den Freunden tut Freundschaft den Dienst eines guten Geschäftshandels. Ar A friend should seek nothing from his friend but love. Whoever seeks worldly benefits—it is right that the relations between him and his friends should be broken. After this vs, T 150.19 tathāpi. Ar 29 For it has been said. Vs 11=T 10, Ar 29. b, T ed. nāti°; we em. metr. gr. after Subhāṣitāvalī 2893, with Thomas, *JRAS.* 1910, p. 1351, and in spite of Hertel, *WZKM.* 25.12; cf. my note on I vs 42. I had previously thot of reading nātīva, and am still not sure that this may not be right. Ar A man should not make the burden of his demands upon his friends so great that he does them injury and arouses ill feeling in them. For the calf of the cow—when its sucking of her and its greed becomes too great, she is quick to send it away and drive it off [Khalil, its mother drives it away with her horns]. (36) T A286.1 tat...(mss.) °upakāram (em. Hertel) asti. yo 'yam antardvīpakāḥ samudramadhye, atra mayābhinavayāuvanasaṁpannā rūpavatyas tisro

asti.) *asti samudramadhye suramyē dvīpapradeśe 'smadgṛham. tatṛā 'mṛtāsvādatulyāḥ kalpavṛkṣasādṛśās taravaḥ. tan mama prṣṭham āruhya gamyatām asmatsthānam iti. (37) evam ukto 'sāv agamat paraṁ paritoṣam, āha ca: sādhu bhadrā priyaṁ mame 'dam, kṣipraṁ mān tatra prāpaye 'ti. (38) athā 'sau śiśumāras taṁ vināśadharmānaṁ viśvāśopagataṁ vānaraṁ prṣṭhe gṛhītvā gacchaṁś cintayām āsa: kaṣṭam (bhoḥ).*

strikāryam idam atyartham garīyaḥ sāram eva ca tadartham dāruṇam karma nindāmi ca karomi ca. 12.

vānaryo (so ed. em., mss. nāryo) dṛṣṭapūrvāḥ prativasanti sma. (On this see on § 65 below.) amṛtā°... taravaḥ. tatṛāham tvām prṣṭham āropya prāpayāmi. SP 1575 śiśumāra āha: vayasya, mama prṣṭham... (ed. asmadīyaṁ for asmat, α text). So 111ed tad ehi tatra gacchāvo viśramāyāikam (B. viśrām°) apy ahaḥ. Spl 4.13, Pñ 230.9 bho (Pñ om) mitra, asti samudrāntaḥ (Spl °te) suramyē (Spl om su) pulinapradeśe 'smadgṛham. tan mama pr° ārūḍhaḥ sukhenākutobhayo (Spl °kṛtabhayo) gaccha. Sy nothing (but cf. on § 38). Ar 30 I told you what I did merely because I was aware of your nobility and the strength of your character. But I desire that you should visit me in my home, for I live on an island that has many trees with sweet fruit. Gratify my desire. Mount upon my back that you may go to my home.

(37) T A 286.3 text. Spl 4.15, Pñ 230.10 so 'pi tac chrutvā sānandam āha: bhadrā, yady evam, tat kiṁ vilambyate, tvaryatām, ahaṁ (Pñ °evam, tarhi tvaryatām, kiṁ vilambitena, eṣo 'haṁ) tava prṣṭham ārūḍhaḥ. Ar 31 At the mention of them, the monkey grew desirous of his fruits, yielded to the request of the tortoise, and mounted upon his back. [Other versions of Ar have the monkey make the direct speech of acquiescence.]

(38) T A 286.4 text (for gacchaṁś, mss. nayantaṁ, ed. nayaṁś taṁ; om bhoḥ). SP 1575 tathā cānuṣṭhite gacchaṁ (α om) chīśumāro 'cintayat: kaṣṭam bhoḥ. So 113 iti pratārya jaladhāv avatāryāvalambya ca, vānaraṁ śiśumāras taṁ gantum pravavṛte 'tra saḥ. Sy A 151 and "vs 9": Da sprang der Affe auf ihren Rücken und sie ging mit ihm ins Wasser. — Nun wurde die Schildkröte aber bedenklich, daß sie ihren Freund ins Verderben bringen sollte, und war mit sich zerfallen und in Gedanken zwiespalt.—This "verse" is a brief summary of the whole following passage,—all that is left of it in Sy. What follows in Schulthess is supplied from Ar and is the true version of Pa. Hertel is wrong in supposing that this, Sy's abbreviation of the whole long passage, is meant for an equivalent of the single vs (our vs 12) which follows.—Ar 32 The tortoise swam with him until the treason which he was planning against him and his ingratitude and his betrayal violently beset his soul, and as he reflected he stopt still, saying to himself. Vs 12=T 11, SP 4, Ar 33. a, T v. l. idam ity artham; SP hi baliyo me (best ms. hi garīyo me, α svikāryābhigamayyā ca). b, SP mitraṁ sādhu (best ms. tr sā° mi°) vināśitam, α vadhūr mitravinaśinī. c, SP tad idaṁ (α text). Ar This thing which I have planned against him is ingratitude

(*kiñ ca*.)

upalanikaṣaṃ suvarṇaṃ puruṣo vyavahāranikaṣa uddiṣṭaḥ
dhūrnikaṣo govṛṣabhaḥ strīṇāṃ tu na vidyate nikaṣaḥ. 13.
 (39) (*ataḥ strikrte mayā mitravadhāḥ kartavyaḥ.*) *evaṃ vadañ*
chiśumāro vānareṇo 'ktaḥ: kiñ bhavān vakti. sa āha: na kiñcid
iti. tatas tadakathanāj jātavikāro vānaraś cā 'cintayat: (40)
śiśumāro yañ mayā prṣṭo na kiñcid ūce kiñ atra kāraṇam.
(tad ahañ prajñayā tasyā 'ntargatam ākarṣayāmi.) (41) ṛiti
sañcintya punar api sanirbandhañ tam aprcchat. sa āha: mama
bhāryā 'śakyavyādhipīḍitā (tenā 'hañ vimañā iti). vānara āha:

and treason. Women are not worthy that one should commit treason and sin for their sake; for they are not trustworthy nor constant. It is said. SP adds *kiñ ca*. Vs 13=SP 5, N 4, Ar 34. b, N *puruṣanikaṣo vyavahāra uddiṣṭaḥ*. c, N *'nikaṣā... 'bhāḥ*. d, SP ed. *kvāpi ca for tu*; α N text. Ar Gold is proved by fire; the nobility of men is proved in taking and giving (i. e. in business); the strength of beasts of burden under the load; but in the case of women there is nothing by which they can be proved. (39) T lacuna. SP 1582 text (*chiśumāro*; α partly corrupt and abbreviated). So 114 *gacchantāṃ tañ sa drṣtvā ca vānaraś cakitākulam, sakhe 'nyādṛṣam*. *adya tvāñ paśyāmīti sa prṣṭavān*. Ar 35 When the monkey observed that the tortoise had halted and was not swimming, he was puzzled and said to himself [Joel, JCap he wondered if he was planning any evil against him, and said; Khalil, DeSacy have longer version in which the monkey asks "Why do I see you grieved?"; the tortoise replies that his wife is sick and cannot entertain the monkey; the monkey says this does not matter to him. The tortoise goes on, but stops again. Then the monkey "was puzzled" etc.].—There has occurred, both in the Ar versions and probably in the other texts, a confusion between this and the next two §§, especially § 41. (40) T lacuna. SP 1584 text (*śiśumāro*; α om all thru ūce, and yat for tad ahañ). Br, Jn nothing. Ar 36 Why does the tortoise halt? His delay is without reason. What assurance have I that his heart has not changed and altered towards me so as to inspire in him the desire to do evil? [Then moralizing concerning the unreliability of the human soul; this looks like a reflex of some Skt. vs.] (41) T A287 *atha mārgo śiśumāro valivadanakam āha* (then lacuna). SP 1585 *iti sañcintya vānara āha: vayasya, grhe sakhī bhadrā tava? sa āha: katham bhadrā. tava sakhy aśakyavyādhiñā na kiñcit cetayate. tac chrutvā priyāvipattinimittam eva matprayojanam iti jānatā tena vānareṇa punar api sanirbandhañ prṣṭas ca. śiśumāreṇoktam: bhiṣanmantriṇāpakāḥ prṣṭāḥ, te 'py...* But for this SPα reads: *iti cintayitvā tam aprcchat: vayasya... bhadrā. sa āha: tava sakhy aśakyavyādhipīḍitā. vānaraḥ: bhiṣanmantriṇāpāt puṣṭyā na kiñcit pratikriyate. sa āha: (then lacuna). tac chrutvā priyavipattidupkham abhodayāmi (sic). mayā prṣṭāḥ sakhyāḥ: vānaraḥ dayād itareṇa na jīvātīti*. So 115, 116 *nirbandhenātha prcchantāṃ matvā hastasthitāṃ ca tam, plavaṅgamañ jagādāivam śiśumāro*

bhīṣaṃmantrijāpāt puṣṭyā na kiñcit pratikriyate. śīṣumāreṇo 'ktam: prṣṭas te 'py' ākuḥ: vānarahṛdayavyatirekeṇa na jīvati 'ti. (42) tac chrutvā vānarah (sv)ātmānām gatāsum iṣa manya-mānaḥ svagatam acintayat: kaṣṭam, (naṣṭo 'smi;) vṛddhatve 'py ajitendriyatvaphalam anubhavāmi. kiṃ ca:

vane 'pi doṣāḥ prabhavanti rāgiṇāṃ

grhe 'pi pañcendriyanigrahas tapaḥ

akutsite karmaṇi yaḥ pravartate

nivṛttarāgasya grhaṃ tapovanam. 14.

jadāsayaḥ, asvasthā me sthitā bhāryā sā ca pathyopayogi mām, yācate kapihṛtpadmaṃ tenādyā vīmanāḥ sthitaḥ. Kṣ 527(4) prāha kare gāḍhaṃ nipīḍya tam, mitra jāyā mamāsvasthā hṛdayaṃ dehi bheṣajam. Spl 4. 16 tathā-nuṣṭhite gacchantam agādhajale makaram avalokya bhayatrastamanā vānarah provāca: bhrātāḥ, śanāḥ-śanāir gamyatām, jalakallolāḥ plāvitaṃ me śarīram. tad ākarṇya makaraś cintayām āsa: asāv agāḍhaṃ jalaṃ prāpto vaśaḥ saṃ-jāto matprṣṭhagatas tilamātram api calituṃ na śaknoti. tasmāt kathayāmi nijābhīprāyaṃ—[he does so; the ape asks why: the crocodile says:]—bhos tasyās tāvat tava hṛdayasyāmṛtamayasaphalāsṛdanāmṛṣṭasya bhakṣaṇārthaṃ dohadāḥ saṃjātaḥ. Pñ 230.11 similar to Spl. Sy A 152 Und der Affe fragte sie: Warum gehst du plötzlich nicht mehr weiter? Die Schildkröte sprach: Bruder, was sollte ich dir verheimlichen? Meine Gespanin ist krank, es heißt, ihre Heilung könne nur von einem Affenherzen kommen; darum bin ich mit mir zerfallen. Ar 37—41 Then the monkey said to the tortoise: What has made you stop? And why do you appear to me to be worried? [38] He said: I am worried lest you should come to my house and not find everything as you like it, for my wife has a serious illness. [39] The monkey said: Do not worry, for worry is of no profit. But seek for remedies and physicians for your wife. For some one has said (here 40=our vs 15, below). [41] The tortoise said: The doctors state that there is no other remedy for her than the heart of a monkey.—The texts are so confused that the orig. is very problematic. Possibly it contained a reflection on the part of the tortoise that the monkey was now in his power and might be told the truth (Br, Jn; but SP, Pa are against this). (42) T A 288 tac chr° valivadanakaḥ svāt°...manyamānaḥ paraṃ viśādam agamat. SP 1589 tac chr° gatā° ivātmānaṃ manya° vānarah (α tr this before gatās°) svagatam...(α corrupt and diff.) So 117 śrutvāitat sa vacas tasya kapiḥ prājño vyacintayat, hantāitadartham ānitaḥ pāpenāham ihāmunā. Kṣ 528(5)ab śrutvety aśanisaṃkāśaṃ viṣaṇṇo (Ma. viṣamo.) Sy nothing. Ar 42 The monkey said to himself: Alas, in spite of my many years greediness has cast me into an abyss of misfortune. He was right who said. Vs 14=SP 6, N 2, Ar 43. a, SP ed. vaneṣu do°, α N text. b, SP ed., N 'nigrahas: SPα 'ham. c, N anindite. Ar He who is satisfied and contented lives safe and calm and comfortable and happy; but he who is greedy and grasping

(43) *ity ālocya śiśumāram āha: bhadra, na śobhanam ācaritaṁ tvayā. (yady evam, tat) kiṁ prathamam eva tvayā (me) na kathitam. ahaṁ hṛdayaṁ tatrāi 'va sthāpayitvā samāgataḥ: tad gṛhītvā 'gamanam ucitaṁ, uktaṁ ca:*

dharmam arthaṁ ca kāmāṁ ca tritayaṁ yo 'bhivāñchati
so 'riktapāṇiḥ paśyeta brāhmaṇaṁ nṛpatiṁ striyam. 15.

(44) *asāv āha: kva tad dhṛdayam. vānaro 'bravīt: tasminn evo 'dumbare. (45) vānarahṛdayaṁ (ca) sadā taruṣu tiṣṭhati 'ti prasiddham. (46) 'tadadarthaṁ yadi kāraṇaṁ bhavataḥ, tan*

lives his life in weariness and discontent and fear. (43) T A 288.1 āha ca: bhadra, śobhanaṁ tvayā kṛtam, kiṁ tv ādāv eva nākhyātam, anyathāham tad dhṛdayaṁ gṛhītvāivāgato 'bhaviṣyam (mss. bhaviṣyāmi). [Here story of Punisht Onion-Thief, only in T and Kṣ.] A 290 tad ahaṁ ahṛdayaḥ kiṁ tatra gatvā kariṣyāmi. tathā ca kṛtārthasya śobhanaṁ tvajjāyāsakāśagama-nam. uktaṁ ca. [After next vs] A 291.1 tat sakhe hastagatena hṛdayena tvajjāyāmukhaṁ paśyāmi (v. l. drakṣyāmi). SP 1595 text (śiśuṁ; om parens.; kasmāt for kiṁ; om 2d tvayā; α om 1st tvayā; α adds tvayā before kathitam; α om sam before āgataḥ and uktaṁ ca). So 119, 120ab itthaṁ saṁcintya ca (B. taṁ) prāha śiśumāraṁ sa vānaraḥ, yady evaṁ tat tvayātan me kiṁ noktaṁ prathamaṁ sakhe. āgamiṣyaṁ svam ādāya (B. āgamiṣyāmy ādāya svam) hṛtpadmaṁ (B. hṛdayaṁ) tvatpriyākṛte. Kṣ 528(5)bc vānaro 'bravīt, kiṁ pūrvam eva noktaṁ me. [Story of Punisht Onion-Thief.] Spl 5.3 vānara āha: bhadra, yady evam, tat kiṁ tvayā mama tatrāiva na vyāhṛtam. yena svahṛdayaṁ jambukoṭāre sadāiva mayā suguptaṁ kṛtam, tad bhrātṛpatnyā arpayāmi. Pp 230.19 similar to Spl. Sy A 153 Da hob der Affe an und sprach: Warum hast du mir das nicht mitgeteilt? Sonst hätte ich mein Herz mitgebracht. Ar 44 Accordingly I must needs resort to my intelligence to escape from that into which I have fallen. [Perhaps cf. last phrase of our text in § 40 above.] And he said to the tortoise: My friend, since you knew this, what prevented you from telling me? I should have brought my heart with me. Vs 15=T. 13, SP 7, Ar 40. c, SP na paśyed riktapāṇir gām. Ar The rich man shows extravagance in three respects: in almsgiving if he desires the rewards of the other world; in efforts to obtain the favor of kings if he desires position in this world; and in women if he desires the superfluities of life. (44) T A 291.1 text. So 120cd vāsodumbaravṛkṣe (B. vaso) hi tad idānīm mama sthitam. Spl 5.5 tvayāhaṁ śūnyahṛdayo 'tra kasmād ānītaḥ. Pp 230.21 similar to Spl. Sy A 154.1 Die Schildkröte sprach: Wo hast du denn jetzt dein Herz? Der Affe sprach: Als ich von Hause kam, habe ich es dort gelassen. Ar 45 He said: Where is your heart? He said: I left it at home. (45) SP 1599 text (ed. om ca, α text). Sy A 154.3 Die Schildkröte sprach: Warum hast du es dort gelassen? Der Affe sprach: So ist es die Gewohnheit von uns Affen, daß wir beim Ausgehen unser Herz nicht mitnehmen. Ar 45 like Sy, with various reasons for the custom alleged in different offshoots of Ar. (46) T A 291.2 śiśumāro 'cintayat: vyarthaḥ

nivṛtya hṛdayaṁ grhītvā 'gamyatām.† (47) *tac chrutvā śīsumāraḥ sānandam* (prati)nivṛtya *tīraṁ gataḥ.* (48) (*atha bahumanoratho*) *vānaraḥ sasambhramam utplutyō* ('dumbara)śākhāṁ (sam)adhirūḍho (*hanta labdhāḥ prāṇās tāvad iti cintayaṁs tiṣṭhati*). (49) śīsumāras (*tv adhastād*) *abravīt: bhadra, (tad) dhṛdayaṁ*

ko 'yam ārambhaḥ. mitravadhād api tadavasthānam eva vyādhikāraṇam (v. l. 'karaṇam). āha ca: bhadra, gacchāvaḥ śighraṁ hṛdayārtham. so 'bravīt: vayasya, etadartham... tac chīghraṁ prāpayeti (v. l. yāp°). SP 1599 [śīśumāra āha: kim ucitam. sa āha: (α om all of this)] nivṛtya (α nivṛtya) hṛdayaṁ grhītvāgamyatām. etena (α 'nāiva) saklījivitaṁ rakṣitaṁ bhavatīti. So 121 *tac chrutvā śīsumāras tam ārto mūrkhō 'bravid idam, tarhy etad ānayāhi tvam udumbarataror iti.* Kṣ 532ab(8cd) *udumbaraṁ samāruhya dāsyāmi hṛdayaṁ tava.* Spl 5. 5 *tad ākarṇya makaraḥ sānandam āha: bhadra, yady evaṁ tad arpayā me hṛdayaṁ yena sā duṣṭapatnī tad bhakṣayitvānaśanād uttiṣṭhati. ahaṁ tvā tam eva jambūpādapaṁ prāpayāmi.* Pñ 230. 21 follows Spl. Sy A 155 *Aber wenn du es brauchen kannst, gehe ich und hole es dir.* Ar 46 *And, if you wish, [Khalil inserts: let us return to the tree so that it may be possible for] me to bring it to you, [and] I will do so.* (47) T A 292. 1 so 'bravīt: nūnam. [β om all this.] *iti* (β *yataḥ or ataḥ*) *pratinivṛtya* (β adds *gate*) *tasminn udumbare.* SP 1600 *nivṛtya gatāu ca* (α om *ca*). So 122ab *ānināyāmbudhes tīraṁ śi° punaḥ sa tam.* Spl 5. 8 (cf. prec.) *evam uktvā nivṛtya jambūtalam agāt.* Pñ 230. 24 follows Spl. Sy A 156. 1 *Da freute sich die Schildkröte und brachte den Affen eiligst ans Land.* Ar 47 *The tortoise was glad because the monkey proved willing to give him his heart, and he turned around with him, eagerly returning, until when he reached the shore.*

(48) T A 292. 1 (*atha, only* β) *bahum° vān° utpl° śākhāṁ adhir° 'cintayat: hanta lab° prā°.* (β adds, *yad idam saṁsmariṣye tan na punar evaṁ kariṣye.*) SP 1602 *udumbaraśākhāṁ vānaraḥ* (α om) *sasambhramam samadhirūḍhas tiṣṭhati* (α om). So 122cd, 123a *tatra tenāntakeneva muktaḥ sa ca kapis taṭam, utpatyāruhya* (B. *utplutyā°*) *vrkṣāgrām.* Kṣ 532cd(9ab) *ity uktvā vrkṣam āruhya bhayaṁ tyaktvā.* Spl 5. 8 *vānaro 'pi katham api jalpitavidhidhadevatopacārapūjas tīraṁ āśāditavān. tataś ca dirghataracaṅkramaṇena tam eva jambūpādapaṁ āruḍhas cintayām āsa: aho labdhāḥ prāṇās tāvat. (vs.) tan mamāitad anyat saṁtatidinaṁ sanjātam.* Pñ 230. 24 follows Spl. Sy A 156. 2 *Als sie es erreichten, lief der Affe davon und stieg auf den Baum.* Ar 47 *the monkey leapt ashore and hastened to the tree and climbed it, while the tortoise waited a while.* (49) T A 292. 2 text (*adhastād only* α; β adds *ehi* after *bhadra*; om *śighram*; *gacchāvaḥ*). SP 1602 *śīśumāra āha: vayasya, hṛdayaṁ grh°...* Spl 5. 15 *makara āha: bho mitra, arpayā tad dhṛdayaṁ yathā te bhrātṛpatnī bhakṣayitvānaśanād uttiṣṭhati.* Pñ 230. 30 follows Spl. Sy A 156. 3 *Da trat die Schildkröte heran und sprach zu ihm: Lieber, nimm dein Herz und komm, daß wir keine Zeit verlieren.* Ar 48 *When he had kept him waiting a long time, he called to him: My friend, hurry and get your heart and come down, for*

grhutvā śuḡhram āgaccha. (50) sa (vihasyā) 'ha: na punar āgamiṣyāmi. (vijñātaṁ mayā sarvaṁ; etad buddhipūrvvaṁ vākyaṁ mayā 'ktam.) gamyatām, (re) mūrkhā, kiṁ śarīrad bahir hrdayaṁ tiṣṭhati.

śāṭhyād icchasi mām hantum pratisāṭhyaṁ kṛtaṁ mayā māyaṁ tu bhavataḥ kṛtvā mṛtyor ātmā vimocitaḥ. 16.

(51) (taṁ ca tasya cittaniścayaṁ jñātvā śiśumāro 'bravīt: bhadra, hrdayaṁ yadi nā 'sti, tathā 'py āgaccha, ahaṁ anyenāu 'śadhakrameṇa tasyā vyādhiprātikāraṁ kariṣye. vānaro 'bravīt:)

(52) duṣṭa, nā 'haṁ gardabhaḥ.

āgataś ca gataś cāi 'va gatvā yaḥ punar āgataḥ akarṇahrdayo mūrkhā tatrāi 'va nidhanaṁ gataḥ. 17.

(53) sa āha: kathaṁ (cāi) 'tat. vānara āha:

KATHĀ 1 (STORY 1: ASS WITHOUT HEART AND EARS)

(54) asti ka(smiṁ)ścid vanoddeśe siṁhaḥ (prativasati sma).

you are delaying us. (50) T A 292.3 text (ed. with α abravīt for āha, and om na...re; β also om vijñātaṁ mayā sarvaṁ; āgamiṣyāmi only in R; β °gamyatām iti na śar° ba° mu° hr° vyavatiṣṭhate). SP 1603 sa āha: kuto 'dyāpi te hrdaye pratyāśā. vijñātaṁ ca (α om) mayā (α adds sarvaṁ) duṣṭatvam. gaccha (α duṣṭa gaccha tvam, cf. our § 52) vṛddhavānaro 'pi (α viditavān asmi). So 123bcd, 124b śiśumāraṁ uvāca taṁ, gaccha re mūrkhā hrdayaṁ dehād bhavati kiṁ prthak,—na cātrāṣyāmy ahaṁ punaḥ. Kṣ 532d, 533ab (9bcd) taṁ abravīt, vraja duṣṭāśaya sakhe vijñāto 'si cirān mayā. Spl 5.16 atha vihasya nirbhartsayan vānaraś taṁ āha: dhiṁ mūrkhā viśvāsaghātaka, kiṁ kasyacid hrdayadvayaṁ bhavati. tad gamyatām jambūvṛkṣasyādhastān na bhūyo 'pi tvayātrāgantavyam. Pñ 230.31 follows Spl. Pa nothing. Vs 16=T 14, seemingly supported by So 124a māyāivaṁ mocito hy ātmā. (51) only in T A 293.1, and very likely not orig. Jn has two diff. speeches of the crocodile, not related to this; others have nothing of the kind. T ed. with α lacks taṁ...jñātvā; after kariṣye β has an evidently unoriginal further insertion. (52) T A 293.2 text. SP 1604 nāhaṁ gardabhaḥ (cf. also under § 50, duṣṭa). Kṣ 533cd(10ab) nāsmi gardabhavan mūrkhō vañcanīyo bhavadvidhāiḥ (cf. also under § 50, duṣṭāśaya). Sy A157 Spricht zu ihr der Affe: Mir dünkt, du setzest mich auf eine Linie mit jenem Esel. Ar 49 like Sy. Vs 17=T 15, SP 8, SP 31, Pñ 32, Sy 10, Ar 49, cf. So 124cd. a, Tβ cāpi. T gatvā ca, β gatvāpi, SP yo gatvā; Spl drṣṭvā siṁhaparākramam; Pñ (occurs only at end of story) drṣṭvāsāu tvām bhayānakam. c, SP ed. sakarṇa°, α text. d, T, SP ed. text; SPα, Spl sadyo (Spl tena) mṛtyuvaśaṁ ga°; Pñ gatvā yaḥ punar āgataḥ (cf. b!). So kim atra na śrutā mūrkhā gardabhākhyāyikā tvayā. Sy fairly close, and Ar 49 like Sy. (53) T A 294 so 'bravīt (β śiśumāra āha)...(ed. with α om ca). SP 1607 text (α om ca, vā° provāca). Sy A158, Ar 50 similarly. (54) T 152.17

(55) tasya (cāi) 'ko gomāyur anucarāḥ. (56) (sa ca) siṅhaḥ kadācit kukṣīrogābhībhūto 'kiṁcitkarāḥ saṁvṛttaḥ. (57) kṣut-kṣāmakaṇṭhena (ca) gomāyunā 'bhihitaḥ: deva, †katham asmākaṁ avyāpārāṇāṁ prāṇayātreḥ 'ti. (58) so 'bravīt: bhadra, ayaṁ vyādhīḥ kevalaṁ gardabhakarṇaḥṛdayena bhāṣajena nivartate,

text. SP 1608 asti kaścit (α adds vanoddeśe) siṅhaḥ. So 125ab āśid—siṅhaḥ ko 'pi vane kvacit. Kṣ 534a(10c) purā siṅhaṁ. Spl 12.3 text (adds karā-lakesaro nāma before siṅhaḥ). Pṇ 236.16 as Spl (om prativ° sma). Sy p. 78 bottom, Es war einmal ein Wald, darin wohnte ein Löwe. Ar 51 They say that there was a lion in a jungle. (55) T 152.17 text (om ca). SP 1608 text. So 125a (in prec.) gomāyusacivaḥ. Kṣ 534b(10d) jambukaḥ sacivo. Spl 12.4, Pṇ 236.16 tasya ca dhūsarako nāma śrgālāḥ sadāivānuṣyāi (Pṇ om eva) paricārako 'sti. Sy 78 bottom (after next) Nun lebte ein Schakal von den Speiseresten des Löwen. Ar 51 that had a jackal that ate the leavings of the hunt. [Cheikhō, Khalil, DeSacy, OSP have order thus, agreeing with Skt. versions; Joel, JCap, KF, AnwSu agree with Sy.] (56) T 152.18 kadācid aśādhyaṣā rujā (α om aśā° ru°) siṅho 'bhibhūto 'kiṁcitkarāḥ saṁvṛttaḥ. SP 1608 sa... °bhūto. So 126, 127ab sa jātv (B. jūātv) ākheṭakāyātenātra bhupena kenacit, āhato hetibhir jīvan katham apy aviśad guhām, tatra sthitaṁ gate tasmin rājy anāhāraniḥsaham (B. °haḥ). Kṣ 504a (10c) vyādhikṣāmam. Spl 12.5, Pṇ 236.17 [lion wounded by elephant, and] padam (Spl adds ekam) api calitum na śaknoti. Sy 78 bottom, Einmal nun bekam der die Räude, und er fiel vom Fleische und konnte nichts mehr jagen. Ar 51 A severe scabbiness attackt the lion so that he became weak and emaciated and was unable to hunt. (57) T 152.18 text (ed. with α om ca, om deva, and om avyāpārāṇāṁ). So 127cd, 128 taccheṣāmi-savṛttiḥ (B. uccheṣ°) saṁ gomāyuḥ sacivo 'bhyadhāt, nirgatya kiṁ yathāśakti nāhāraṁ cinuṣe prabho, sīdaty eva śarīraṁ te samam pariḥjanena yat. Kṣ 534bcd(10d, 11ab) 'bravīt, kena naśyati te vyādhir avasannā vayaṁ prabho. Spl 12.7, Pṇ 236.19 tasyācalanāc ca (Pṇ tr ta° cācal°) dhūsarakaḥ kṣut-kṣāmakaṇṭho dāurbalyam gataḥ, anyasminn ahani tam avocat: svāmin, bubhuṣayā pīḍito 'haṁ padāt padam api calitum na śaknōmi. tat katham te śuśrūṣām karōmi. Sy 79.1 und der sprach zu ihm: Herr der Tiere, was ist dir zugestoßen, daß du entkräftet bist? Ar 52 as Sy. (58) T 153.1 text (β adds kuto or dāivakṛto, before ayaṁ; β kacchuh for vyādhīḥ; β adds ekena before gardabha°). SP 1609 gomāyūn aprechat (α abravīt: bhadra, gardabhakarṇaḥṛdayavyatirekeṇa me jivitaṁ nāsti. So 129, 130 ity uktaḥ sa srgālena (B. śr°) tena siṅho jagāda tam, sakhe nāhaṁ vraṇākṛāntaḥ śaknōmi bhramitum kvacit (B. bahiḥ). kharasya karṇaḥṛdayam bhakṣyam prāpnōmi ced aham, tan me vraṇāni rohani prakṛtiṣtho bhavāmi ca. Kṣ 535(11cd, 12ab) siṅho 'bravīd yadi bhavet kutaścit sarasodhṛtam, gārda-bham karṇaḥṛdayam tena śāmyati me gadaḥ. Jn diff. (no mention of ass; evident influence of the story of Lion's Retainers and Camel in Book I). Sy 79.2 Der Löwe sprach: Infolge der Räude bin ich so, und es gibt, wie ich gehört habe, für meine Krankheit kein Heilmittel als das Herz und die

anyathā na. (59) ato me mahatā yatnena gardabhaṃ (tvam) ānaya. sa āha: yathā 'jñāpayati svāmī. (60) ity uktvā gatvā nagarasamīpe rajaka(sya) gardabhaṃ dṛṣṭvā 'ha: (61) (bhādra,) kim asi kṛṣaḥ. (62) so 'bravīt: (vajasya,) mahatā (vastra)bhāreṇa pratidivasam jīvāmi; na cā 'haram asmād durātmano labhe 'ham iti. (63) so 'bravīt: kim anayā yātanayā. ahaṃ bhavantaṃ tatra nayāmi, yatra bhavān svargagatam ivā 'tmānaṃ manyate.

Ohren eines Esels, die ich esse. Ar 53 as Sy but briefer. (59) T 153.2 so 'bravīt: bhādra, ānāyāmi gardabham iti (so α; β corrupt and in part fragmentary, same sense). SP 1610 text (α om tvam). So 131 tad ānaya kuto 'pi tvam gatvā gardabham āsu me, ity uktas tena gomāyuh sa tatheti. Jn diff. Sy 79.5 Der Schakal sprach: Einen Esel zu beschaffen, ist nicht schwer, denn hier in der Nähe ist eine Wasserquelle und ein Walker, der beständig kommt, um Wäsche zu bleichen. Wenn er dem Esel, auf dem er die Wäsche befördert, seine Last abgenommen hat, läßt er ihn frei laufen. Diesen Esel kann ich vor dich bringen und so hast du dein Herz und seine Ohren. Der Löwe sprach: Besorge das. Ar 54 like Sy. (60) T 153.3 evam uktvā rajakagardabhasamīpam gatvā (β adds kimcid) 'ha. SP 1611 ity uktvā gataḥ. tena ca nagarasamīpe rajakasya kṣīṇagardabho (α om kṣīṇa) dṛṣṭaḥ. So 131d, 132abc yayāu tataḥ, bhramaṃ jalāntike (cf. Pa in prec., "Wasserquelle"? perhaps orig.; but B. has janāntike) labdhvā rajakasya sa gardabham, prityevopetya (B. prityāvī°) vakti sma. Kṣ 536ab(12cd) tac chrutvā jambuko gatvāvadad rajakagardabham. Jn diff. Sy 79.12 Und der Schakal machte sich auf, ging zu dem Esel und sprach zu ihm. Ar 55 as Sy. (61) T 153.4 text. So 132d durbalāḥ kim bhavān iti. Kṣ 536c(13a) bhāra-pīḍākṛṣo 'tra tvam. Jn expanded, includes Spl 12.15 kim evam durbalāḥ, Pṇ 237.4 katham evam durbalatām gataḥ. Sy 79.13 Warum bist du so ganz vom Fleisch gefallen, und wer hat diese Druckwunden auf deinem Rücken hervorgebracht? Ar 55 as Sy, briefer. (62) T 153.4 text (β asāv for so; ed. with α pratidinam and om jīvāmi). So 133abc kṛṣibhūto 'smi rajakasyāsyā bhāram vahan sadā, ity uktavantaṃ ca kharam. Kṣ cf. prec. Spl 12.15 sa āha: bhaginīsuta, kim kathayāmi. rajako 'tinirdayo 'tibhāreṇa mām damayati (Pṇ pīḍayati), ghāsamuṣṭim api na prayacchati. — tat kuto me śarīre puṣṭiḥ. Pṇ 237.4 similar to Spl. Sy 79.15 Der Esel sprach zu ihm: Der Walker ist ein verfluchter Mensch, er hält mich schlecht in Streu und Futter und plagt mich viel mit Lasttragen; darum bin ich vom Fleisch gefallen. Ar 56 The ass said: I belong to this villain washerman. He gives me little fodder but increases my duties. (63) T 153.5 text. SP 1611 sa ca tena (α om) vākcāturyeṇa vañcayitvā. So 133d, 134abc tam uvāca sa jambukaḥ, iha kim vahasī kleśam ehi tvām prāpayāmy aham, vanam svargasukham yatra. Kṣ 536d(13b) vanam evāhi vṛttimat. Spl 12.18 śṛgāla āha: māma, yady evam tad asti ramanīyatarapradeśo marakatasadṛśaśpa-prāyo nadisanāthaḥ, tad āgaccha mayā saha yena sukhena subhāṣitagosthī-sukham anubhavāvaḥ. Pṇ 237.8 follows Spl. Sy 79.18 Der Schakal sprach

(64) *so 'bravīt: kathaya katham.* (65) *sa āha: asyām vanarajyām (marakatasadrśaśpaprāyāyām nadisanāthāyām) abhinavayāvanasanipannās tisro rūpavatyo rāsabhyo 'dr̥ṣṭapūrvā api manye 'nenāi 'va nirvedenā 'pakrāntāḥ. tāsām ahaṁ bhavantaṁ madhye prāpayāmī 'ti.* (66) *tac (ca) śrutvā tathā (nāme) 'ti pratipannāḥ, upanītas ca sīnhāntikam (mūrkhaḥ).* (67) *(kramaprāptam) ca*

zum Esel: Warum lässest du dir diese Schinderei gefallen? (Cf. also § 65.) Ar 57 The jackal said: Why do you endure this? (Cf. also § 65.) (64) T 153.6 text. Spl 12.20 lambakarna āha: bho bhaginīsuta, yuktam uktaṁ bhavatā, paraṁ vayanṁ grāmyāḥ paśavo 'raṇyacāriṇāṁ vadhyās tat kiṁ tena bhavyapradeśena. Pñ 237.10 follows Spl. Sy 79.19 Spricht zu ihm der Esel: Was kann ich denn tun und wie kann ich den Menschen entrinnen? Ar 58 He said: What can I do and how can I escape from the hands of men? (65) T 153.7 text (om. paren.; catasro for tisro, but cf. Jn and also T on our § 36 above; T's version of that passage seems clearly to have borrowed part of the language of this passage [see R. Norton, JAOS. 41.76], and since it there reads tisro, just as Jn here, we may probably assume that T originally had tisro here. Possibly its text once had ca tisro, which then became corrupted to catasro. The parenthesized epithets are taken from Jn on § 63; they seem to be supported in general sense by Pa here). SP cf. § 63. So 134d kharibhiḥ saba vardhase. Kṣ 537a(13c) tiṣṭhanti tatra gardabhyas (cf. also § 63). Spl 12.22 śrgāla āha: māma—(offers to protect him) param anenāiva doṣeṇa rajakakadarthitās tatra tisro rāsabhyo 'nāthāḥ santi. tās ca puṣṭim āpannā yāuvanotkaṭā idaṁ mām ūcuḥ ['get us a husband'] —tadarthe tvām ahaṁ tatra nayāmi. Pñ 237.12 follows Spl. Sy 79.21 Spricht zu ihm der Schakal: Wenn du willst, zeige ich dir einen Ort, wo du hingehen kannst, einen mit viel Weide und Wasser, und wo die Leute nicht leicht hingehen. Auch eine junge Stute ist dort, die hat keinen Hengst. Ar 59 The jackal said: I will direct you to a place distinguisht with plenteousness of pasturage where men never go. And moreover there are sheasses there whose like in beauty and conduct you have never seen. And they have need of males. (66) T 153.9 text. SP 1612 āniya (α om) sīnhe samarpitaḥ. So 135 tac chrutvā sa tathety uktvā gardabho bhogalolupaḥ, vanaṁ sīnhasya tasyāgāt tena gomāyunā saha. Kṣ 537b(13d) tac chrutvā sa samāyayāu. Spl 13.4 atha śrgālavacanāni śrutvā kāmapiḍitāṅgas tam avocat: bhadra, yady evaṁ tad agre bhava yenāgacchāmi. (vss.) tathānuṣṭhite śrgālena saha sīnhāntikam āgataḥ. Pñ 237.18 follows Spl. Sy 79.25 Da strahlte der Esel vor Freude und sprach zum Schakal: Wozu stehen wir nun noch? Ich gehe (schon) aus Freundschaft zu dir dorthin. Darauf ging der Schakal voran und der Esel hinter ihm her, und so zogen sie dahin. Als sie angelangt waren, trat der Schakal leise vor den Löwen und sprach zu ihm: Da hätte ich den Esel gebracht: es ist der, welcher dort steht; da hast du ihn. Ar 60, 61 essentially as Sy. (67) T 153.10 kram° ca rās° āsadyātihaṣam uparibhāgenātikrantaḥ (ed. misprinted uparibhāganā°)

taṁ (rāsabhaṁ) dṛṣṭvā 'tihaṛṣam (utplutya) siṁhenā 'krānto ('pi) gardabhas tasyā 'sāmarthyāt (kathamcid apeto) 'tivrata-stahṛdayaḥ (pratinivṛtyā 'navalokayan) palāyitaḥ. (68) atha gomāyūnā siṁho 'bhihitaḥ: (bhoḥ) kim evaṁvidhaḥ prahāras te. yas tāvad gardabham (apy upanītaṁ) hantum asamarthaḥ, sa tvaṁ katham sapatnān jesyasi. (69) sa āha: (asaṁśayam etad

siṁho gardabhena. vajrāghātam iva manyamānaḥ kim iti tasmāt kathamcid... 'navalokayan gardabhānām eva sakāśam gataḥ. SP 1612 sa ca tenākṛānto (α om sa ca; α tena cālkr°) 'pi tasyāsāmar° palā°. So 136, 137 taṁ ca dṛṣṭvāiva tasyāitya pṛṣṭhato gardabhasya saḥ, siṁho dadāu karāḡhātāṁ prāṇavāiklavya-durbalaḥ (B. °vāikalya°), sa tena vikṣitas (B. vikṣatas) trastaḥ palāyya sahasā kharāḥ, āgacchan (B. aga°) na ca taṁ siṁho 'py apatad vihalākulaḥ. Kṣ 537cd, 538ab(14) tasya pṛṣṭhe yayāv ugraḥ sa siṁhaḥ (ŚP. and Ma. ms. siṁha-, Ma. em. and ŚP. v. l. °has) svanaduḥsabaḥ, muktaḥ kṛcchreṇa (v. l. in ŚP. tatkrṛcchreṇa sa, which seems better) dudrāva tataḥ sapadi rāsabhaḥ. Spl 13.12 siṁho 'pi vyathākulas taṁ dṛṣṭvā yāvat samuttiṣṭhati tāvad rāsabhaḥ palāyitum ārabdhaḥ. atha tasya palāyamānasya siṁhena talaprahāro dattaḥ. sa ca mandabhāgyasya vyavasāya iva vyarthatām gataḥ. Pṇ 237.23 siṁho 'py atimūrkhatayā kramāntikapṛptaṁ api kharaṁ dṛṣṭvāti-harṣād utplutya tadupari dūraṁ gatvā papāta. gardabho 'pi taṁ vajrapātam iva manyamānaḥ (cf. T) kim kim idam, iti vicintayann akṣatatanur eva dāivāt katham api tasmād apetaḥ. yāvac ca paścād avalokayati, tāvat krūraṁ raktāntanayanam atibhayānakam adṛṣṭapurvaṁ sattvaṁ dṛṣṭvā bhayāntas tvaritapadam tad eva nagaraṁ jagāma. iti. Sy 79.31 Da brüllte der Löwe, sprang auf ihn los und packte ihn am Rücken, aber weil er geschwächt war, konnte er den Esel nicht festhalten, und so entwischte der ihm. Ar 62 The lion sprang upon the ass, but [some versions add: on account of his weakness] did not hold him, and the ass escaped. (68) T 153.14 atha... 'bhihitaḥ: kim tvaṁ eva lokaṁ prakrāmayasi, siṁho 'ham ananyasattvatulyaḥ, ko mamādhrṣya iti, yas (v. l. yatas)...(om apy). So 138, 139 siṁhas tv asiddhakāryaḥ svām tvaritaṁ prāviśad guhām, tatas taṁ (B. sa) jambuko mantri sopālabham abbhāṣata, na hato gardabho 'py eṣa varākaś cet tvayā prabho, hariṇādivadhe kā tad vārttā tava bhaviṣyati. Kṣ 538cd (15ab) kroṣṭā vilokya (Ma. nininda) śārdulaṁ nininda (Ma. ms. ninida, em. nirveda-) mṛdudādinam (so both edd., but ŚP. v. l. mṛdughātinam; if this is correct the word belongs here). Spl 13.15 atrāntare śṛgālaḥ kopāviṣṭas tam uvāca: bhoḥ...te, yad gardabho 'pi tava purato balād gacchati. tat katham gajena saha yuddhaṁ kariṣyasi. tad dṛṣṭāṁ te balam. Pṇ 238.6 atha gomāyūnā siṁho 'bhihitaḥ: bhoḥ kim etad, dṛṣṭas te vikramo mayā. Sy 79.34 Da sprach der Schakal zum Löwen: Was hast du mir da angetan, Herr? Wenn du ihn unfreiwillig hast fahren lassen, dann wehe mir, daß mein Herr so weit gekommen ist, nicht einmal mehr einen Esel festhalten zu können. Ar 63 as Sy, expanded. (69) T 153.16 text. SP 1613 athāsāu gomāyūṁ punar āha: na prāpto 'sāu mayā gardabhaḥ. (α corrupt.) So 140 tac chrutvā so 'bravīt siṁho yathā vetsy tathā punaḥ, tam ānaya kharaṁ

eva.) punas tāvad āñiyatām, adhunā tam haniṣyāmi 'ti. (70) sa āha: sajjo bhavā ('smin), mayā dṛṣṭāpadāno 'pi prajñāsāmarthyad ānito 'yathā na punas tathāi 'va vikramiṣyati, iti ('vhasya) prayāt. (71) gardabhasakāśaṁ gatvā 'bravit: kiṁ bhavān prati-nirṛta iti. (72) sa āha: (mahān anartha me samutpanna āsit. na jāne, giriśikharakaraṁ) kimapi sattvaṁ mamopari nīpatitam, yathā ('yukṣeṣatayā) 'ham apetas tasmāt. (73) sa āha: na tvayā viditam. (uktaṁ ca:)

tāvat sajjo bhūtvā (cf. our text in next) nihammy aham. Kṣ 538d(15b) mṛdūvādinam (? cf. prec.: "kleinlaut redend", if this is the correct reading). Spl 13.17 atha vilakṣasmitaṁ sinha āha: bhoḥ kim ahaṁ karomi, mayā na kramaḥ sajjikṛta āsit. anyathā gajo 'pi matkramākrānto na gacchati. Pñ 238.7 follows Spl. Sy 79.38 Der Löwe erwog: Sage ich, ich habe ihn freiwillig fahren lassen, so stehe ich als Tor da, wenn aber, es habe mir an der Kraft gefehlt, so ziehe ich mir Schande zu; und er sprach zu dem Schakal: Wenn du ihn mir noch einmal herschaffen kannst, so will ich dir sagen, warum ich ihn habe fahren lassen. Ar 64, 65 like Sy. (70) T 153.17 text. SP 1613 gomāyur āha: sajjibhavatu svāmi. prajñābalena punar apy ānayāmi. ity uktvā gataḥ. So (cf. prec.) 141ab iti sa preṣitas tena punaḥ sinhena jambukaḥ. Kṣ 539a(15c) garhayitvā mṛgapatiṁ. Spl 13.20 śrgāla āha: adyāpy ekavūraṁ tavāntike tam āneṣyāmi. paraṁ tvayā sajjikṛtakrameṇa sthātavyam. [Then insertion.] tvaṁ kevalaṁ sajjitakramas tiṣṭha. Pñ 238.9 śrgālaḥ prāha: sampraty api tvayā sajjitakrameṇa sthātavyam, yataḥ punar apy aham enaṁ tvadantikam āneṣyāmi. [Then insertion as Spl.] atrārthe 'ham eva jāgarukas tiṣṭhāmi. Sy 80.4 Der Schakal sprach: Obgleich der Esel nun bereits seine Erfahrungen mit mir gemacht hat, so will ich ihn doch holen; und ging. Ar 66 The jackal said: To be sure, the ass has experienst from me what he has experienst, but I shall return to him to deceive him as I may be able. (71) T 154.3 tatsakāśaṁ gatvā...

SP 1614 gatvā gardabho 'bhihitāḥ mahatā duṣkṛtena gardabhatvaṁ bhavati, yena (α yad) tvaṁ (α om) rajakasyātibhāraṁ (α om ati) vahan kiṁ cariṣyasi. vane 'ham iva svecchācāraḥ (α vahasi. vane 'smākam iva svecchāhārāt) kiṁ na tiṣṭhasīti. dāivam eva jivanaṁ dadāti tava, kim iti bhavān āgataḥ. (For last sentence α is fragmentary.) So 141cd gatvā kharaṁ tam avadad vidrutaḥ kiṁ bhavān iti. Kṣ 539bc(15d, 16a) provācābhyetya gardabham, apakrānto 'si kiṁ mūrkhā. Spl 14.1 tathānuṣṭhite śrgālo 'pi yāvad rāsabhamiṛgeṇa gacchati tāvat tatrāiva sthāne caran dṛṣṭaḥ. Pñ 238.14 follows Spl. Sy nothing. Ar 67 He returned to the ass. (72) T 154.3 text. SP 1617 sa āha: sinhenāhaṁ vyāpūditum upakrāntaḥ, palāyitaḥ ca (α om all). So 142ab ahaṁ sattvena kenāpi tādito 'treti vādinam. Spl 14.2 atha śrgālaṁ dṛṣṭvā rāsabhaḥ prāha: bho bhaginisuta, śobhanasthāne tvayāhaṁ nitaḥ. drāṁ mṛtyuvaśaṁ gataḥ. tat kathaya kiṁ tat sattvaṁ yasyātirāudravajrasa-dṛśakaraprahārād ahaṁ muktaḥ. Pñ 238.16 follows Spl. Sy 80.6 Als der Esel ihn sah, sprach er zu ihm: Was wolltest du mit mir machen? Ar 67 as Sy. (73) T 154.5 sa āha: na te viditam. SP 1617 sa...viditam. tvāṁ parikṣitum

prāyeṇa tu nṛṇāṃ loke trivargam abhivāṇchatām

asanto 'pi hi vāi vighnā utpadyante svabhāvataḥ. 18.

(74) (sā) rāsabhī (vihitādbhutaśṛṅgārā) tvām avalokya sāmūrāgā 'līṅgitum utthitā. (tvam ca kātāratayā naṣṭaḥ.) sā punar na śaktā tvām vinā sthātum, tayā punar naśyato bhavato 'valambanārthaṃ hastaḥ prasāritāḥ; na cā 'nyad atra kāraṇam. tad āgaccha. (75) etac chrutvā gardabha āha: tvayā saha gacchāmi 'ty (uktvā), (76) (gomāyūnā punar) nitas tena (sinhena) gṛhītvā

tena tat kṛtam. uktaṃ ca. (α om all.) So 142cd, 143 taṃ ca bhūyaḥ sa gomāyur vihasya kharam abravīt, mithyāiva vibhramo dṛṣṭas tvayā na tv atra tādrśam, sattvam asti sukhaṃ hy atra vasāmy aham apīdṛśaḥ. (Cf. next.) Sy 80.7 Der Schakal sprach: ("vs 11") Ich wollte dir einen Gefallen tun, aber was können wir gegen die Brunst tun? Ar 68 He said: I desired your best interests, but the trouble lay in an excess of lust. (Cf. next on Pa.) Vs 18=T 16, SP 9, Kṣ 539ef(16cd); cf. So, Pa in prec. a, SP prāg eva hi (α °evāsti ha tan nṛṇāṃ). b, SP abhikāṇkṣatām. cd, SP śreyāṃsi bahuvighnāni bhavanti mahatām api. Kṣ prathamam sarvasiddhināṃ soḍhā vighnaṃ sukhī bhavet. (Kṣ looks somewhat like a support for SP rather than T; but no clear decision is possible on the basis of the discordant texts, and T's version seems much more consistent with the context.) (74) T, cf. apūrvam evedam in next, put into mouth of ass; evidently a lacuna or corruption in T has occurred. SP cf. next (āgaccha etc.). So 144ab tad ehy eva mayā sākaṃ tan nirbāḍhasukhaṃ (B. nibodha su) vanam. (Cf. also under § 73?) Kṣ 539d(16b), ŚP. gardabhyo hāritās tvayā; Ma. gardabhyāhāritas tayā. Spl 14.5 tac chrutvā prahasāṃ chṛgāla āha: bhadra, rāsabhī tvām āyāntaṃ dṛṣṭvā sānuo 'li° samutthitā...kātaratvān ...tayā tu naśyatas te 'valam° has° kṣipto nānyakāraṇena. tad āga° [here expansion]. Pp 238.18 tac etc. practically as Spl to māma (for bhadra), then text (om sā punar...sthātum). Sy 80.12 Ich sagte dir ja, ich wolle dir eine Stute zeigen, wie du noch keine gesehen hast. Diese nun wollte dich umarmen, und hättest du ein wenig zugewartet, so wäre sie unter dich gekommen. Ar 68 For that which sprang upon you was the she-ass of which I told you, and I assure you that you have never seen her like. She sprang upon you merely by reason of the strength of lust. (75) T 154.9 gardabha āha: mayāpi śrutam, apūrvam evedam [here lacuna]. agratas tava gacchāmiti. SP 1621 etac chrutvā (α om e° ch°) gardabha (α sa) āha...gacchāmi. tenoktam: āgaccha, mā bhāṣiṣi. ity uktvā. So 144cd iti tadvacasā mūḍhas tatrāgāt sa kharah punaḥ. Kṣ 540(17)a iti tasya girāyātām. Spl 14.18 athāsau tadvacanam śraddheyatayā śrutvā bhūyo 'pi tena saha prasthitāḥ. (vs.) Pp 239.8 follows Spl. Sy 80.15 Als der Esel von dem Weibchen reden hörte, überwältigte ihn die Begierde, und er ging sofort mit jenem. Ar 69 as Sy. (76) T 154.10 balātkāreṇa nīto hataś ca. SP 1622 go° pu° nītvā sinhe niveditāḥ (α samarpitāḥ). tadā (α atha) tena gṛhītvā vyāpāditāś ca (α om). So 145 (cf. prec.) āgataṃ taṃ ca dṛṣṭvāiva sa nirgatya guhāmukhāt, nipatya pṛṣṭhe nyavadhūn mṛgārīr dāritāṃ nakhāḥ. Kṣ 540(17)b kharam

vyāpadiśaś (ca). (77) (*tatas taṁ hatvā*) *siṅha āha: (bhadra,) ayam āuśadhopayogaḥ, devārcanādi kṛtvō 'payuṇyate. (tataḥ siddhiṁ karoti.) yatas tvam (evam nibhṛto bhūtvā 'bhi) rakṣa, yāvad ahaṁ snātvā nityakarma kṛtvā 'gacchāmī 'ty—(78) (uktvā gataḥ.) gate ca siṅhe gomāyūnā †mahāuśadham† iti matvā ('tilāulyād gardabha) karnāhrdayaṁ (svayam eva) bhakṣitam. (79) (bhakṣayitvā supariṁṣṭavaktracarāṇo 'vasthitāḥ. snātvā)*

hatvā. Spl 14. 22 atrāntare sajjitakrameṇa siṅhena sa lambakārṇo vyāpāditāḥ. Pñ 239. 12 atrāntare dhūrtavacanaśatavipratārito rāsabhaḥ punar apy upāntikam āgataḥ prākṣajjitakrameṇa siṅhena tatkalāṁ vyāpāditāḥ. Sy 80. 16 Als der Löwe ihn sah, lief er herzu, packte ihn, streckte ihn nieder und tötete ihn. Ar 69 and the lion sprang upon him and slew him. (77) T 154. 10 siṅha. (ed. major tam for tvam, ed. minor tvam). ahaṁ (Hertel assumes a lacuna, unnecessarily) paryāptiṁ kṛtvā... SP 1623 (α inserts vyāpādyā) gomāyus asāv (α om) āha: tvam eva tadrakṣaṇaṁ kuru (α tvam ekaṁ kṣaṇaṁ rakṣa). aham api nityakarma kṛtvāuśadham enaṁ kariṣyāmi (α kṛtvā mahāuśa° idaṁ bhakṣayāmi). ity. So 146 nikṛtya (B. niṣkṛ°) gardabhaṁ taṁ ca sthāpayitvā ca rakṣakam, tasya taṁ jambukaṁ śrāntaḥ siṅhaḥ snātum jagāma saḥ. Kṣ 540(17)bc mṛgeśvare, snānāya yāte. Spl 14. 23 tatas taṁ hatvā śṛgālaṁ rakṣapālāṁ nirūpya svayaṁ snānārthaṁ nadyāṁ gataḥ. Pñ 239. 13 follows Spl. Sy 80. 18 Darauf sprach er zum Schakal: Gib zu dem Esel acht, ich will gehen und mich waschen und wieder kommen, denn so lautet das Heilrezept, daß der Kranke Herz und Ohren verzehre und den übrigen Leib Gott zum Opfer darbringe. Ar 70 When the lion had finished killing the ass, he said to the jackal: This is the remedy that is prescribed for me, that I bathe and then eat the ears and heart and sacrifice the rest. Do you watch the ass while I bathe. [Several Ar versions put the last sentence first, as in Sy.] Then I shall return. (78) T 154. 12 gate ca tasmin gomāyusā cintayāṁ āsa: kathaṁ siṅhasya mama cāikāntitvam (em.; mss. cāivāntikam). etad asmākaṁ tu na yujyate: nityam ete mitrabhūtāḥ. tena hi kuto rāsabhaṁ lapsye. avighnam astv āuśadhopayogasyeti prāṇanya lokapālān upayojitavān karnāu hrdayaṁ ca. SP 1624 text (om 'tilāulyād; α om uktvā; α tr siṅhe gate ca, ed. tataḥ si° gatavati; α om gomāyūnā). So 147 tatkalāṁ jambukas tasya sa māyāvi kharasya tat, bhakṣayāṁ āsa hrdayaṁ karnāu cāpy ātmatrptaye. Kṣ 540(17)cd tatkarṇa° jambuko 'harat. Spl 15. 1 śṛgālenāpi jālyūyātsukyāt tasya karṇa° bhakṣ°. Pñ 239. 15 (preceded by 239. 14 gate siṅhe, for Spl gataḥ, see prec.) śṛgālenātilāulyāt kharasya karṇ° bha°. Sy 80. 22 So ging der Löwe, der Schakal aber fraß das Herz und die Ohren des Esels, damit er, wenn er ihn sehe, es für ein böses Omen halte und nicht von ihm fresse. Ar 71 like Sy. (79) T 154. 16 text (om snātvā). SP 1625 āgatya siṅhenābhihitam (α °noktam). So 148abd snātvāgatas tathābhūtaṁ taṁ drṣtvā gardabhaṁ (B. drṣtvāiva kharāṁ) hariḥ, [here next] apricchāt taṁ ca jambukam. Kṣ 541(18)ab samabhyetya bruvāṇe vāraṇadvīṣi. Spl 15. 1 atrāntare siṅho yāvāt snātvā kṛta-

'gataś (ca) siñhaḥ (*pradakṣiṇaṁ kurvan*) na dṛṣṭavān karṇāu hṛdayaṁ ca. āha ca: (80) (*kim idaṁ vṛttam. kathaya,*) kva karṇahṛdayam asya. (81) *gomāyur āha: (svāmin,) kuto 'sya mūrkhasya karṇahṛdayam. yasya (khalu) karṇahṛdayam asti, (sa) kim evaṁvidho bhavati: āgataś ca gataś ce 'ti.* (82) (*tataḥ*) siñhas †tūṣṇīm sthitaḥ†.

(End of Story 1)

(83) ato 'haṁ bravīmi: nā 'haṁ gardabha iti. (*tad*) gaccha(tu bhavān). nā 'haṁ (*tvayā punaḥ*) pratārayitum śakyaḥ.

devārcaṇaḥ pratarpitapitṛgaṇaḥ samāyāti. tāvat karṇahṛdayarahito rāsabhas tiṣṭhati. Pñ 239.15 snātavā ca kṛtayathocitavidhiḥ siñho yāvad āgacchati, tāvat karṇahṛdayarahitaṁ kharaṁ dṛṣtvā. Sy 80.24 Und der Löwe kam und fragte ihn. Ar 72 When the lion returned, he said. (80) T 154.17 kim...kva tāu karṇāu saḥdayāu. SP 1625 kvāsya karṇa° (α tr as text). So 148c kva karṇāu hṛdayaṁ cāsyety. Kṣ 541(18)a kva yātām tat. Jn diff.; lion scolds jackal for eating it. Sy 80.25 Wo sind Herz und Ohren des Esels? Ar 72 as Sy. (81) T 154.18 asāv āha: kuto 'sya karṇāu hṛdayaṁ vā, yo 'yaṁ mūrkhā āgataś... SP 1625 text (α om svāmin; α kharasya for mūrkhasya, and cāsti; ed. om sa, but α has it). So 149 jambukaḥ so 'py avādīt tam akarṇahṛdayaḥ prabho, prāg evāsīt kathaṁ gatvāpy āgacched anyathā hy ayam. Kṣ 541(18)ed, 542(19) kroṣṭāvadan na jāniṣe prakṛtaḥ (Ma. em. °tyā) saralāśayaḥ (Ma. ms. °yā, em. °ya), akarṇahṛdayo mūrkhō yadi na syād ayam kharaḥ, gato 'pi dṛṣṭatrāso 'pi (Ma. dṛṣṭamātre, ms. °tro, 'sūu) kim punar vyasanaṁ viśet. Spl 15.5 śrgāla āha: svāmin, mā māivaṁ vada, yat karṇahṛdayarahito 'yaṁ rāsabha āsīt. tenehāgatyā tvām avalokya bhūyo 'py āgataḥ. Pñ 239.19 mostly as Spl (śr° savinayam āha—°rahita evāyam āsīt, katham anyathehāgatyā svayaṁ tvām ava° bhayād gatvā bhūyo°—; adds, ata evocyate, and vs=our vs 17). Sy 80.26 Spricht er zu ihm: Wozu Worte verlieren? Weißt du nicht, daß er, wenn er Herz und Ohren besessen hätte, nicht zum zweitenmal zu dir gekommen wäre, nachdem er dir einmal entwischt war? Ar 73 as Sy. (82) T nothing. SP 1627 text (α om tataḥ). So 150 tac chrutvā sa tathāivānītan (B. °taṁ) matvā kesary (B. keś°) abhakṣayat, tanmānsam. anyat taccheṣaṁ jambuko 'pi cakḥāda saḥ. Spl 15.7 atha tad vacanaṁ śraddheyaṁ śrutvā siñhas tenāiva saha samvibhajya niṣaṅkitamanās taṁ bhakṣitavān. Pñ 240.1 follows Spl. Sy nothing. Ar 73 And the lion believed him. (83) T A295 ato...gardabhaḥ, na cāhaṁ tvayā punaḥ prakṛāmayitum śakyaḥ. gaccha. SP 1628 text (ed. ahaṁ...śakyaḥ for α nā° śa°, all SP mss. om tvayā punaḥ. At end ed. adds udakaṁ pītvā sthātavyam; for this α śakyaś ced gardabho bhavāmi). So 151 ity ākhyāya kapir bhūyaḥ śiśumāram uvāca taṁ, tan nātrāiṣyāmy ahaṁ bhūyaḥ kariṣyāmi kharāyitam. Kṣ 543(20)ab gacchādhunā na te mitram ahaṁ kuṭilacetasaḥ (Ma. kuṭilaceṣṭita, em. for °taḥ). Spl 15.9 ato 'haṁ bravīmi (our vs 17 repeated). Pñ 240.3 ato...nāhaṁ api lambakarṇo rāsabhaḥ. iti. Sy A159 Deshalb sagte ich dir ja: Ich bin nicht jener

*kṛtakavacanāḥ kāryārambhāis trayā 'py anuvartitaṁ
 nibhrtanibhrtāḥ prajñādoṣāir mayā 'py upalakṣitaṁ
 atisaṃyaguṇaṁ tvatpāṇḍityaṁ mayā 'py anuvartitaṁ
 kṛtakavacanāḥ kālo nitaḥ samena samaṁ gatam. 19.
 sādhu ce 'dam ucyate:
 yāny eva buddhiskhalitāni nūnaṁ
 tāny eva buddheḥ pratibodhitāni
 manasvināṁ tattvavidāṁ manānsi
 bhīṣagvarāṇi 'va cikitsayanti. 20.*

(84) *atha śiśumāro valivadanakaṁ prajñākāuśalaviniścitamā
 evam āha:*

*māurkhyāṁ prakhyāpayanti svam paraṁ prajñāṁ vadanti tu
 dhīrāḥ sveṣu tu kāryeṣu bhavanty askhalitodyatāḥ. 21.
 (85) ity uktvā nihataśaḥ svam ālayam agāt.*

Esel, von dem der Schakal behauptete, er habe weder Herz noch Ohren gehabt. So geh' denn von mir. Ar 74 as Sy except om last sentence. Vs 19=T 17, Sy 12 and Ar 75, first part. d, Tṣ kṛtakanibhrtāḥ or °nivṛtāḥ. Denn du hast mich durch deine Anschläge verführt, und da habe auch ich dich verlockt. Ar You have deceived me and tricked me, but I have repaid you with your own kind of deceit, and have repaired the destruction which I did myself. Before next vs, Tṣ A296 sādhu cedam ucyate;

Sy Und die Weisen haben gesagt; Ar [Khalil and others] It has been said. Vs 20=Tṣ 18, Sy 12 and Ar 75, second part. Sy Die Einsicht kann verderben und wieder gut machen. Ar, not in Cheikho, but in Khalil, DeSacy, Joel, JCap, KF: Him whom carelessness brings to ruin, nothing but intelligence can save.

Here Tṣ, Kṣ, Jn insert story of Potter as Warrior, with some surrounding material partly corresponding in Tṣ and Kṣ. The motivation of the story in T and Kṣ is the same; in Jn it is different and artistically much better. See my Introduction, Vol. II, page 78. (84)

Tṣ A301 text. Sy A160 Die Schildkröte sprach. Ar 76 The tortoise said: You are true and right. Vs 21=Tṣ 23, Sy 13, 14, Ar 76, 77. Hertel

wrongly equates Sy 13 with Tṣ 18, our vs 20. Sy Ein Weiser macht wenig Worte und handelt viel, und bekennt seinen Fehltritt ohne Scham, und verbirgt nicht die guten Sitten, [14] und bestrebt sich, mit Taten wieder gutzumachen, wie einer, der strauchelt und fällt, mit Hilfe der Erde selbst wieder aufstehen kann. Ar for the wise man is small of speech but great of action. He recognizes his fault and understands his affairs before entering upon them. [77] He recovers from a fall in business thru his own deed, like the man who falls upon the ground and by means of the ground lifts himself up and supports himself. Here Tṣ inserts its vs 24. (85) Tṣ

A302 text. SP 1629 tac (α etac) chrutvā śiśumāro labdhanāśaṁ kṛtvā (α om) gataḥ. So 152 evaṁ tasmāt kapeḥ śrutvā śiśumāro yayāu grhaṁ, mohād asiddhaṁ bhāryārthaṁ śocan mitraṁ ca hāritam. [So 153, 154 are secondary

iti labdhanāśaṁ nāma caturthaṁ tantraṁ samāptam.

(End of Fourth Book)

additions.] Kṣ 549 (26) ity ākarma harer vākyaṁ anutāpahataśayaḥ, śiśumāro yayāu maudaṁ nananda ca ciraṁ kapiḥ. Pa nothing. Colophon: T iti tantrākhyāyike (β °yāyikāyāṁ) la°...(om sam°). SP samāptaṁ cedaṁ (α om ca) labdhanāśo (α °nāśaṁ or °nāśanaṁ) nāma caturthatantram (v. l. °thaṁ ta°). Kṣ (iti, om Ma.) vānaraśiśumārākhyāyikā. Spl iti sam° labdhapraṇāśaṁ nāma ca° tan°. Pṇ samāptaṁ cedaṁ labdhapraṇāśaṁ...tantram, yasyāyam ādyaślokaḥ (repeats vs 1). Ar 78 This is the fable of him who strives for something until, when he has got it, he loses it. End of the chapter of the monkey and the tortoise.

PAÑCAMAM TANTRAM (FIFTH BOOK)

APARIKṢITAKĀRITVAM (HASTY ACTION)

(1) athe 'dam ārabhyate 'parikṣitakāritvaṁ nāma pañcamam tantram. yasyā 'yam ādya(h) ślokaḥ:

yo 'rthatattvam avijñāya vaśam krodhasya gacchati
so 'cirād bhraśyate mitrād brāhmaṇo nakulād iva. 1.

(2) *rājakumārā ūcuḥ*: katham (cāi) 'tat. *viṣṇuśarmā* 'bravīt:
(3) asti gāṇḍadeśe (*kaścic chubhagotro*) devaśarmā nāma brāhmaṇaḥ (*prativasati sma*). (4) tasya (ca) bhāryā yajñadattā nāma (*brāhmaṇī*). (5) sā (*kadācit prāktanapūṇyavaśād*) garbhiṇī saṁ-

(1) T A 303 atah param apari°... (β om all thru tantram). SP 1631 athedānim asamikṣyakāritvaṁ (α asamprekṣya°) nāma pañcamatantram āra°. asyāyam (α yasy°) ādyaślokaḥ. Spl 45.1, Pñ 257.2 text (Spl parikṣitakārakam; Pñ ādyaśl°, Spl ādimah śl°). Vs 1=T, SP, N, Sy 1, Ar; Hp IV.97, Hm IV.94; Jñ (Spl 18, Pñ 13) different vs. a, N yathātattvam. b, SP ed. yāsyati, α text; H krodhasyāiva vaśam gataḥ. c, SP, H sa tathā, N sa tatra; N trasyate, H tapyate; N mitro, SPα, H mūdho. Sy Wer in seinen Taten und Werken unbedacht ist, empfindet stets Reue, wie jener Magier, der es bereute, daß er unbedacht gewesen war und das Wiesel, das er liebte, erschlagen hatte und ihm den Dank schuldig geblieben war. (2) T A 304.1 evam anuśrūyate. SP 1634 text (α om ca; ed. āha for [α] ābravīt). Sy A 162.1 Dbśrm sprach: Was ist das für eine Geschichte? Und Bīḍug sprach. Ar. (3) T A 304.2 text (om kaścic). SP 1635 asti kaś° gāṇḍ° deva° nā° brā°. H practically omits all down to § 28. So 3ab babhūva devaśarmākhyo brāhmaṇo nagare kvacit. Kṣ 550(1)ab gāṇḍeṣu devaśarmākhyo babhūva brāhmaṇaḥ purā. Spl 49.18 kaśmīnścid adhiṣṭhāne deva°... Pñ 259.28 asti kaśmīnścid adhiṣṭhāne deva° nā° brā°. Sy A 162.3 Es war einmal ein Magier im Lande Srbzī. Ar (DeSacy, KF name the country Jurjan, others no name). (4) T A 304.2 text (om brāhmaṇī; β om ca). SP 1635 ta° bhā° yajñasenī (α °nā) nāma (α adds brāhmaṇī). So 3cd tasyā-bhūd (B. °sid) devadatteti (B. yajñada°) gehinī sadṛśānvayā. Jñ diff. to vs 2. Sy A 162.3 der hatte eine jugendliche Frau, die bisher noch nicht empfangen hatte. Ar. (5) T A 304.3 sū kad° gar° (β ṛtukālāvabaddhaphalā gurūdārī) saṁ°. SP 1636 sū ca (α om) prāktanapūṇyakarmaṇā (α text) gar° jātā. So 4a dhṛta-garbhā ca sū tasya. Kṣ 550(1)ed garbhiṇīm jāyām nijām. Sy A 162.5 Als sie

vṛttā. (6) tañ ca dṛṣṭvā devasarmā (*param*) paritoṣam upāgataḥ, (*evam cā 'cintayat: mahān me kalyāṇam upasthitam apatyajā-bhāya*), brāhmaṇīm (*cā*) 'bravīt: (7) (*bhadre*,) kṛtārthā 'si, dārakaṁ janayisyasi, tasyā 'haṁ bahumanoratho (*garbhādhāna*) jātakarmanāmakaraṇādīsaṁskārān kariṣye; sa (*ca*) me gotradhāro bhaviṣyati ('ti). (8) (*evam*) brāhmaṇy (*abhihitā*) 'bravīt: ko jānāti, dārako bhaviṣyati na ve 'ti. (*tan*) na yuktam evam adṛṣṭe 'pi ca vaktum. nā 'dāv eva manorathaḥ kāryaḥ. uktaṁ ca:

anāgatavatīm cintāṁ yo naraḥ kartum icchati
sa bhūmāu pāṇḍuraḥ śete somaśarmaṇi yathā. 2.

nun empfang. Ar. (6) T A 304.3 text (β upagataḥ; β cāhūyābravit). SP 1636 tāñ ca (α om) dṛṣṭvā paritoṣto brāhmaṇo manorathasahasraṁ (α manorājam) kurvan brāhmaṇīm āha. Cf. So 4ed (after the birth) daridro 'pi sa tañ mene nidhiṁ labdham iva dvijaḥ. Kṣ 550(1)cd sa hr̥ṣṭo [here prec.] avadad utsukaḥ. Sy A 162.5 freute er sich und sprach zu seiner Frau. Ar. (7) T A 304.4 text (om bhadre; β kariṣyāmi; β om ca). SP 1637 bhadre, śāśvataṁ putraṁ janayisyasi. Kṣ 551(2)ab bhaviṣyaty eva putras te mama vaṁśavivardhanaḥ. Sy A 162.6 Frohlocke, mein Liebling, denn du wirst einen Knaben gebären, und wenn du ihn geboren hast, gebe ich ihm einen schönen Namen und suche ihm eine Pflegerin, und ich werde ihn gut aufziehen und ihn wohl halten und wohl heranbilden und unterrichten, und wir werden durch ihn schönen Namen und Nachkommenschaft erhalten. Ar.—I put garbhādhāna in parenthesis because, as Winternitz points out (WZKM. 25.58f.), this rite could not rationally be spoken of anticipatorily, since the wife was already pregnant. Yet I am not at all sure that the orig. did not contain it. The only question is whether the carelessness is attributable to the author of the Pañc. or to the redactor of T. That the orig. at least had a list of *some* saṁskāras is indicated by Pa. (8) T A 304.6 text (β om brāhmaṇy; β bhaviṣyatiti na vā; α & ed. om tan...kāryaḥ). SP 1637 brāhmaṇi tv (α om) āha. (α prāha): na yuktam etat te manorathaṁ kartum. tathā ca. Kṣ 551(2)cd iti śrutvābravij jāyā bhāviṣu pratyayaḥ katham. Sy A 162.11 Spricht sie zu ihm: Hausherr, warum hast du ein Wort gesprochen, das nicht vorzeitig hätte gesprochen werden sollen? Wer kann wissen, ob ich [Ar: a male or a female child] gebären werde oder nicht? Und wenn ich gebäre, was kann ihm in der Zukunft noch passieren? Darum überlaß alles der Hand Gottes. Heißt es doch. Ar. Vs 2=T, SP, N, Sy 2, Ar, Spl 71, Pñ 53, cf. Hp IV.20, Hm IV.16, Kṣ 552(3). a, Tṣ anādaravatīm, SP ed. anāgatamatāu (misprinted 'māu), but v. l. including best ms., with N and H, text. The rest of the vs, and the entire story, are diff. in H. b, Jn asaṁbhāvyāṁ karoti yaḥ. c, SP, N tathā for bhūmāu, Jn eva. SPα, N pāṇḍuraḥ, Tṣ patitaḥ. Kṣ āśāṁ vidhāya bhāveṣu yo hi bhāveṣu (Ma. em. bhāviṣu) hr̥ṣyati, sa sajjate (Ma. lajj°) saktughaṭaṁ bhaṅktvāiva svayam agrataḥ (Ma. em. 'tveva sv° agrajaḥ). Sy Ein Weiser verfügt nicht über etwas, was noch nicht da ist, indem er denkt: So und so will ich damit tun. Es könnte

(9) so 'bravit: katham (cāi) 'tat. sã 'ha:

KATHĀ 1

(STORY 1: THE BRAHMAN WHO BUILT AIR-CASTLES)

(10) asti kaścid vidyābhyāsī brāhmaṇasūnuḥ. (11) tasya kasmiñścid vaṇiggrhe nāityakaṁ (bhojanam) vartate. (12) sa (ca) yadā tatra na bhunkte, tadā saktusetikāṁ labhate. tām cā 'vāsam nitvā ghaṭe prakṣipyā sthāpayati. evaṁ ca tasya balinā kālena sa ghaṭaḥ saktubhiḥ saṁpūrṇaḥ. (13) kadācit tasya ghaṭasya nāgadant(ak)e sthāpitasyā 'dhastāc chayanagato 'sāu brāhmaṇo divāsupta(pratibuddha)ḥ, evaṁ (ca) cintayām āsa: (14) mahārgham (dhānyam vartate kim uta) kṛtānam (saktavaḥ).

ihm sonst gehen wie jenem törichten Magier, auf dessen Kopf sich das Öl und der Honig ergoß. (9) T A 305 text (β om). SP 1641 brāhmaṇa āha: ka° cāitat (α om ca). sāpy āha. Sy A 163, Ar similarly. (10) T 156.13 asti (β om) kaś° (β kasmiñścid deśe) brā° vidyāprasaṅgena kālam nayati sma. SP 1642 text (α °sutaḥ). Spl 68.3 kasmiñścin nagare kaścit svabhāva-kṛpaṇo nāma brāhmaṇaḥ prativasati sma. Pñ 276.2 asti kasmiñścid adhiṣṭhāne svabhāvakṛpaṇo nāma brāhmaṇaḥ. Kṣ 553(4)b brāhmaṇaḥ purā. Sy 83.10 Es war einmal ein Magier. Ar. (11) T 156.13 text (ed. with α om bhojanam). SP 1642 sa cāparapakṣe piṭṣrāddhe bhojitaḥ (α sa ca māsi śrāddhe bh°). Sy 83.10 dem wurde die Nahrung aus dem Hause eines reichen Mannes (=Kaufmannes) vorgesetzt. Ar. (12) T 156.14 text (β om ca after sa; mss. °prasetikām, em. Hertel; α saktunā). SP 1642 apareṇa ca śrāddhadine tasmin saktavo dattāḥ. tām saktūn ekaṁ ghaṭam yācayitvā tatra nikṣipyā svasamipe sthāpayitvā saṁtuṣṭa āste (for all this α; apareṇāpi tasya śrāddhe sak° dat°. tāñs ca ghaṭe nikṣipyā kaṇṭhayaḥ prachādyā). Kṣ 553(4)ab bhikṣārjitam saktughaṭam nidhāya. Spl 68.4 tasya bhikṣārjitāḥ saktubhir bhuktorvaritāir ghaṭaḥ paripūritaḥ. Pñ 276.2 tena bhikṣ° sakt° bhuktoddharitāḥ (read so in Spl) kalaśaḥ saṁpūritaḥ. Sy 83.11 nämlich Honig und Öl und etwas Gerstenmehl, und was übrig blieb, brachte er jeweilen heim, schüttete es in einen Krug und hing den an einem Nagel über seiner Lagerstatt auf, und so wurde der Krug schließlich voll. (Cf. our text in next.) Ar. (13) T 157.3 text (β om ghaṭasya, divā, and ca). SP 1644 tatra suptvā manorathasatam akārṣit. Kṣ 553(4)c acintayad. Spl 68.4 tam ca ghaṭam nāgadante 'valambya tasyādhastāt khaṭvām nidhāya satatam ekadṛṣṭyā tam avalokayati. atha kadācid rātrāu suptaś cintayām āsa. Pñ 276.3 close to Spl (om suptaś). Sy 83.15 Eines Tages nun, als er auf dem Bette lag, hob er seine Augen auf, erblickte ihn, freute sich in seiner Seele und dachte. Ar like Sy (no mention of night; evidently daytime is intended). — (14) T 157.4 text. SP 1644 me (v. l. mama, so read) mahad argham annam prāptam (α only mahārghyam for all this). Kṣ 553(4)cd anāvṛṣṭyām (Ma. °yā) tasya mūlyam caturguṇam. Spl 68.6 yat,

tan me viṁśatimātrakāṇāṁ rūpakāṇāṁ saktavaḥ santi. (15) *tāis cā 'haṁ vikriya (dvirūpakās) chagalikā daśamātrā upāvartayīṣyāmi.* (16) *ṣaṇmāsās ca prasaviṣyante; tāsāṁ cā 'patyāni tathāi 'va (prasaviṣyante).* (17) *pañcābdanantarāc ca catuḥśatasamkhyā bahvyo bhaviṣyanti.* (18) *(loke ca śrūyate) catasṛbhīr ajābhīr ekā dhenus (taruṇī jīvavatsā bahukṣīrā sarvagūṇasaṁpannā) labhyate.* (so 'haṁ) *tābhīr ajābhīr eva gavāni śataṁ parivartayīṣyāmi.* (19) *tāsāṁ ca prasavāpanmānāṁ balivardāḥ kecid bhaviṣyanti, tāis cā 'haṁ kṛṣiṁ kṛtvā bahu sasyam utpā-*

paripūrṇo 'yaṁ ghaṭas tāvat saktubhīr vartate. tad yadi durbhikṣaṁ bhavati, tad anena rūpakāṇāṁ śataṁ utpadyate. Pñ 276.5 follows Spl. Sy 83.17 Dieser Krug ist voll, so daß ich ihn teuer verkaufen kann. Es wird sich geben, daß, wenn ich ihn zu zivilem Preise anbiete, ich einen Denar heimbringe. Ar. [Did the orig. mention that the brahman counted on a famine (Jn) or drought (Kṣ) to increase the value of his goods? Some Ar versions state that the food was costly at this time, or was increasing in value; but this is no more than T has.] (15) T 157.5 *tāis (α tac) cāhaṁ vikr° chag° viṁśatimātrā upāvart°* (so ed. with α; β text, reading *vikriḍaya* [!], and adding at end *sakṣīrās ca dhenavaḥ*). SP 1645 tad ahaṁ saktūn (α enaṁ for tad etc.) *vikriya chāgīm kṛṣyāmi.* Kṣ 554(5)a *tanmūlye chāgikāḥ kṛtvā* (Ma. em. *kṛtvā*). Spl 68.8 *tatas tena mayājādvayaṁ grahitavyam.* Pñ 276.7 *tatas ca tenājādvayaṁ ahaṁ grahiṣye.* Sy 83.20 Für den Denar schaffe ich mir 10 (so also Ar) Ziegen an. Ar. (16) T 157.6 *ṣaṇ° ca pras°.* SP 1645 *sā ca prativatsaram apatyadvayaṁ (α prativaṣaṁ dārakadvayaṁ) prasūte. tasyās cāpat° tathāiva prasuyante (α om).* Spl 68.8, Pñ 276.7 *tataḥ ṣaṇmāsika-(Pñ °se-ṣaṇmāse) prasavavaśād.* Sy 83.20 Diese werden trüchtig zu ihrer Zeit und ebenso ihre weiblichen Nachkommen. Ar similarly (KF, OSp after five months, JCap *successu temporis*). (17) T 157.7 text (β °ca tena kausalenātarkayiṣyāmy avasyaṁ catuḥśatasamkhyānā bahvyo gokā bhav°). SP 1646 *tataḥ kālāntareṇa śatasahasrasamkhyākā (α °khyā) bhaviṣyanti.* Spl 68.9, Pñ 276.8 *tābhyāṁ (Pñ om) yūthaṁ (Pñ ajāyu°) bhaviṣyati.* Sy 83.22 Und nach 5 Jahren habe ich so mehr als 500 Ziegen. Ar (400 goats, as T, according to JCap, OSp). (18) T 157.7 text (ed. with α adds ca after *jīvavatsā*, and om *sarvagū°*). SP 1647 *tās ca (α paścāt tāṁ) vikriya gavāni śataṁ (α sahasraṁ) kṛṣyāmi.* Kṣ 554(5)b *tābhīḥ prāpsyāmi godhanam.* Spl 68.9 *tato 'jābhīḥ prabhutā gā grahiṣyāmi.* Pñ 276.8 *tato 'jābhīr gāvāḥ.* Sy 83.23 Von je viere von ihnen verkaufe ich und kaufe eine Kuh — [corrupt] und so habe ich dann 100 Rinder nebst den Weibchen. Ar. (19) T 157.9 *sarvaṁ ca gośatāt sambhavatīti tadutpannadāntāiḥ (β for this kṛtvā) sarvabijavapanaṁ (α °vāpanaṁ, so read, Thomas, JRAS. 1910, p. 1351, and Hertel, WZKM. 25. 23) kariṣyāmi.* SP 1647 text (ed. *kṛīko bhutvā* for α *kṛṣiṁ kṛtvā*; α *paścāt bahukālāntareṇa tāsāṁ ca prasavabhedāt balī° bhav°...utpādayāmi*). Kṣ 554(5)c *kṛṣiṁ tena samādhāya.* Spl 68.10, Pñ 276.9 diff., expanded. Sy 83.25 Von ihnen gebe ich ab zu (gutem) Preis

dayiṣyāmi. (20) tasya vikrayāt prabhūtaṁ suvarṇaṁ bhaviṣyati; śobhanaṁ ce (ṣṭakācītaṁ) veśma prākārābhyantarhitaṁ kariṣyāmi. (21) dāśidāsabahalāṁ sarvopaskarasampannāṁ ca tāṁ (mama) mahatīm saṁpadaṁ dṛṣṭvā (vaṣyaṁ) kaścid yogyatamo brāhmaṇaḥ surūpāṁ kanyāṁ (me) dāsyati. (22) tasyāṁ ca (kālenā 'smad)bhāgyopabrūhitaṁ dirghāyusaṁ arogaṁ vaṁśa-dharaṁ dārakaṁ janayiṣyāmi. (23) tasya (cā 'haṁ yathāvidhi jātakarmādi kṛtvā) somaśarme 'ti nāma kariṣyāmi. (24) (valgati ca dārake) brāhmaṇī gr̥hakarmavyagrā gavāṁ (abhy)āgamana-

und kaufe Land und Gewässer und Sämereien, und die andern (? JCap masculos) Rinder verwende ich zum Ackerbau und die weiblichen Tiere zur Zucht. Ar. (20) T 157.10 tataḥ sarvadhānyasya (β adds ca) mahān nicayo bhaviṣyati. śobhanaṁ ca (β adds iṣṭakācītaṁ tat sthāvara-) veśma prākār°... Spl 68.11, Pñ 276.11 teṣāṁ vikrayāt...bhaviṣyati; suvarṇena catuṣśālāṁ gr̥haṁ saṁpadyate (Pñ °patsyate). Sy 83.28 Auf diese Weise verkaufe ich nach 10 Jahren vom Ertrag des Landes und der Gewässer und von den Nachkommen der Rinder um (guten) Preis und kaufe Knechte und Mägde (cf. next) und ein Haus und Hausgerätschaft. Ar (he builds many fine houses). (21) T 157.11 text (β °bahala-; β °saṁpannaṁ; ed. with α om sarvopa° and tāṁ; β om mama; ed. with α om yogya°; β anurūpāṁ; ed. with all mss. om me). SP 1648 tato 'yaṁ (α 'haṁ) dhanavān iti matvā yaḥ (α om) kaścid brāhmaṇaḥ kanyāṁ me dāsyati. Kṣ 554(5)d pariṇeṣyāmi kanyakām. Spl 68.12, Pñ 276.12 tataḥ (Pñ adds ca) kaścid brāhmaṇo (Pñ om) mama gr̥haṁ āgatya (Pñ abhyetya) prāptavarāṁ rūpā-dhyāṁ kanyāṁ dāsyati (Pñ pra-dā°). Sy 83.31 Und wenn ich so reich geworden bin [cf. prec. also], nehme ich mir ein Weib aus begüterter Familie. Ar (the wife is beautiful in KF, OSp, noble in JCap, OSp, bonam in JCap). Possibly the orig. had anurūpāṁ rather than surūpāṁ. (22) T 157.12 tasyāṁ ca dirgh°...(so ed. with α; β yathāvidhi navodhā [Hertel nāv°, probably misprint] sā kālenā°...janayiṣyati). SP 1649 tasyāṁ ca putram utpādayiṣyāmi (α °dayāmi). Kṣ 555(6)a mahādhanasya putro me. Spl 68.13, Pñ 276.13 tatsakāśāt (Pñ tasyāḥ) putro (Spl adds me) bhaviṣyati. Sy 83.33 und schwängere sie, und sie gebiert mir einen Sohn, der wird ein Glückskind und vom Schicksal begünstigt und mein Stammhalter. Ar more fully; JCap 219.6 filium nobilem et delectabilem cum bona fortuna et dei beneplacito, qui crescet in scientia et virtute, et relinquam mihi per ipsum bonam memoriam post mei obitum. (23) T 157.13 text. SP 1650 tasya somaś°... Kṣ 555(6)b somaśarmā bhaviṣyati. Spl 68.14, Pñ 276.14 tasyāhaṁ somaś°... Sy 83.35 Ich gebe ihm den Namen Mhpā' (Persian name containing Mah, 'moon'=soma), und erziehe ihn und bilde ihn aus in Lehre und Studium. Ar. Does the last phrase in Sy correspond with the parenthetized words of our text? (24) T 157.14 text (β om ca; ed. karmāsaktā, β karmaṇy āsaktā, for gr̥ha°, in β before brāhmaṇī; ed. with α om samyag, and tr pram° dār°, and °yiṣyasiti; β abhiraḥṣayiṣyati, om na). SP

*kāle (samyag) dārakaṃ (pramādān) nā 'bhirakṣayiṣyati. (25) (tadā) tām ahaṃ (brāhmaṇīm putrasnehābhībhūtaḥṛdayo) lagu-
ḍeno ('dyamya) tādayiṣyāmi. (26) evaṃ tena (dhyānasthitena)
laguḍaṃ bhrāmayitvā 'bhyāhato ('sāu) ghaṭaḥ, yena tasyāi ('vo)
'pari śatakapāl(abhagn)o (vyāviddhasaktur) nipatitaḥ; tato 'sāu
brāhmaṇaḥ saktudhūlīdhūsaritatanuḥ svapnapratibuddham ivā
'tmānaṃ manyamānaḥ paraṃ vāilakṣyaṃ (janahasaṃ co 'pa-
gataḥ.*

(End of Story 1)

(27) ato 'haṃ bravīmi: anāgatavati cintā (na kār्या. dṛṣṭe kārye

1650 varṣe jāte tasya me bhāryā (α tasmin brāhmaṇī) gṛhakarma kurvati paśu-
samāgamasamaye (α gṛhakarmavyagrā gavām āgamana°) putraṃ na pratyavek-
ṣate (α pravekṣate). Kṣ 555(6)cd rodiṣyati sute tasmin stanapānāya. Spl 68. 14
tat tasmiṃ jānucalanayogye samjāte 'haṃ pustakaṃ gṛhītvāśvaśālāyāḥ pṛṣṭha-
deśa upaviṣṭas tad avadhārayiṣyāmi. atrāntare somaśarmā māṃ dṛṣṭvā janā-
yutsaṅgāḥ jānupracalanaparo 'śvakhurāsannavartī matsamīpam āgamiṣyati. tato
'haṃ brāhmaṇīm kopāviṣṭo 'bhīdhāsyāmi: gṛhṇa tāvad bālakam. Pñ 276. 14
follows Spl. Sy 83. 36 Wenn aber Mhpj' nicht auf mich hören will und sich
gegen den Unterricht auflehnt. Ar. (25) T 157. 15 text (om tadā and
udyamya). At this point Tα ends. Henceforth only Tβ. SP 1651 tadā tām
ahaṃ laguḍenodyamya (α °dam udy°) tāḍ°. Kṣ 555(6)d, 556(7)ab tatkṣaṇam,
tādayiṣyāmi laguḍāir (Ma. lakuṭāir) gṛhṇīm atikopanaḥ. Spl 68. 19 tato
'haṃ samutthāya tām pādaprahāreṇa tāḍ°. Pñ 276. 19 follows Spl. Sy 83. 37
so schlage ich ihn mit diesem Stock auf den Kopf. Ar. (26) T 157. 16
tatas tenāsāv evaṃ abhyāhato ghaṭaḥ...(mss. tasyavop°, em. Hertel) śata-
kapālo vyāv° nipa°. athāsāu brā° svapnarūpam iva tad anyad acintayat:
kim idam iti paraṃ... SP 1651 iti manorājyāsaktamānasah san (α iti matvā
manorājyena) sasaṃbhramaṃ laguḍaṃ bhrāmayitvā (α °yan) saktusaṃpūr-
ṇaghaṭam eva cūrṇikṛtavān (α saktughaṭam evācūrṇayat). tato...(α °dhūsa-
ritaḥ, om tanuḥ) paraṃ viśādam (α vāilakṣyam) agamat. Kṣ 556(7)cd,
557(8)ab iti bhramaṇa laguḍotkṣepāir (Ma. laguḍakṣ°) ghaṭam atādayat,
bhagnaṃ saktughaṭaṃ dṛṣṭvā tato lajjāṃ samāyayāu. Spl 68. 20 evaṃ tena
dhyānasthitena tathāiva pādaprahāro datto yathā sa ghaṭo bhagnaḥ, saktu-
bhiḥ pāṇḍuratām gataḥ. Pñ 276. 20 evaṃ tena taddhyānāvasthitena pāda-
prahāras tathā muktaḥ, yathā ghaṭo bhagnaḥ, ghaṭāntarvartibhiḥ saktubhiḥ
ca pāṇḍuratām gataḥ. Sy 84. 1 Da, indem er so den Stock schwang, traf
er den Krug und zertrümmerte ihn, und der Honig und das Öl ergoß sich
auf seinen Kopf und das Übrige wurde verschüttet. Ar (KF 170. 22 adds:
So all his plans came to naught, and he was confounded.—This not in
JCap, OSp.) (27) T A306 text. SP 1655 ato 'haṃ bravīmi (pratika of
vs 2). Kṣ 557cdef(8cd, 9ab) ity āsām nāiva kurvanti (Ma. kurvīta) dhi-
mān bhāveṣu bhāviṣu, śrutveti brāhmaṇīvākyaṃ tuṣṇīm āsīd dvijaḥ kṣaṇam.
Spl 68. 22, Pñ 277. 1 as SP (Spl whole vs). Sy A164 Deshalb habe ich
dir gesagt: Über etwas, was noch nicht da ist, tritt keine Bestimmungen.

kriyā vartate.) *na bhittiṃ vinā citrakarme* 'ti. (28) (*saṃ*)*pūrṇe ca (prasava)kāle prasūtā brāhmaṇī (śubhalakṣaṇāṃ) dāra*kam. (29) (*atha*) *jātaṃ daśadivas(otthān)e (ca kṛtakarmāṇaṃ) dāra*kam *parirakṣārthaṃ pitari vinyasya brāhmaṇy (śucivāstraśodhanāyā) 'tma*ṇaḥ *śāucanimittaṃ (saṃnikṛṣṭāṃ) saritaṃ ga*tā. (30) *brāhma*ṇo (*pi dāridryadoṣasahāyatayā cā 'tma*ṇāi 'va *dhṛtas) taṃ bā*laṃ *abhirakṣitavān.* (31) *atha rājaku*lāt *parvake pravacana-*karādāna*nimittaṃ brāhmaṇasyā 'hvāyikā rājamahīṣyā dāsy* *anupreṣitā.* (32) *śabdyamāno ('sāu) brāhma*ṇaḥ (*sahajadāridrya-*samtaptaś *cā) 'cinta*yāt: (33) *†yadi satvaraṃ na ga*cchāmi, *tadā*

Denn erst wird die Wand gebaut und hernach das Bild (darauf) gemalt. Ar (some versions have equivalent of last sentence, cf. Derenbourg, JCap p. 219 note 3).—Possibly the orig. had *anāgatavatiṃ cintāṃ*, the *pratika*, omitting *na kāryā*. (28) T 158.6 text (om *śubha*°). SP 1655 *atha sā* *pūrṇe kāle śubha*° (α *salakṣaṇaṃ*) *dāra*kam (α *putraṃ*) *pras*°. Hp 153.12, Hm 141.14 *tasya brāhmaṇī prasūtā*. So 4b *kālena suṣuve sutam*. Kṣ 558a(9c) *jāte tataḥ sute*. Jn wholly diff. for some distance from here. Sy A165.1 Nun wartete ihr Mann ab, bis sie einen Sohn gebar. Ar (describes the son in ways that suggest SP's *śubha-lakṣaṇa* or *sa-la*°; Wolff schön, JCap 219.17 *filium pulcrum et delectabilem super quo ambo gavisi sunt*, OSp p. 195 l. 9 *un fijo complido de sus miembros etc.*) (29) T 158.6 text (om *atha*; *avatīrṇā* for *gatā*. Ed. adds *ca* after °*nimittaṃ* without ms. authority). SP 1656 *atha* (α om) *jāte daśamadivase* (α *daśame di*°) *śuddhikāle brāhmaṇī brāhmaṇaṃ sutarakṣaṇārtham* (α *tr su*° *brāhmaṇam*) *avasthāpya snātum ga*tā. Hp 153.13, Hm 141.14 *sā ca brāhmaṇī* (Hm om all this) *bālāpatya*-(Hm °*tyasya*) *rakṣārtham brāhmaṇam etc.* as SPα. So 5 *sūtakānte* (B. *sūtikale*) *ca sā tasya bhāryā snātum agān nadim, devasarmā sa tasthau tu grhe rakṣan sutam śiṣum*. Sy A165.1 Und als ihre Tage um waren, sprach sie zu ihrem Manne: Gib auf den Knaben acht, daß ich gehe und mich wasche. Ar. (30) T 158.8 text (ed. °*doṣād asah*°, but ms. °*doṣāsah*°). So cf. prec. Sy A165.3 Als er nun bei dem Knaben saß. Ar. (31) T 158.8 text (ms. *pavake*, °*karadāna*°; om *brā*° °*hvāy*°). SP 1657 *brāhmaṇaś ca* (α °*ṇasya*) *rājagrhe parvaśrāddhakāle* (α °*śrāddhe*) *rājapuruṣeṇāhūtaḥ* (α *āhvānaka*, om *rāja*°, āgataḥ). Hp 153.14, Hm 141.15 *atha brāhmaṇasya kṛte* (Hm *brāhmaṇāyā*) *rājñāḥ pārvaṇaśrāddham* (Hp *sarva-śr*°, read *parva*°) *dātum āhvānam āgatam*. So 6 *tāvad āhvāyikā tasya rājāntaḥpurato drutam, ceṭikā brāhmaṇasyāgāt svastivācanaḥ*. Sy A165.4 kam ein Bote des Königs mit einer dringenden Vorladung. Ar. (32) T 158.9 *śabdyamāne 'sāu* (ms. °*māṇa asāu*) *brā*° *āhūyācintayat*. SP 1657 *taṃ dṛṣṭvā brā*° *tu* (α om) *saha*°... (α °*dāridryaparavaśāc cintayām āsa*). Hp 153.14, Hm 142.1 *tad dṛṣṭvā* (Hm *tac chrutvā*) *brā*° *sahajadāridryād* (Hm °*drād*) *acint*°. So 7a *tataḥ sa dakṣiṇālobhān*. (33) T 158.10 kam *avasthāpayāmi* (ms. *iva sth*°) *dāra*karakṣaṇārtham *iti*. SP 1658 text as α; ed. *daridrantaraḥ* for *anyaḥ*; ed. adds *ga*cchāmi *ced* before *dāra*kasya; ed. om *kiṃ karomi*. Hp 153.15, Hm 142.2

kaścid anyah śrāddham grhṇāti; dāraka(sya) rakṣako na 'sti. kim karomi.† (iti). (34) (evam avasthite) yas tasyā ('gnihotra-śaraṇe) grhe putranirviśeṣo nakulo (dhānyakāṇādibhiḥ) samvar-dhitaḥ, tam (evā 'va)sthāpya gato ('sāu brāhmaṇaḥ). (35) nakulo 'py acirād apaśyat kṛṣṇasarpam kṣitīvivarān nirgataṁ bālakasyā 'bhyāśam āyāntam. (36) tam ca dr̥ṣtvā (krodhasamraktanayano 'tivasphuradvadanadaśanacaraṇaḥ) sahaso 'tpatya tasyo 'pari samnipatitaḥ khaṇḍaśaś ca tam kṛtvā, (37) 'sṛgdigdghavakra-caraṇa (evā) 'yāntam brāhmaṇam dr̥ṣtvā superituṣṭamanāś

yadi satvaram na gacchāmi, tadānyaḥ (Hp tadā tatrānyaḥ) kaścid (Hm adds chrutvā) chrāddham grahiṣyati. (vs.) dārakasya cātra (Hm kim tu bālaka-syātra) rakṣako nāsti. (Hm adds tat) kim karomi. Sy A165.5 Es gab keinen Ausweg und so stand er auf und ging. Ar. (34) T 158.10 text (ms. avasthito ya tasyā°). SP 1659 cintākulas tāvac (α om ci° tā°) cirakālinam (α cirakālarakṣitam) apatyanirviśeṣam nakulam eva dārakarakṣaṇārtham (α °the) sthāpayitvā gacchāmi. iti matvā (α om i° ma°). tathā kṛtvā gataḥ. Hp 154.4, Hm 142.6 yātu, cirakālapālitam imam sutanirviśeṣam (Hm putranir° after nak°) nakulam dārakarakṣārtham (Hm bālakarakṣāyām) vyavasthāpya gacchāmi. tathā kṛtvā gataḥ. So 7bcd, 8a nakulam rakṣakam śiśoḥ, sthāpayitvā yayāu gehe ciram ābalyavardhitam, tasmin gate. Kṣ 558(9cd, 10ab) viprah kadācin nirgato grhāt, rakṣāyāi nakulam dhṛtvā putrasya grihapoṣitam (so Ma. em.; Ma. ms. and SP. °yoṣitam). Sy A165.6 In dem Hause nun lebte ein Wiesel, das er wie ein eigenes Kind auferzogen hatte. Dieses Wiesel ließ er bei dem Knaben zurück, verschloß die Tür und ging. Ar. (35) T 158.11 text (mahābhoginam for kṛṣṇa°). SP 1661 tato nakulaś cāpaśyat (α sutam rakṣayan sthitaḥ) tad-(α paścāt) grhāvivarān nirgatyā mahāntam (α om) kṛṣṇasarpam (α °pas) satvaram dārakasamīpam āgacchantam (α gataḥ). Hp 154.6, Hm 142.8 tatas tena nakulena bālakasamīpam āgacchan kṛṣṇasarpō dr̥ṣtvā (Hp om). So 8abc 'trākasmāc ca śiśoś tasyāntikā-gatam, sarpam ālokyā nakulaḥ. Kṣ 559ab(10cd) atha sarpam mahābhogam bālahiṁsārtham utthitam. Jn wholly diff., but uses the word kṛṣṇasarpa. Sy A165.9 Wie er zur Tür hinaus war (cf. So prec.), kam eine schwarze Schlange hervor und ging auf den Knaben los. Ar. (36) T 158.12 text (the first phrase is contained in the prec. in SP, H, So). SP 1662 tato nakulenotpatya śighram eva (α °lena śighram abhyetya) grhītvā sarpam khaṇḍitaḥ (α khaṇḍam-khaṇḍam kṛtaḥ). Hp 154.7, Hm 142.9 vyāpāditaḥ (Hm vyāpādya kopāt khaṇḍam-khaṇḍam kṛtvā) khāditaḥ (Hp adds ca). So 8d svāmibhaktiā jaghāna tam. Kṣ 559c(11a) nakulaḥ khaṇḍaśaḥ kṛtvā. Jn diff., but ends Spl 50.12, Pñ 260.14 khaṇḍaśaḥ kṛtavān (Pñ kṛtvā). Sy A165.10 Das Wiesel erblickte sie, lief auf sie zu und zerriß sie in lauter Stücke. Ar. (37) T 158.13 text. SP 1663 svayam ca nakulaḥ (α om) samtuṣṭo raktaviliptaśariraḥ san (α om vi and san) brāhmaṇāya śrāddham grhītvāyātāya kathayitum abhimukham upagataḥ (α brāhmaṇam āyāntam dr̥ṣtvā dvārāntam upagataḥ). Hp 154.7, Hm 142.10 tato (Hp tathā) 'sāu

tannivedanāya bahir niścakrāma. (38) *athā* 'sāv aparīkṣitakāri brāhmaṇas tañ nakulañ *rudhirarañjita* *mukhañ* dr̥ṣṭvā 'cintayat: (*katham*) bhakṣito 'nena mama putra(ka)ḥ, iti yaṣṭikayā tañ jaghāna. (39) (*hatvā tam*) *anantaram* yāvad asāu (brāhmaṇo) gr̥ham (*am*) praviṣṭaḥ, tāvad avyāṅgañ (tathai) 'va suptañ putra(ka)ñ (*kṛṣṇa*) sarpañ ca (*saṁīpe*) khaṇḍikṛtañ dr̥ṣṭvā,

nakulo brāhmaṇam āyāntam avalokya raktavilīptamukhapādaḥ satvaram upagamy (Hm upā°), brāhmaṇasya (Hm tac-) caraṇayor luloṭha. So 9 atha tañ devaśarmāṇam āgatañ vikṣya dūrataḥ, sarpāsrasikto (B. sarpāsralipto) nakulo hr̥ṣṭo 'sya niragāt purah. Kṣ 559d(11b) raktākto nirayayāu gr̥hāt. Spl 50.12 tato rudhirāplāvitavadanaḥ sānandañ svavyāpāraprakāśanārthañ mātuh saṁmukho gataḥ. Pñ 260.14 tato nijaśāuryapramudito rudhirāpluta-mukhaḥ svavyāpāraprakāśanāya mātuh saṁmukham ājagāma. Sy A165.11 Darauf kam der Magier und öffnete die Tür, und das Wiesel lief ihm entgegen, damit er seine Bravheit sehe. Ar. (38) T 158.14 text (babhruṇā for 'nena; ms. vastikāyām for yaṣṭikayā). SP 1664 raktavilīptañ tañ nakulañ dr̥ṣṭvā (α raktalīptasārīrañ dr° na°) 'sāv asamīkṣyakāri brāhmaṇo hā hato 'smi, nūnam (α om) anena mama putro bhakṣita (α tr bha° māma dāraka) ity avadhārya tatrāiva sthitena musalena tañ (α ity avicārya yaṣṭim ādāya) śīrasi nihatya nakulañ (α tr na° ni°) vyāpāditavān. Hp 154.9, Hm 142.12 tato 'sāu brāhmaṇas (Hm sa vipras) tathāvidhañ nakulañ (Hm tañ) dr̥ṣṭvā bālako 'nena khādita (Hp mama putro 'nena bhakṣita) ity avadhārya nakulañ (Hp tañ) vyāpāditavān. So 10 sa devaśarmā tadrūpañ tañ dr̥ṣṭvāivāśmanāvadhīt, dhruvañ sa bālaḥ putro me hato 'neneti saṁbhramāt. Kṣ 560(11cd, 12ab) tam abhyetya dvijo dr̥ṣṭvā śīśuñ matvā hatañ sutam, ayomukhena kopāndho jaghāna nakulañ kṣaṇāt. Spl 50.13 mātāpi tañ rudhiraklinnamukham avalokya śaṅkitacittā yad anena durātmanā dārako bhakṣita iti vicintya kopāt tasyopari tañ jalakumbhañ cikṣepa. Pñ 260.16 mātāpi rudhi° (as Spl) atisaṁrabdhañ tam āgacchantam avalokya nūnañ bhakṣ° 'nena durātmanā mama dārakaḥ, iti śaṅkitacittā kopād avimṛśya tasyopari jala° etc as Spl. Sy A165.13 Als der aber sah, daß das Maul des Wiesels mit Blut befleckt war, geriet er in Bestürzung und glaubte, der Knabe sei von ihm getötet, und schlug, ohne zu überlegen, was er tat, das Wiesel mit seinem Stock tot. Ar. (39) T 158.16 hatvā tañ satvaram gr̥ham anupra°. athāpaśyad avyāṅgañ tathāiva putrakañ suptañ. SP 1666 anantaram (α adds brāhmaṇo) gr̥hañ praviṣṭo 'vyagram (α avyāṅgam) eva putrañ vilokya (α om) mahāsarpañ (α sarpañ) ca nakulena śatadhā khaṇḍitañ (α ca khaṇḍikṛtañ) dr̥ṣṭvā. Hp 154.10, Hm 142.13 anantaram yāvad (Hp adds asāv) upasṛtyāpatyañ (Hp ed. om apatyañ, v. l. putrañ) paśyati brāhmaṇas tāvad bālakaḥ suptaḥ (Hm susthaḥ) sarpaś ca vyāpāditas tiṣṭhati. So 11abc praviśya cāntar dr̥ṣṭvā tañ bhujagañ nakulāhatam, jivantañ ca sthitañ bālañ. Kṣ 561abc(12cd, 13a) gehaṁ praviśya nihatañ vikṣya sarpañ bhayaṁkaram, sthitañ ca bālakañ svasthañ. Spl 50.16 evaṁ sā nakulañ vyāpādyā yāvat pralapanti gr̥ha āgacchati tāvat sutas tathāiva sutas tiṣṭhati, saṁīpe kṛṣṇasarpañ khaṇḍaśaḥ kṛtam avalokya.

(40) *hā hato 'smi mandabuddhiḥ, kim (idam) akrtyaṁ mayā kṛtam iti (sva)hṛdayam atādayat.* (41) *āgatā ca brāhmaṇī (rudantaṁ brāhmaṇaṁ paśyanti) vyāpāditaṁ nakulaṁ (śatadhā) khaṇḍikṛtaṁ sarpaṁ ca dṛṣṭvā (taṁ brāhmaṇam) āha: kim idam, (brāhmaṇa, kathaṁ ce) 'ti.* (42) *(yato) brāhmaṇaḥ sarvavṛttantam ākhyātavān. (prekṣāvati) brāhmaṇī (paraṁ viśādam upagatā brāhmaṇam) āha:*

*kuḍṛṣṭaṁ kuparijñātaṁ kuśrutaṁ kuparīkṣitam
puruṣeṇa na kartavyaṁ nāpitenā yathā kṛtam. 3.*

Pñ 260.19 same sense as Spl. Sy A165.17 Wie er dann aber zu dem Knaben hineinging und sah, daß er am Leben war, und wie die schwarze Schlange zerrissen neben ihm (JCap ante ipsum) lag. Ar. (40) T 158.16 tadāsāv ātmānaṁ (em.; ms. tam asāu vana) bhūmāu prakṣipya hā...iti śarīram atāḍ°. SP 1667 (cf. also on § 38, hā hato 'smi) hṛdayaṁ (α sva-ho) tāḍayaṁ kiṁ mayā mandabuddhiṁsamikyakāriṇā satvaram evākrtyam āciritam. mahākāṣṭam āpatitam (α diff. at end). Hm 142.15 tatas tam upakārakaṁ nakulaṁ nirikṣya bhāvitacetāḥ sa paraṁ viśādam āgamat. Hp ed. nothing, but vv. ll. tad avalokya sa brāhmaṇaḥ paścāttāpaṁ gataḥ, or: brā° paraṁ viśādam gataḥ. So 11d brāhmaṇo 'ntar (B. °ṇaḥ so 'nv-) atapyata. Kṣ 561d(13b) śuśocānuśayākulaḥ. Spl 50.18 putravadhaśokenātmaśiro vakṣaḥsthalaṁ ca tāḍayitum ārabdhā. Pñ 260.21 as Spl, expanded. Sy A165.19 wurde er inne, daß ihm das Wiesel eine Wohltat erwiesen hatte (cf. Hm above!, and perhaps So in next? But this expression is not found in Ar versions which I have examined—JCap, OSp, KF, Wolff). Da schlug er sich wehklagend auf Haupt und Brust und rief: O wäre dieser Knabe nicht geboren worden und hätte ich diese Undankbarkeit nicht auf mich geladen. Ar. (41) T 158.17 āgatā ca brā° tayoktam: kim idam... SP 1668 iti vilapaṇṇ adurād āyāntiṁ jāyāṁ sasambhramam apaśyat. sā cāgatā vyā° na° śakalikṛtasarpaṁ ca dṛṣṭvā taṁ brāhmaṇam āha: kim idam iti. (So ed.: but SPα evaṁ ruditvā sthitaḥ. snātvāgatā brāhmaṇī etc., practically as text to dṛṣṭvā brāhmaṇam etc., as SP ed.) H nothing; story ends with prec. So cf. 12 avicāryopakāri sa (B. san) nakulaḥ kiṁ hatas tvayā, ity upālabbhatāyātā bhāryāpi tad avetya tam. Jn diff. Sy A165.23 Und alsbald kam seine Frau, sah ihn und sprach zu ihm: Was ist dir begegnet, daß du wehklagst? und was bedeutet das, daß das Wiesel und die Schlange getötet sind? Ar (OSp quite close to Sy). (42) T 158.18 yato 'sāu yathāvṛttam ākhyātavān. āha ca. SP 1670 text (om yato; α° brāhmaṇī punar api brāhmaṇam ākṣipat). So cf. prec. Sy A165.26 Und er erzählte ihr den ganzen Vorfall und sprach. Ar versions make the wife the speaker of the next, with SP, but against Sy and T. The version of SP is further supported by Kṣ; see under § 56 below. Vs 3=T, SP, N 3, Spl, Pñ 1, cf. Kṣ 562(13cd, 14ab); Hp III.102, Hm III.105 gives a wholly different vs introducing the story. The story itself is told quite differently in H and Jn, with scant verbal correspondences to the others. So and Pa lack it altogether. ab, SP ed. tr kuśru-

(43) *sa āha*: katham (cāi) 'tat. sā 'bravīt:

KATHĀ 2

(STORY 2: THE BARBER WHO KILLED THE MONKS)

(44) *asti ka(smiñ)ścin (nagare bhūtapūrvo) vaṇikputra tutsan-*
nadhanavañśavibhavo† dāridryābhībhūtaḥ (śrṇagrhadese vṛddha-
dhatrisameto bālabhavad ārabhya taya) vṛddha(dasya) dhātryā
sañvvardhitaḥ. (45) (prathamapradoṣa eva) sa (co 'ṣṇam) dīrgham
(ca) niḥśvasyā †cintayat: kaṣṭam, idaṁ dāridryam kiyaṭkā-
vadhi syāt. iti dhyātvā† rātrāu suptaḥ. (46) sa ca (niśavasane)
svapnam dṛṣṭavān. āgatya bhikṣutrayeṇa (prabodhya) samabhi-

taṁ...kudṛṣṭam (but α and N text). T kumatijñātaṁ, SP kuparijñānaṁ
but v. l. with N, Jn text. b, Pñ kukṛtaṁ kunirikṣ°. c, Jn tan nareṇa na°.
d, T om (lacuna); Jn nāpitenātra (Pñ °neha) yat kṛtam. Kṣ asamyagvik-
ṣitaṁ draṣṭum (Ma. em dṛṣṭvā) paṇḍito nānuvartate, anukārāt paribhavaṁ
yāti nāpitavan naraḥ. (43) T A 308 lacuna. SP 1674 brāhmaṇaḥ: ka°
cāitat. brāhmaṇī. (α text, om ca). (44) T 159.1 text (ms. utpanna° for

utsanna°; om dāsyā). SP 1675 asti kaścid vaṇikputraḥ priyamvado nāma.
sa cotpattidaśam upagataḥ pitṛvihīno mātṛvihīnaś ca. sakalabandhuvihīnaḥ
san kālena vṛddhadāsyā dhātryā vivardhitaḥ. (α fragmentary.) Kṣ 563a (14c)
vaṇik kṣiṇadhano. (45) T 159.3 text (om first ca; ms. madaṁ for

idaṁ; om rātrāu). SP 1676 sa ca dāridryaduḥkhakulitahṛdayaḥ (α °ākhinnahr°)
kadācid ātmānaṁ nindayitvā dīrgham niḥśvasya rātrāu (α pra-)suptaḥ. Spl
45.9, Pñ 257.8 tato (Pñ adds ca) vibhavaḥkṣayād apamānaparamparayā
paraṁ viśādaṁ gataḥ (Pñ upagato), rātrāu (Spl adds suptaś) cintitavān: aho
dhig iyaṁ daridrata. (Then insertion.) Spl 46.8, Pñ 257.23 evaṁ niścayaṁ
kṛtvā (Pñ pra-)suptaḥ. (46) T 159.4 nidrām upāyayāu sa svapnam ca
dṛṣṭavān... text; om laguḍena). SP 1678 sa ca niśānte (α text) duritakṣayāt

svapnam dṛ°. kenāpi siddhapuruṣeṇāgatya (α svapuru°) kathitam: kim iti
bhavaṁ viśaṇṇaḥ. prabhāta° 'vāhito bhutvā grhe snānādikaṁ kṛtvā sthāsyasi.
tato bhikṣārthaṁ kṣapaṇakatrayeṇāgantavyam. tvaṁ tu nirdayaḥ saṁ lagu-
ḍena tvaṁ haniṣyasi. tad bhikṣukatrayaṁ nidhitrayaṁ bhaviṣyati. (α in part
corrupt.) See SP under § 48, which shows that SP originally agreed with
T, Kṣ in having the three monks themselves appear in the dream. Hp
117.6, Hm 96.14 tataḥ (Hp pra-)kṣiṇapāpo 'sau svapne darśanaṁ dattvā
bhagavataḥ prasādād (Hm bhagavadādeśād) yakṣeṣvareṇādiṣṭaḥ, yat tvam
adya prātaḥ kṣāuram kṛtvā laguḍahastaḥ san (Hm laguḍam haste kṛtvā)
grhe (Hp svagrhadvāri) nibhṛtaṁ sthāsyasi. tato 'smiñ evāṅgane samāgataṁ
bhikṣuṁ (Hp tato yam evāgataṁ bhikṣukam aṅgane) paśyasi, taṁ nirdayaṁ
laguḍena (Hm °dāprahāreṇa) haniṣyasi. tataḥ suvarṇakalaśo (Hp tato 'sau
bhikṣuḥ suvarṇapūrṇakalaśo) bhaviṣyati. (Then insertion.) Kṣ 563(14cd,
15ab) 'paśyat svapne bhikṣutrayaṁ purā, tāis ca sa vyāhṛtaḥ so 'smān hatvā
draviṇam āpsyasi. Spl 46.9 (and Pñ 257.24 almost identical) atha tasya
svapne padmanidhiḥ kṣapaṇakarūpi darśanaṁ gatvā provāca: bhoḥ śreṣṭhin,
mā tvaṁ vāirāgyaṁ gaccha. ahaṁ padmanidhis tava pūrvapuruṣopārjitaḥ.

hito yathā: bhadrā, prabhātasamaye vāyam anenāi 'va rūpeṇa 'gamīṣyāmaḥ. (yat kāraṇam: tava pūrvapurusaḥ avasthāpitās trayo nidhayaḥ.) laguḍena tradabhyāhataś ca dīnārā bhaviṣyāmaḥ. na ca tvayā 'tra karuṇā kartavye 'ti. (47) †evaṁ taṁ svapnam anucintayann eva† prabhāt(asaṁ)ay)e pratibuddho dhātrīm abhikṣitavān: adya, (amba,) tvayā nityaṁ prayatayā bhavitavyam, gomayasannimārjanādi parikarma veśmani karyam, yathāsaṁbhavaṁ brāhmaṇatrayasya bhojanam dātavyam. aham api nāpitam anayāmi ('ti). (48) tathā cā 'nuṣṭhite śmaśrunakhalūncanārtham nāpita āgataḥ. kṛtācāre śmaśrukarmaṇi svapnadṛṣṭā upāyātāḥ. (49) (atha vaṇīkputras) taṁ chramaṇakan dṛṣtvā yathādīṣṭam anuṣṭhitavān. dhanarāśayaś ca te sannipannāḥ. (50) praveśyamāne ca tasmīn dhanāṅghe sārthavahaputreṇa dīnārāśatatrāyamatraṁ (paritoṣaṇāya) rahasyasaṁrakṣaṇāya (ca) divakīrtaye dattam. (51) nāpito 'pi taṁ dṛṣtvā kuparāmarśāt

tad anenāiva rūpeṇa prātas tvadgrham āgamīṣyāmi. tat tvayāham lakuṭa-prahareṇa śirasi tādanīyo (Pṇ hantavyaḥ) yena kanakamayo bhūtvākṣayo bhavāmi. (47) T 159.8 text. SP 1681 pratibuddho hr̥ṣṭaḥ san nīśāvaśeṣam (α nīśāśeṣam) upaviṣṭa evānayat. prabhāte ca dhātrīm āha: adya tvam tūrṇam grhādīn pavitrikṛtya prayatā bhava (α tiṣṭha). aham api kṣāurādikaṁ kṛtvā snātvā śucir bhūtvā (α om) tiṣṭhāmi. Kṣ 564a(15c) sa prabuddho vaṇik prātar. H, Jn nothing. (48) T 159.11 text. SP 1683 iti nāpitam āniya kṣāuraṁ karma kṛtvān. anantaram śucir bhūtas tiṣṭhati. tadānīm eva siddhopadiṣṭabhikṣutrayaṁ (α om śucir etc. thru eva; svapnadṛṣṭam for siddhopadiṣṭa, cf. § 46) bhikṣārtham āgatam. Hp 117.11, Hm 97.5 anantaram (Hm tatas) tathānuṣṭhite. (Cf. also on § 51 below.) Kṣ 564b(15d) dṛṣtvā bhikṣutrayaṁ puraḥ. Spl 46.19, Pṇ 258.8 etasminn antare tasya (Pṇ tad-) bhūryāyāḥ (Spl 'yayā) kaścin nāpito nakhaprakṣālanārtham samāyātāḥ (Spl pādaprakṣālanāyāhūtaḥ). atrāntare ca yathānirdiṣṭaḥ (for atr° etc. Pṇ tataś cāsau yāvan nakhaprakṣālanakarma samācarati, tāvat) kṣapaṇakaḥ sahasā prādūr bhūtaḥ (Spl babhūva). (49) T 159.12 text. SP 1685 tad dṛṣtvā yathopadiṣṭam anuṣṭhitavān. tatas tathāiva tan nidhitrayatām gatam. Hp 117.12, Hm 97.5 tad vṛttam. Kṣ 564cd(16ab) atādayat tāditāś ca babhūvur dhanarāśayaḥ. Spl 46.20 atha sa tam ālokyā prahr̥ṣṭamanā yathāsaṁnakāṣṭhadanḍena taṁ śirasy atādayat. so 'pi suvarṇamayo bhūtvā tatkaṣṇād bhūmāu nipatitaḥ. Pṇ 258.9 similar to Spl. (50) T 159.14 text (ms. praviṣya°). SP 1685 tataḥ kṛtārthibhūto dhātryā saha nidhitrayaṁ grhītvā grham praviṣya nāpitasya viśvāsakāraṇārtham (α °sa-rakṣaṇārtham) dīnārāśatadvayaṁ (α °śataṁ) dattvā preṣitavān. Jn (Spl 46.22, Pṇ 258.12) same general sense but verbally very different. (51) T 159.15 sa tu mūrkhā evaṁ cintayām āsa: kuto 'syābhyavaharaṇam, kasya vā, kuto bhikṣārthinaḥ (ms. bhak°) śramaṇakā grha [here the last ms. of T ends]. SP 1687 text (α °marśī grham gataś cācintayat; α laguḍena, ed. om). Hp 117.12, Hm 97.5

svagrhaṃ gatvā cintayat: †aham api kṣaparakatrayaṃ (lagu-
dena) vyāpadya nidhitrayaṃ kariṣyāmi 'ti.† (52) †tato 'sāu
lagudaṃ gṛhītvā 'vahiṭaḥ sthitaḥ. anantaraṃ karmavāśad bhi-
kṣutrayaṃ bhikṣartham āgatam.† (53) †tato lagudena tādayitvā
(nāpitenā) vyāpāditam (ca). na ca nidhir labdhah.† (54) †anan-
taraṃ rājapuruṣāir ākrṣya nītvā nāpitaḥ śūle nīkṣiptaḥ.†

(End of Story 2)

(55) ato 'haṃ bravīmi: kuḍṛṣṭaṃ kuparijñātam iti. (56) (†tasmāt
tvam api tāḍṣa eva mūrkhah. ato matimatāṃ sarvāṃ kāryāṃ
suparīkṣitāṃ eva karaṇyāni.†)

ity aparīkṣitakāritvaṃ nāma pañcamaṃ tantraṃ samāptam.

(End of Fifth Book)

(End of the Pañcatantra)

tac ca (Hm tatra) kṣāurakaraṇyānītena nāpitenālokyālocitam (Hm °kya
cintitam): aye nidhiprāpter ayam upāyaḥ. (Hp tad) aham apy evaṃ kiṃ
na karomi. Kṣ 565abc(16cd, 17a) tadvṛttam nāpito drṣtvā vaṇigveśmani
durmatīḥ, dhanārthī svagrhaṃ gatvā. Spl 47. 2, Pñ 258. 13 same general
sense but verbally quite diff. (52) SP 1688 text (ed. om asāu, and
inserts bhūya before sthitaḥ; α text). Hp 117. 13, Hm 97. 7 tataḥ prabhṛti

(Hp adds sa) nāpitaḥ pratidinam (Hm pratyaham) tathāvidho laguḍahastah
(Hp adds prātaḥ) sunibhṛtaṃ bhikṣor āgamanam apekṣate (Hm pratikṣate).
ekadā tena (Hp adds tathā) prāpto bhikṣur. Jn diff.; much expanded.

(53) SP 1689 text (ed. laguḍam bhrāmayitvā nāpitenā; α om nāpitenā; α
om 1st ca). Hp 117. 15, Hm 97. 8 laguḍena (Hp adds hatvā) vyāpāditah. Kṣ
565d(17b) jaghāna kila bhikṣukān. Jn diff., much expanded. (54) SP

1690 text (α tac chrutvā, or tasyākrośena, rāja° āgatya taṃ gṛhītvā nāp°
vyāpāditah [with vv. 11.]). Hp 117. 16, Hm 97. 9 tasmād aparādhāt so 'pi nāpito
rājapuruṣāir vyāpāditah (Hp tāḍitaḥ pañcatvam upagataḥ). Kṣ 566ab(17cd)
taṃ bhikṣukavadhād rājāsu nijagrāha nāpitam. Jn long expansion; barber
is finally impaled. (55) SP 1692 text. Kṣ 566cd(18ab) aty (Ma. em.

asty) anālokyakāryeṣu pravṛttir duḥkhakāraṇam. (56) SP 1692 text,

but nothing in α; then follow two vss, neither found in N. H, Jn nothing.
Kṣ cf. prec.; ŚP. adds 567 (not in Ma.) iti jāyāvacaḥ śrutvā brāhmaṇo 'bhūd
avāmukhaḥ, brāhmaṇārthena nakulā (read °lo) hataḥ svarge 'bhavat sukhi.
Sy p. 84 end: Das sind die Früchte des Nichtüberlegens. Ar, JCap 220. 16
Talis est fructus cuiuslibet agentis opera sua cum festinantia nec provi-
dentis res antequam pertractet eas; quicumque enim simili modo facit
penitebit et contristabitur et non proficiet ei quicquam neque cedet de suo
corde tristitia. Most Ar versions seem to indicate a text similar to this and
longer than Sy. Colophon: SP sam° asamikṣyakāritvaṃ (α asamprekṣya°)
nā° pa° ta°. Kṣ 568ab(18cd), seems to refer to the entire Pañcatantra:
evaṃ matimatāṃ °asti tiraścām api kausālam. Before this ŚP. (not Ma.)
inserts iti nakulakhyāyikā. Spl sam° cedam aparīkṣitakārakaṃ nāma pa° tan°.
Pñ sam° cedam aparīkṣitakāritā nā° pa° ta° (repeats the first śloka).

ADDENDA ET CORRIGENDA.

- Page 10, line 13 of small print: for nipaittaḥ read nipatitaḥ.
Page 22, line 16 of small print: after sevānabhiṣṇaḥ, for comma read period.
Page 74, line 3 of small print: add hyphen at end of line.
Page 103, line 1: for yam read 'yam.
Page 169, line 9 of small print: for °sambbhṛtāḥ read °sambbhṛtaḥ.
Page 181, line 2 of text: for ādyaḥ read ādya(h).
Page 216, line 21 of small print: for sphig read °sphig.
Page 225, line 2: for *viṭvālītāḥ* read probably *viṭṭālītāḥ*; cf. Jacobi, *Ausgew. Erz. in Māhār.*, 2.6, and Glossar s. v.; there is little doubt that the Tantrākhyāyika intended to read the dialectic word found in Jacobi, which can only mean "defiled". Change the Crit. App. on II § 130 accordingly.
Page 228, line 7: for *prāpto* read *prāptaś*.
Page 231, last line: for "This" read "This proverb".
Page 235, line 10 of small print: before "mss." insert "T".
Page 268, line 5: for final h in *harṣitamanāḥ* read ḥ.
Page 278, last line: for 1631 read 1163.
Page 288, text of § 38, 2d line: for *sāha* read *saha*.
Page 292, line 23 of small print: read *pātālagāṅgājaleṇa*.
Page 301, line 11 of small print: for *kārūtaḥ* read *kāritaḥ*.
Page 325, sixth line from bottom: for *tāruṇī* read *taruṇī*.
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